Vol. XX. No. 4. Whole No. 304

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JANUARY, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN. N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

"THE GREAT PYRAMID."

I have been several times inquired of for more information about the Great Pyramid that I gave an account of in the EXAMINER of May, 1875. I have no further information to give. I published that article under the head of "A CHRONOLOGICAL CURIOSITY;" not by any means as endorsing the conclusion that there was anything reliable in the idea that it was proof of the second advent in "1881." I have not wavered for the last thirty years in my belief that the *exact time* of our Lord's return is not revealed in the Bible, and that all attempts to find the day or year is labor lost; but that we may know when it is *near* is our privilege; and that it becomes the duty of all Christians to live in expectation of that event and in constant readiness for it: realizing, that "In such an hour as ye think not, the Son of man cometh"—"for *ye*" (Christians) "know not when the time is." (Mark xiii. 33, and Matt. xxiv.)

Constant preparation for the event is both our duty and privilege; keeping ourselves unspotted from the world, on whom the event "will come as a snare."

The Pyramid is a curiosity; but as to its being any reliable evidence of the time of the return of our Lord, I do not believe, with any present light. EDITOR.

LOOK AT THIS! A NEW OFFER.

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"THE BOOK CALLED JOB: *from the* HEBREW, *with foot Notes.* BY OLIVER S. HALSTED, *Ex-Chancellor of the State of New Jersey.*"

A work of 165 pages has just come from the Press, with the above Title. Judge HALSTED will accept the thanks of the EDITOR of this Magazine for a copy received. The work seems to be an invaluable one; especially to all *students* of the Bible. My time has not permitted a careful and thorough examination of the work; but so far as examined, it appears to be of immense value. Scarcely any work is more needed than a new and independent translation of the Bible, *direct from the original*, without regard to any of the translations now in existence; all of which have been brought out under sectarian influences. But alas! where is there any hope of getting a pure translation? To my mind, Judge HALSTED has confirmed the fact that the Hebrew Scriptures give no countenance to the idea of a *soul* or *spirit*, in man, as a distinct entity, or surviving the present life in consciousness; and that *the man* is wholly dependent on a resurrection for a future life. Beyond all question with me, such is the teaching of the Bible. ED.

P. S.—Those who wish to procure the work should address the author thus: HON. O. S. HALSTED, Lyon's Farms, New Jersey.—Enclose him one dollar.

Reserved seats are kept in heaven for many who wear rags and tatters, while many adorned with broadcloth and satin will not get even standing room.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, JANUARY, 1876. No. 4.

"HOW OLD ART THOU?"

THESE words were addressed to Jacob by Pharaoh when he first appeared before him, after his arrival in Egypt. The reply was, "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and I have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. xlvii. 9).

Jacob lived seventeen years after this, and died at the age of one hundred and forty-seven. His father Isaac died at the age of one hundred and eighty, and his grand-father, Abraham, at one hundred and seventy-five.

On looking at the words of Jacob to Pharaoh, on this my *seventy-ninth* birth day, I was led to reflect upon the *past* "days of my life" and "pilgrimage;" and concluded they differed in various particulars from his. In the first place; though I have not attained to the age of Jacob, yet my life has exceeded not only that of my father's, but of all my ancestors of our name, so far as I know.

Secondly: I cannot say with Jacob, "Few and evil have the days of the years of my life been." My days have been *many*, for the period in which I have lived. And although I have had many seasons of trial from various causes and different sources, yet all these have been as a drop to the river of mercies that have flowed in my pathway though life unto this hour: and I feel to adopt the language of Paul, when he said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; *while* we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporal" [of short continuance]; "but the things which are not seen are eternal" (2 Cor. iv. 17, 18).

Here is expressed, in few words, the secret of esteeming all our light afflictions as *light;* yes, and as *few*. It is looking beyond them to the "far more exceeding and eternal weight of glory" which affliction is to "work out for us" if our faith looks beyond "the things that are seen" to those which are unseen and eternal. By dwelling upon our trials, and magnifying them, we suffer loss. But by looking beyond them to the glory of the future, we rise above the severest trials, and rejoice even in "tribulations, knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us" (Rom. v. 3–5).

Faith,—a reliance upon God that all his promises of support in our pilgrimage, and of an eternal weight of glory hereafter, will make all our afflictions seem light to us. Especially by "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). Let us "Set our affection on things above; not on things on earth; for," saith Paul, "ye are dead, and your life is hid *with* Christ in God." O, blessed thought! Christ sits at the right hand of God;" hidden at present from mortal view, and our life is hid there in Him! What shall we fear? In due time, if we hold fast to the end of our pilgrimage, we also shall "appear with Christ in glory." Let us, then, not look at our "evil days" here, but at the eternal weight of glory they are to "work out for us."

My pilgrimage is almost ended, and I praise the Lord for the way in which he has led me, and for that abounding grace which has borne with my errors, follies, and sins, and, as I trust, has "blotted out my transgressions for His name's sake;" and has led me to see, in my old age, the glories of His character and government, and, in a light beyond all my previous thoughts, His

love for *the world*,—the entire human race: so that none shall ultimately perish except such as "were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come and then fall away:" or, who sin *wilfully* after that they have received the knowledge of the truth; or, have committed the sin of "Blasphemy against the Holy Spirit" (Matt. xii. 31, 32; Heb. vi. 4, 5; and x. 26). For such, indeed, there is no hope: because they have sinned *wilfully* against all saving knowledge and grace: they have, with all knowledge of the only means of a final redemption, wilfully rejected the love and mercy of God, and shall "utterly perish in their own corruption." We may hope that the number of such will be few; but that there will be some of that class, I see no reason to doubt, and see no way to escape that conclusion.

In conclusion, my answer to the question, "How old art thou?" is SEVENTY AND NINE years: many and full of mercies; with few afflictions: which seem already to be forgotten in view of blessings in the past, and in the hope of that inexhaustible store of consolation which is "eternal," and in the contemplation of a redeemed world, where the REDEEMER will reign over all the earth, and open to the "kings and priests," of those "ages to come," with the happy *subjects*, the "unsearchable riches" which are in the store-house of His love; while "every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father." Happy and glorious consummation. Let the blessed thought inspire us all to do and suffer, "if need be," all the days of our pilgrimage, in the cause of our GOD and REDEEMER, till the glory shall be revealed, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be "heard saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

December 13, 1875. My 79th *birth-day* offering to the readers of the BIBLE EXAMINER, with many thanks for their aid and sympathy. Grace, mercy, peace, and love be with you all; and may each of you be so happy as to have "An entrance ministered unto you, ABUNDANTLY, into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

'GEO. STORRS.

AN INQUIRY ON ROMANS V.

"BRO. STORRS: There seems to be a declaration of doctrine in Rom. v. of the general salvation of all men, and which seems to appear in verse 19. Can't the *last many* be equal to the *first?* Please take up this chapter in the EXAMINER and examine it." G. A.

If I had not often dwelt on the subject of Rom. v., I might feel more disposed to go largely into it now. But that may not be necessary to meet my friend's difficulty, as he has presented it. The answer to his inquiry, "Can't the *last many* be equal to the *first?*" is easily answered. Certainly, they are "*equal*:" it is "*the* many," in the original, in both cases. The only question that needs to be settled in the two verses (18 and 19) is, In what sense were "*the* many made sinners?" for, that will determine in what sense *the* same "many shall be made righteous."

I will first give the two verses together. "As by the offence of one, judgment came upon all men to condemnation "[to death]:" even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience *the* many were made sinners, so" in like manner] "[by the obedience of one shall *the* many be made righteous."

It will be seen, at a glance, the Apostle is not speaking of *actual* "sinners," but only of the treatment of *the* many in consequence of one man's (Adam's) disobedience. So neither is he speaking of the *actually* "righteous;" but only of the consequence to the race, or *the* many, of the one man's (Christ's) obedience. Now, what was the condemnation that came upon all men by one man's sin? It was to *die*, or to be "made subject to vanity, not willingly" (i. e., it was not by the action of their own will; or, they were not *personally* sinners) "but by reason of Him who hath subjected the same in hope" (Rom. viii. 20). Now, what is *the hope* for all men? Is it not that by the one man's (Christ's) obedience *the* same many, through the gift of God, should be justified unto life, or live again from that death which was not for any sins of their own, or for their own acts? The act of giving all life from the dead, while it is a "free gift," is, also, an act of impartial justice towards those who had been subjected to it without any fault of their

own. They had been treated as sinners,—said to be "made sinners," while not really such: so now, they are treated as righteous,—said to be "made righteous," while not really such. But this does not prove the *final* salvation into an endless life of any man. It does prove that the evil brought on the race by Adam's sin, or the one man's disobedience, shall be destroyed as to a final result, and shall not be the cause of any man's final condemnation: *that* is to be determined by their reception or rejection of the "abundance of grace and of the gift of righteousness," such, and such only as accept that, "shall reign in life by Jesus Christ" (verse 17).

We must never forget, there are various degrees of salvation. The term "saved," in general, signifies to *deliver*.

What the nature of the deliverance is must be determined by the circumstances. It may be from dangers of any kind; it may be from enemies temporal or spiritual; from sin; from temptation; from death, temporal, spiritual, or eternal; it may be from ignorance, or a helpless state that prevents our attainment of good that our CREATOR has prepared for His creatures. In this case it is the removal of these disabilities, etc. These uses of the terms save, saved, and salvation, it is presumed, will not be questioned by any one.

The whole tenor of the Apostle's reasoning in the chapter before us shows there is a general salvation for "*the* many;" and that it is deliverance from the death brought on them by the one man's disobedience; the deliverance from which is made sure to all men by the obedience of the Second Adam; so *the* many, in this respect, will as surely be delivered from the bondage of "corruption" (Rom. viii. 21) by the Second Adam, as they were brought under it by the first Adam. Their final deliverance from the second death, or the possession of an endless life depending on their personal reception or rejection of Jesus Christ as their Redeemer and Lord, after He has been revealed, or made known to them. Till then men may pass through various degrees of salvation or condemnation even to literal death, but none of these fix their final or external state: that remains undecided till they come to the knowledge of "The only true God and Jesus Christ," whom "God sent, not to condemn the world; but *that the world* through Him might be saved" (John iii. 17, and xvii. 3).

Certainly no man can experience a final condemnation nor a final or eternal salvation, till he has first "received the knowledge of the truth" (Heb. x. 26). Then, and not till then, is his final state determined for life or death, as a fixed condition. The present life is one of discipline; or a school, in which men are put in a state of training for a purpose in the ages to come. "Few" *graduate*, under the present course of their training, prepared for that of an advanced position in the future that God designed some portion of the race to occupy. "Many are called, but few are chosen" to fill those higher departments in the future ages which God has designed to bless those whose attainments are too imperfect to fit them for rulers or teachers; or, in other words, to be, "Heirs of God, and joint heirs with Christ" as "kings and priests" in the ages to come. But those whose education or discipline in this life has been too imperfect to fit them for this "high calling of God in Christ Jesus" (Phil. iii. 14) are not, therefore, excluded from a final deliverance, but may not only be saved from a final, or "second death," but may rise to a holiness and happiness far surpassing anything ever enjoyed by the "kings and priests" while they were in their state of preparation in this life.

The idea that because "Many are called and few are chosen" that those not chosen in this life and in this company are hopelessly lost, is a human and not a Divine idea. Men are all in a state of training to become partakers in the knowledge, love, and glory of the Divine nature: or to be brought up to "the image and likeness of God" (Gen. i. 26). But this could not be done by a single act of *creation;* creation only lays a foundation for education, and education is the result of experience; and experience is the result of trial in some form, and trial is longer or shorter according to circumstances and the improvement made in those circumstances. Because a man has not attained to the highest grade in the school of trial, in this life, men are ready to conclude all further efforts to bring them up into "the image and likeness of God" are useless or impossible. Such an idea represents the Creator's purpose in their creation as defeated, and that He could not accomplish what He undertook. Yet, it must not be forgotten that the creature God made, to attain His "image and likeness" must have a will, which could never be over-borne so as to make his action a forced one; for such an idea would contradict the view of his ever attaining to "the image and likeness of" his Creator.

In the school of discipline, before man's education has reached its utmost bounds, much that would be and is perverse would be discovered, and must be eradicated. This would require time and patience; and "God is long-suffering to us ward, not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9); though the time will come when those who abuse this long-suffering and "will not have Christ to reign over them" will go into "perdition;" or will be *utterly exterminated:* such is the meaning of the original term used in Acts iii. 23, rendered in our translation *destroyed.* But who shall say that such a result will be reached by any man who has never had the knowledge of "the only true God and Jesus Christ?" The thing is impossible under the government of "A JUST GOD and a SAVIOUR" (Isa. lv. 21).

ED.

"HERE THE MATTER ENDS."

"*The Restitution*" of Dec. 8, comes to its correspondents with the following *editorial:*

"Some of our brethren have now had a free and fair opportunity to express their views upon certain questions bearing upon the destiny of the ancients. Enough is as good as a feast. Here the matter ends. It is a matter to be regretted that we should be so much concerned about the destiny of the ancients, of the heathen, when the fields all around us are ripe for the harvest. Men are perishing to-day. All we can say or do, will not effect the dead. Our mission is to help men now. We sincerely hope that our brethren will give us articles upon living truths. Let dead men and dead subjects alone. Christ said: "Let the dead bury their dead; but go thou and preach the kingdom of God." Untaught questions and speculations which lie beyond the plain, "thus saith the Lord," should be let alone. This is especially true as regards those subjects which do not concern men who are now dying for want of the Gospel of life. Give us God's truth in the love and fear of Christ, and let hobbies alone."

I regret that our fellow-laborers should feel under a necessity to close their columns against a subject of such importance as the one which has had a partial examination in its previous issues. The editorial above entirely misapprehends the question in discussion. It is not "The destiny of the ancients;" but, What is the character of the Divine Government? Has our MAKER "So loved the world" as to "give His Son that whosoever believeth in Him should not perish?" and has He sworn by Himself that He has "no pleasure in the death of the wicked, and yet suffers millions on millions, of the same world that He so loved, to *perish* without ever giving them an opportunity to *believe* in the Son of God, because they never heard of Him? Shall we let "men around us" who "are perishing to-day," perish because they are filled with false notions of their Creator's character and government? Who does not know that infidelity is the offspring of these false ideas of God's character and government? Infidels have all the weapons they need to convince thinking and reflective minds that a God who deals with men as the general teachers of religion teach, is unworthy of the homage of any but a cringing slave. According to the ideas inculcated by theologians of almost every class, God professes love for *the world,* and gave His Son that they might live, through Him an everlasting life; and yet, never lets the vast majority of the race know that He had made any provision for them, and has made this present life to be the only time that the knowledge of the truth should ever be within their reach. Yea, more; "Christ gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6); and yet, God has so ordered, in his providence, that to an innumerable multitude of men that testimony never comes in this life, and never is to come, if we believe the assertions of most religious teachers.

No wonder "the father of lies" has begotten in some minds the idea that there is a large portion of the race for whom the CREATOR never designed any salvation,—they are a mere "surplus seed," which God *added* to his plan as a *curse* to the others, on account of mother Eve's sin! With such God-dishonoring sentiments afloat, do we not need to defend and vindicate His character and government, and wipe out the foul stain, by showing that His provision is for all men, everywhere, and in all time? if not in this life made known to them, that it will be in "the ages to come," and an opportunity to secure an endless life be granted to all? Surely, that God, who "*will* have all men to come to the knowledge of the truth," is not to be defeated because men have lived and died in unavoidable ignorance; for, He has said, "My counsel shall stand, and I will do all my pleasure" (Isa. xlvi. 10). His counsel and pleasure He has declared to be, that "all men should come to the knowledge of the truth." Who dare "make God a liar" by affirming that some men (whether they be few or many) shall utterly perish without ever having come to the knowledge of the truth?

"The Restitution" says, "Our mission is to help men now." True: and how can we better *help* them than to vindicate the character and government of our Father in heaven, so that they can see the loveliness of His administration towards our entire race, and so lead them to love, adore, and obey Him now? Dear fellow-laborers of "The Restitution," let me beseech you to reconsider your resolution to have the "matter end here." I am persuaded you love the character and government of God too well to suffer it to lie under the imputations so long hanging, like millstones, upon it, to drive those you so earnestly desire to save, down into the flood of infidelity, so awfully setting in on community by the false representations of the Divine administration over the human race. Who can tell but you have come into the office of Editor or Editors "for such a time as this?" Let your final decision be what it may, God's counsel will stand, and His character will be vindicated. Will you not have part in the glorious work? If not, God will raise up others to do the work, and to them will the reward be given. With the Divine aid, I trust to hold on my way in the work while my life is continued.

If the columns of "The Restitution" are to remain closed, those whose hearts are moved to speak for God, in defence of His administration, will find a welcome in this Magazine; but I greatly prefer that those who have used that paper should still occupy it: but, beware that you put not your "light under a bushel," lest "the light that is in you become darkness;" then, "how great" will be "that darkness!" Let no cry of "hobbies" deter you from your calling of standing up for God and His administration over the children of men. A "*hobby*" is simply that of "Any favorite object: that which a person persues with zeal or delight." If any paper or or Magazine has not a "hobby" it might as well be dead as alive. EDITOR.

"I AM GOD, AND NOT MAN."

"I am the LORD, I change not; therefore ye sons of Jacob are not consumed." (Malachi iii. 6.)

Some persons admit that God will subdue all His enemies, and the enemies of His people; but because it is said that all things shall be subdued unto Christ (1 Cor. xv. 28), therefore all these enemies will be eternally tormented or everlastingly annihilated. That the perseveringly wicked who obstinately refuse to be reconciled to God, through the *medium* which God has appointed, viz., Christ Jesus, will be finally exterminated, I have no doubt; for, "It shall come to pass that every soul which will not hear that Prophet, shall be *utterly exterminated* from among the people" (Acts iii. 23). Such is the literal sense of the original.

But that any one will be thus exterminated till infinite wisdom and love has fully proved them with ample means and opportunities to know God and Jesus Christ, is a doctrine that Scripture and reason repudiates, and all true sense of justice condemns. The *spirit* of the whole Bible is against such a conclusion. Let us look at a case in 2 Kings vi. The king of Syria was baffled in his attempted conquest of Israel; all his plans were defeated by the prophet Elisha keeping the king of Israel informed as to the movements and plans of the king of Syria.

This coming to the knowledge of the latter king, he determined to take the prophet prisoner, and sent an army, who "came by night and compassed the city about," where Elisha dwelt. The prophet's servant was greatly terrified when, in the morning, he discovered this "great host with their horses and chariots," and he cried out, "Alas, my master! how shall we do?" Saith Elisha, "Fear not: for they that be with us are more than they that be with them." Then Elisha prayed that his servant's eyes might be opened: "And the Lord opened the eyes of the young man; and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha." The prophet prayed again, and the Syrian host was smitten with blindness. Then Elisha led this host into Samaria, and presented them to the king of Israel, and prayed the Lord to open their eyes to see their situation: their eyes were opened to find themselves in the hands of Israel's king. Said the king to Elisha, "My father, shall I smite them?" Elisha answered, "Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them that they may eat and drink, and go to their master. And he prepared a great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master," the king of Syria. "So the bands of Syria came no more into the land of Israel."

The *spirit* of this transaction is the *spirit* of the Bible. God may, in righteous judgment, punish men with blindness for a time; but even this is in mercy, to show them their folly and wickedness; but before He will finally reject them, he will open their eyes to see their wrong doings and the greatness of his mercy; and will

set the "great provision for them," before them; and if they partake thereof—as they will be invited to do—they will become peaceable, and no more fight against "*The King of Israel.*" Some men—even professed Christians—are exceeding anxious to "*smite* them:" but God says, "*No:* set the *great provision* before them, that they may eat and live." "*Amen.*" says the enlightened and sanctified heart. Glorious truth, God "willeth not the death of a sinner," but his subjection; a willing service to his Son. That is the *subduing* Christ seeks among the families of the earth; and as He has "tasted death for every man," and "gave himself a ransom for all" (Heb. ii. 9, and 1 Tim. ii. 6), He will see that these facts shall "be testified" to every man "in due time." Then will their final destiny be decided, and not before. "Praise ye the LORD."

The smiting Christians, who are in an apparent hurry to have all men destroyed who have not been as highly favored as themselves in this life, may yet find that God's mercy is not to be measured by their theories, nor their haste for a consummation. The *spirit* of the Scriptures is against them. The disciples once were indignant at the Samaritans because they did not allow them to "make ready" for their company on their way to Jerusalem, and "They said, Lord wilt thou that *we* command fire to come down from heaven, and consume them, even as Elias did?" What reply did Jesus make? Let all the earth, and especially all Christians, hear it, and learn that God's mercy is greater than man's: "Jesus turned and rebuked them, and said, Ye know not what manner of *spirit* ye are of: for the Son of man is not come to destroy men's lives, but to save them" (Luke ix. 52–56).

The two examples I have given—one from the Old and the other from the New Testament—may serve to show what the heart of God is towards the children of men. Add to these, Jesus' testimony—"The bread of God is he which cometh down from heaven, and giveth *life unto the world*" (John vi. 33), and "our eyes may be opened," as the eyes of Elisha's young man was, to see the multitudes of heavenly hosts are all engaged in promoting God's plan in the salvation of *the world;* and they are not to be outwitted nor defeated by the "devil and his messengers," nor by any other *evil* invented by men. One thing, and only one thing, will ever cause the final destruction of any one of the race of Adam; and that is *unbelief* of God's love and mercy, after it has been clearly "testified" to them, in God's "*due time.*" "God sent not his Son into the world to condemn the world; but that *the world* through Him might be saved" (John iii. 17); and it will be. ED.

THE STANDARD OF APPEAL.

THERE are those who cannot receive the views advocated in this Magazine, because, say they, "Eminent men, and 'the Fathers' in early times held and practiced differently." I have long since learned that the Bible is the standard of appeal, and is to settle all controversies about "faith and practice." That which cannot be clearly proved by this standard, may be tolerated, but it is no authority, nor a test of Christian faith or character. It is beyond all doubt, that all the heresies and false practices that have scourged the church from its earliest history, have grown out of a disposition to follow men instead of adhering to the unadulterated word of God. In this matter I feel a perfect agreement with Dr. Adam Clarke, in his commentary on Prov. viii. He says:

But of these ("the Fathers,") we may safely state there is not a *truth* in the orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettors. In points of *doctrine* their authority is nothing to *me.* The word of God *alone* contains my creed. H.

So long as I have the Bible as a standard of appeal, it gives me no sort of uneasiness what can be produced from "the fathers," or any other great or good men opposing our views. They are but men, and as liable to err as myself. Let us have Bible testimony, and let its construction be regulated by the general tenor thereof and the known or revealed perfections of God. "God is love:" and any construction of his word that contradicts this testimony must be erroneous, however plausible it may appear.

Such is exactly the position I have occupied for thirty years past; and shall endeavor to maintain to the end of my Christian course.

ED.

A QUESTION.—"Do you think all who are saved in this dispensation will compose the Bride?"

That is one of the questions to which I know of no answer, and can only reply in the language of Jesus: "Strive to enter in at the *strait gate:* for many, I say unto you, will seek to enter in, and shall not be able." To be of the Bride a *Christ-likeness* must be matured; and it is to be feared that "many" will come short of this by contenting themselves with barely being "saved." But I prefer to leave this subject to Him who searcheth all hearts. Christ's Bride must be in perfect harmony with himself. Let that be the object and aim of all who look for Him.

ED.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter V.

PURPOSES OF SCRIPTURE.

Q.—For what purpose has Holy Scripture been created and preserved through the ages, if not in order that, by means of its revelations, mankind might be brought to the knowledge and love of the true God, and be made obedient to the faith that is in Christ Jesus?

I am obliged to reply that nothing whatever can be found in Scripture itself to show the sacred volume was ever intended to act as a converting agent on the world at large. I have already quoted what the Apostle Paul says on this head, and shown how he confines its purpose to the perfecting of the Man of God. And this is, without doubt, its great end, the grand object for which it has been created and preserved.

The Bible, as a great fact, is, almost without exception, addressed only to believers. It has much to say about other classes of persons, but not a word, except it be in an historical connection, is addressed to them. Much that the book contains—its facts, its narratives, its history of the past, its account of the birth and early progress of this world of ours, its plain and practical statements generally, may, if believed, be informing to ungodly men, and may, in many other respects, be useful to them. But it is not God's instrument for their conversion. The use of it for that purpose has, more than anything else, tended to lower its character, and to lessen its power over the believer.

All experience goes to prove that the Bible is not intended to convert the world, and the records of all missionary societies confirm this view.* It matters not whether we bear the Bible to a savage or to a civilized community; everywhere, and at all times, the truth that is diffused touches the many, but triumphs only over the few. To the one it becomes the parent of a new life; to the other it is merely an enlightener—modifying it may be, laws, customs and institutions, but having little vital effect on the general conduct of the masses.

Confusions innumerable have resulted from the denial of this. The Christian religion has been presented as if it were a narrow system of favoritism, blessing the few, but infinitely adding to the miseries of the many; the eternal condition of every man has been made to hang on his belief or unbelief of truths he may never have understood, and certainly never deliberately rejected; the Bible has been treated as if it were magical in character; regeneration has been regarded as a change that could be wrought by human agencies and outward ordinances; Christianity has been called a failure, because it has not done what it never professed to do; while the teaching of the Saviour, reduced to what has been considered a practicable level, has, to a great extent, lost its power over those for whom it was specially intended, without, in return, acquiring any hold on the multitude, for the sake of gaining whom it has been lowered in tone, and limited in range. Take the following as proof.

In a volume of sermons recently published by an eminent clergyman the precept, "If a man smite thee on the one cheek, turn to him the other also," is thus dealt with—"Tell," says the preacher, "the man who has a tendency to fear, that he is to take literally the command regarding non-resistance, and he becomes a coward on principle. Tell the same to another who has military traditions of honor, and he says that Christ's teaching is not fit for practical life." And then the preacher speaks of the words of Christ as being addressed "to the emotions rather than to the understanding," and likens them to "an air of Mozart's, which means one thing to me and another to you, yet leaves on both an indefinite but similar impression—a sense of exquisite melody which soothes life, and inspires an affection for the man who gave us so delicate an emotion."

Another clergyman, a dignitary of the Church of England, is still more explicit. In what is, in many respects an admirable series of discourses, he ventures to say, when commentiug on the state of Christian society amongst us,—"Here is the New Testament, the confessed source of Christian morality, with its facts and language about which there is no dispute, and with its spirit and tone equally distinct and marked.

And, on the other hand, here is the ordinary

* The mission to Madagascar certainly seems, at first sight to contradict the statement. But it does not really do this. The Bible there, as everywhere else, has proved the great educator of those who have, through the testimony and sufferings of their brethren been brought to believe on Christ. But there is nothing to shew that the book alone has accomplished the work. The Spirit of God has been the great missionary in Madagascar, since he has been there unhindered by the help of man, and been allowed to act "without let or hindrance" directly on the minds and hearts of these poor and suffering aborigines. The result has been a success unparallelled in the history of missions. The *characters* of these men as Christians, have been formed by the study of Scripture.

life of Christian society, with its accepted principles, its familiar habits, its long sanctioned traditions; the life of Christian society, not particularly in this or that age, but as, on the whole, it has been from the time when Christianity won its place definitely in the world. When we put the two side by side, the mind must be dull indeed which is not conscious of a strong sense of difference and contrast. The change is not only one of fact, but in the general sense of what is right and lawful in the general view of the conduct of life." On the whole, however, the preacher justifies society, observing, "In all directions we see instances of the necessities of things enforcing an enlarged interpretation of language, and we believe (in relation to the Sermon on the Mount) that the common sense and instinct of Christians have, on the whole, caught its true meaning."

The laws of Christ are thus lowered, only because it is supposed they were addressed to all men. But this is not the case.. These distinguishing precepts of the Lord were addressed *not* to men generally, but to a particular class of men; they apply not to those who willingly have their portion in this life, but to those only who elect to live for another; they were never intended to be carried out by nations; for society, as at present constituted, could not exist if the doctrines inculcated in the Sermon on the Mount were acted upon; they appeal exclusively to those who are seeking to lay up treasure in heaven, and whose ambitions lie beyond the present state of existence.

I do not for a moment dispute,—I have indeed asserted,—that much that the Bible contains is, without doubt, common property, and fitted alike for young and old, poor and rich, educated and uninstructed; for no other book contains so many facts with which it is important mankind should be acquainted, and, when devoutly read, no other book is so well adapted to purify the taste, to enlarge the mind, or to improve the heart.

But it is a two-edged sword. Its perusal may be as mischievous to some, as it is advantageous to others; and in its distribution the exhortation of the Lord must be ever kept in mind, "Be ye wise as serpents, but harmless as doves."

The very structure of the book indicates this need. It consists of, and embodies, first, the literature of a Divinely chosen and miraculously governed nation; then, inspired records involving at every step supernatural interferences on behalf of given men and given teaching; and finally letters, which from their very nature must sometimes be as incomprehensible to the irreligious as the mystic prophecy with which the whole concludes. What can such a production have to say to a man who disbelieves in the supernatural altogether, and who criticises it chapter by chapter, just as he would any other ancient document?

He may admit much that it contains. He may regard it as largely historical. He may be charmed by its poetry, or fascinated by its simplicity. He may, both intellectually and morally, be the better for such of its teachings as seem to him useful and instructive. Beyond this it can have no value, or rather, only be of value to the extent that the man is morally and spiritually prepared for its examination; yet Christians generally regard the sacred volume as intended to be the chief means of the world's conversion, and they scatter it broadcast with that view.

I fear that in our desire for extension, in our admiration of magnificent plans and gigantic combinations, we have in this matter sadly neglected the Saviour's wise teaching; that we have been far too mechanical and indiscriminate in our circulation of the Scriptures; far too ready to imagine that the mere multiplication of copies by the printing press must of necessity advance the Redeemer's kingdom; that the most thoughtless or unwilling perusal of a Bible is likely to be accompanied by a Divine blessing; perhaps more than half disposed to believe that because the word of God is to the Christian "the sword of the Spirit," searching the very thoughts and intents of the heart, therefore it must be to every man "the candle of the Lord."

But is it so? Have we not evidence to the contrary? Have we not but too much reason to believe that casting, as we have so largely done, this pearl of great price before men quite unprepared to estimate its value, the result has been precisely what the Lord has led us to expect—the rising up of a school, numbering among its disciples not only the great majority of the active and cultivated intellects of the age, but nearly the whole body of skilled artizans—the masses of modern society,—which only turns again and "rends us; rends us by criticism, appropriate enough from the unbelieving standpoint of those who issue it, but only a thorn in the side of those who see by another light; rends us by contrasting our so-called Christian nations, and their conventional morality, with the sermon on the mount; rends us by insinuating doubts which, apart from supernatural influence, can never be dispelled; rends us by separating the morality of the Bible from its Divinity; rends us by lowering its entire tone and teaching to the standard of what is called practical life; rends us by mak-

ing the revelation a thing of earth rather than of heaven,—a record which may be improved or expurgated, accepted or rejected in whole or in part, according as it may be found to agree with human intuitions, or accord with human aims and ends.

As in the days when Jesus was on earth, so now, and for the same reasons, hidden though they be in great measure from us, the Lord of light and love sees it best to say, regarding the many, "Unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand." The word withheld, because it would be abused, is doubtless kept back in love; and the mere fact that Divine Truth always has been—in every age as now—placed absolutely beyond the reach of the far greater part of the inhabitants of the earth, might alone help us to understand the many intimations of Scripture which point to a great future restoration, and encourage us to hope that in other worlds, and under happier auspices, apparently lost myriads will eventually be brought home on the shoulders of the Good Shepherd. At present the law is, "To him that hath shall be given; and he that hath not, from him shall be taken even that which he hath."

If we accept this view of the Divine dealings we shall cease to wonder, as we so often do with half-disguised dissatisfaction, that a written revelation has for so many ages been given to some and practically withheld from others; that even to those who in common possess it externally, it should be by no means the same book: that to one it seems full of light, and to another dark and explicable; that to one it should be "profitable for reproof and correction in righteousness, and to another but a stumblingblock; that by it "the man of God" should be made "perfect to every good word and work," and that by it also the scorner should be hardened in his scorning, and the profane stimulated to increased profanity. So true is it that the Bible, like everything else, is to each of us what we are to it; that to the flippant, the sceptical, and the prejudiced, the Divine oracle is dumb; that "to the froward it shows itself froward."

Should these observations appear to be, as to many they probably will, very strange, that circumstance must be attributed to prevailing disregard of Scriptural thought. Christians generally, I fear, have come to believe that work and not meditation is their duty. Perverting the text, "He that watereth others shall be watered also himself;" and omitting to notice that it really means that he who liberally helps others in the day of their calamity shall be helped by them when trouble falls upon himself, the most intelligent Christians habitually apply it to spiritual things, and conclude from it that if they appropriate their spare time to active sevice in the work of the Church, they will reap therefrom more advantage than they could expect to gain from solitary thought, or from the careful and independent study of the Bible. The consequence is, they almost all act without much reflection, work in teams, and adopt both readily and willingly the opinions of the particular religious body with which they may happen to be connected.

Chapter VI.

SCRIPTURE PROMISES.

Q.—"What mean the promises, scattered through the inspired writings, of the coming of of a glorious time when the desert shall rejoice and blossom as the rose, if that day will never come?"

The answer to this question may be brief, but it must be decided. No believer in Scripture doubts for a moment that the day of triumph will come, or that every promise of God will be in the largest sense fulfilled. The only question is, *When and how*, will that fulfilment be brought about?

The passages referred to must not be separated from their context. They can only be rightly explained in connection therewith. By the pious Jew it is clear they must have been understood as referring to the time of Messiah's triumph, the great theme of all Hebrew prophecy. And surely it is needless to say that this great event is more than once associated with the resurrection of the dead and the restoration of fallen humanity. (Isa. xix. 24–25; xxv. 8, comp. 1 Cor. xv. 54; Ezek. xvi. 55.) Why such passages should ever have received the interpretations which applies them to the Christian dispensation would be inexplicable, were it not so constantly seen that Divines who, from whatever circumstance have committed themselves to a given explanation of Scripture, are seldom scrupulous as to the means by which they support their interpretations. And this is especially true when the Interpreter happens to be a man of popular influence or of high reputation.

Having first proclaimed to the world that the living God is pledged to the fulfilment of their expectations, they naturally say the thing *must be*, whatever difficulties it may seem to involve, since the Omnipotent knows nothing of obstacles, and is perfectly able at any moment to bring all

mankind into obedience to His Son. As if any one doubted the power of God, or as if the admission of that power altered the fact, that although it were true that from the foundation of the world God might at any moment have converted the world to righteousness, He has for wise and good reasons never exercised that power, and, from all that we know of his moral government, never will.

May we not have gone too far in allowing that God *could*, if such were his pleasure, convert the world at once by the exercise of power? The supposition that He could do this without a violation either of His own moral attributes, or of the freedom and responsibility of man, has led to a kind of vague expectation that some day He will pour out his Holy Spirit upon the world in such abundance (a form of Divine power), that all at once, or nearly so, the moral and spiritual condition of men will be changed and that thus will be brought about the fulfilment of prophecy, the moral desert rejoicing and blossoming as the rose.

I do not think we are right in admitting the possibility of this. For in so doing we seem to call in question the wisdom of God in allowing, as He has done for ages, the same result to be produced only by processes so painful as are those that have hitherto been deemed necessary to form a holy character. Will not reflection lead us to conclude that, as has been already observed, from its very nature, character must to some extent be self-formed?—that the great object of God in the creation and discipline of man is to bring about the free and voluntary choice by the creature of all that is good and God-like? Has not the apostle Paul indicated this when he calls upon us to work out our own "salvation," that is—our deliverance from evil—"with fear and trembling, for it is God that worketh in us both to will and to do of his good pleasure?" The apparently absolute control of God over both inclination and action, instead of being made, as one might have expected, a reason for our being passive in the matter, is urged upon us as the motive for co-operation in the accomplishment of the object to be attained.*

Why, then, should we allow ourselves to imagine that it will ever be otherwise? and if will not, why should we suppose that in the latter day anything will take place essentially different from what is now taking place, or that the great principles on which God has hitherto proceeded will be changed?

The "pouring out of the Spirit upon all flesh" does not imply this; the reference of Peter to the prophecy of Joel evidently shows that the gift there spoken of was one of endowment, investing those who should partake of it with gifts similar to that of tongues. Let us, then, learn to be Scriptural in our expectations, in which case we may rest assured not only that every promise of God will be fulfilled, but that the fulfilment whenever it comes, will be "far more abundant than we can either ask or think."

The Feasts of Jehovah.

BY GENERAL GOODWYN.

Read Leviticus xxiii.

There is a happy and holy privilege that the children of God may enjoy—"Fellowship with the Father, and with his Son Jesus Christ." It is possible, nay, it is the desire of the Father, that his children should, even now, have acquaintance with the intrinsic constitution and peculiarities of the principles of that life which they derive from the risen Son of God, as also of the glorious inheritance from which that life is inseparable. I say "even now," for the promise is, that the Spirit of Truth shall show to the children their participation in the inestimable riches of the Father and the Son, guiding them into an appreciation of their excellence while as yet toiling through their pilgrimage of patient endurance. It remains for the resurrection in order to be fully acquainted with what the life of Christ really means, with all its divine characteristics, royal appendages, sublime faculties and powers. Our privilege now, having the principle of that life breathed into us, and the One Spirit, is to know in measure the Father as revealed in the Son. To this end the Son himself must be known, and by revealing the Son through the Word, the Father has given to us to take our delight in that person in whom is his delight. Hence, as the apostle says, our joy should be full, for what more can we possess

* I reject "Universalism" simply because it assumes that in some cases, and in the last resort, God will destroy the freedom of the human will. I reject the notion that any great outpouring of the Spirit in the latter day will overcome evil, for the very same reason. Any one thus acted upon would lose the grand distinction of humanity, and be cut off from manhood. No such work will, therefore, be accomplished, either in this or in any other world. Human responsibility implies freedom, as certainly as regeneration implies supernatural interference. The problem involved in the inquiry, "How can these statements be reconciled?" God only can solve; but it is neither greater nor different from many others that meet us every day in life.

than the Father and the Son? fellowship with each in their reciprocal joy, and with both in "the riches of the glory of the inheritance of the saints of God."

What, I repeat, an inestimable privilege for the children, citizens of the heavenly inheritance, during the period of their sojourn in the world as in a foreign country, where their days are "a time of trouble," to be able to rise by faith, having access to this grace, and to hide themselves in "the pavilion" of their Father "in his secret tabernacle;" where, apart from the strife, the confusion, and the evil of the world, they can inquire within the precincts of the Sanctuary for the living God, and find him in "the God and Father of our Lord Jesus Christ, the Father of glory!" It is the Father's purpose that, "in the fulness of time, in him shall be gathered all things which are in heaven and in earth," that in him and by him shall be consummated the promise of ages, "the restitution of all things."

This "restitution," declared "by the mouth of all the holy prophets since the world began," points to the divine predetermination to exercise a privilege of bringing good out of evil; for the latter must have been fore-ordained assuredly with the view of the restitution of that which once was "very good." God has, in his omniscience and omnipotence, given to himself to look beyond the dispensations of necessary evil, and probationary periods of failure, accounting them as but dissolving views; and has told us of his Feasts, his anticipatory delights in events and scenes that his wisdom foreknew, and his power would fulfil. In giving us the record of such Feasts of Divine pleasure, he lovingly invites his children to enter within the light of the sanctuary, and gaze upon a panorama of spiritual splendors, and to have fellowship with him in those things which he purposed in eternity, to be realized through the activity, and for the everlasting glory of his Son Jesus Christ the Lord.

To glorify himself in and through his Son, "whom he hath appointed heir of all things, who is the brightness of his glory, and the express image of his person," has ever been the contemplated object of God, "the Father of glory." All that is perfect and admirable in his judgment are the works and character of his Son; all that is immaculate, excellent, and altogether lovely in his sight, is the person of his Son. It is then no matter of wonder that those things upon which Jehovah of old could "feast," should be found only in the prospective manifestation of the Godhead through the various perfected works of the second person thereof. Works, primarily of humiliation and suffering (Heb. ii. 10, *passim*) in the vicarious offering of atonement; secondly, of mediation and the high-priestly advocacy on the throne of grace in the heavens; maintaining the everlasting salvation of his body the Church, and guaranteeing the restoration of Israel in resurrection and national completeness: and lastly, in the coming administration of the government of his kingdom.

This range of revealed action on the part of the Son of God and man, will be found worthy of consideration, inasmuch as it instructively marks the right division of the Word of Truth, and classifies the varied dispensational ways of the Most High. We are specially informed that it was the Son of God, the eternal Word, who created the entire systems of the universe, and fore-arranged the courses of the several ages, ordaining their respective peculiarities according to the distinctive nature of the events above referred to, in which he was to be the principal actor in pursuance of his purpose of revealing the Godhead to the understanding of regenerated human beings, and the powers and principalities of heaven. Deliberation within the council chamber of the Heavenly Sanctuary, upon events of such transcendent import, appear to have given delight to the divine mind which resulted in the institution of certain ceremonies connected with the organized life of his chosen people, of whom the Messiah should be born, to be perpetual memorials of him, of whom when he came into the world it was said, "This is my beloved Son, in whom I am well pleased." Such pictorially typical scenes have been "written for our instruction, upon whom the ends of the ages are come" (1 Cor. x. 11). The "FEASTS," therefore, that I am now about to describe, give practical expression to this good pleasure of God, who in them could "call things that were not, as though they were."

These Feasts, seven in number, mark the several periods into which Israel's year was divided; annual commemorations of events, commencing with the night of their deliverance from Egypt, to their occupation of the land under Joshua. But whilst these periodical solemnities were thus ordained as visible Feasts, amidst a people whose national characteristic was a life by sight: they had, as already remarked, a typical meaning, to which their existence was subservient, tending to keep alive on earth a testimony to the divine purposes in the future, that can only be read by the light of the prophets and apostles. They prophetically revealed the entirety of the vast and wondrous scheme of redemption, embracing all the salient phenomena between the first advent of the Son, as the Lamb of God, to his second

advent in millennial glory as the royal Melchizedek priest of the Most High God.

Before passing to a detailed description of these delights of Jehovah, I draw attention to a lesson on the invariable tendency of human nature to corrupt the way of God on the earth, (Gen. vi. 3, 5, 12), through the sorrowful aspect that these "Feasts" presented to the view of the Son of God, when on earth about to fulfil the first one and the most solemn, and to establish the ground upon which all the others could have their accomplishment. In Levit. xxiii. 2, 4, 44, these solemnities are called "Feasts *of Jehovah*," but when we turn to a maturer experience of man in Israel, even with a brighter light on his path, his propensities towards degeneracy, and pollution of the divine "way," are painfully apparent. In John ii. 13; vi. 4; vii. 2, 3, the convocations have changed both their name and character; they are termed by the Spirit "Feasts *of the Jews*," plainly confirming the prophecy of Isaiah i. 2–5, who afterwards states the judgment of him whom they had rejected, as they had desecrated his Feasts. "Bring no more vain oblations; incense is an abomination unto me; new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and appointed Feasts my soul hateth. . . When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. i. 13–15). They fulfilled these Scriptures once more, in rejecting their God by the crucifixion of his Son. Alas! "what communion hath light with darkness, or what concord hath Christ with Belial?" Nevertheless, according to the boundless resources of Divine wisdom and power, that act of crucifixion laid the foundation for the antitypical observance of the last ordinance, wherein Israel, awakened from the slumber of infidelity, shall be found mourning at the feet of their God-Redeemer, and thence proceeding to commemorate in fulness of joy, "The Feast of Tabernacles," as a veritable "FEAST OF JEHOVAH." But of this anon.

The mystic SEVEN is divided into two groups of four and three, with a significantly intervening link referring to both. Levit. xxiii. 3 introduces the Sabbath, but there are seven exclusive of that; and it is in ver. 4 that the announcement is made concerning *the following* "holy convocations," that *they* are the special Feasts to be proclaimed "in their season." In fact, the Sabbatic rest was that period of time to which the several Feasts served as steps towards the summit to be gained. Before setting forth the typical action of God's dealings in grace, we are presented with a primary expression of that "Rest that remaineth for the people of God." Jesus, Son of God, both Lord and Christ, is alone, in the completion of his work of the manifestation of the Godhead in salvation, the true rest of God and his redeemed family.

(1.) THE PASSOVER.—Eternal memorial of the death of the Paschal Lamb, under the shelter of whose blood Israel was saved from the death of the first born of Egypt. Those solemn words, "When I see the blood, I will PASS OVER you," were all availing to arrest the destruction of the people of Jehovah, when those of Pharaoh perished. The blood, and *the blood only*, marked the "*difference*" (Ex. xi. 7) between Israelites and Egyptians. An ever memorable type of the death of Christ, and the Almighty efficacy of his blood, presented through the Eternal Spirit to God for the redemption of his people, the preaching of which is "*Unto God a sweet savor* of Christ (2 Cor. i. 15), in them that are saved, and in them that perish." On such a feast then, with such an object in view, the heart of God could certainly rest in anticipated pleasure (Isa. liii. 11).

The Jews keep this feast, but it is "a vain show," the Lamb, the very sanctifying power of the feast, is wanting. They believe not that "The Light of the Gentiles" is also "The glory of Israel;" but Christians know that he who is their Redeemer and Lord had his birth in Israel. It is "Christ OUR PASSOVER who is sacrificed for us" (1 Cor. v. 7, 8).

(2.) "THEREFORE let *us* keep the Feast," the second Feast in order, that of "unleavened bread." The manner in which the apostle Paul has joined the Passover with "the unleavened bread of sincerity and truth," is so similar to their nearness in Levit. xxiii. 5, 6, that though distinct, they are shown to have a close relationship. The latter is, in fact, a practical result of the former, for holiness of life, prefigured in the second Feast, can arise from no other source than faith in accomplished Redemption, or the first Feast. If Israel was separated *from* Egyptian bondage, it was *to* Jehovah, to walk with him in freedom and newness of condition towards the Land of Promise. Leaven is the scriptural symbol of evil, and bread is the sustenance of life; unleavened bread, therefore, represents separation from this present evil world, in practical *newness of life*, as having died with Christ, and made judicially free from sin (Rom. vi).

This Feast is further explained by the believer's faith in his identification with a spotless and holy Christ, accepted in the heavens, "an offering made by fire" resulting in the "purging

of the conscience from dead works to serve the living God" (Heb. ix. 11–14). "*Servile* work" was forbidden (Lev. xxiii. 7, 8), a legal and compulsory service is incompatible with the requirements of this Feast, which calls for a "labor of love" in conscious freedom from "the law of sin and death," and in possession of the principle of the risen life of Christ (Rom. viii. 1, 2). Believers are new men, created in righteousness and true holiness, after the image of Christ, the federal head of the new creation, "unto," or in order to "good works, which God hath before ordained that we should walk in them." This is true unleavened bread, expressive of a life, the moral excellence of which will give value and well-pleasing estimation to those "good works" that will shine forth in the kingdom of the Father.

(3.) FEAST OF FIRST-FRUITS.—The words "On the morning after the Sabbath," being the special day on which one single "sheaf of the first-fruits of the harvest" was to be waved for acceptance before Jehovah, give a clear indication of the event foreshadowed by, and the momentous results connected with, this feast. In the first verse of Matthew xxviii. is given the antitypical history of the main event that we are to learn from the type. "In the end of the Sabbath, as it began to dawn towards the first day of the week," came women "to see the sepulchre," and as they supposed, the body of their beloved Lord: instead of which they were astonished at the words of a heavenly messenger, who said, "Ye seek Jesus who was crucified. He is not here, HE IS RISEN." To this event then, "On the morrow after the Jewish Sabbath," the words of the apostle Paul were applied when he said, "*Now* is Christ risen from the dead, and become the FIRST-FRUITS of them that slept" (1 Cor. xv. 20). The work for the redemption of the entire family of God was finished.

Christ, the *first* unblemished sheaf of the harvest, rose "from among the dead," an earnest of the resurrection of the whole of the other sheaves, that may be called "fruits." This was not merely a resurrection *of the dead* (*anastasis nekroon*), that is here stated, and which every intelligent Israelite believed; but *anastasis ek nekroon*, resurrection *from among* the dead, a matter that even the disciples of the Lord were unable to understand (Mark ix. 9, 10); and it is the right rendering of these original words that gives force to the meaning of "First-fruits."

This first sheaf was to be "waved before Jehovah, to be accepted for his people." The signification of which is shown in John xx. On his rising from the tomb, the Lord Jesus informed Mary that he was then about to "ascend to my Father, and your Father, and to my God and your God;" to him, who should become the Father and God of whosoever might "believe in God who raised up Jesus our Lord from the dead." This ascension of the first sheaf in immediate connection with the resurrection—as the act of waving *before Jehovah* proves—was necessary as one transaction, in order to *the acceptance* of the Surety before the Majesty of Heaven, who had been appointed to death under the asumed responsibilities of those whom he represented. That *he did then* ascend, and that *he was* accepted a spotless, all-sufficient, vicarious offering, we know from his own words to his disciples, to whom he returned that same evening, proclaiming "PEACE," or reconciliation, *rendered possible* by his acceptance of God. This fact, moreover, gives efficacy to the doctrine that Christ "was delivered for our offences" to God, who righteously demanded death as the judicial award for sin; "but was raised again for our justification," full satisfaction having been rendered by his death. (Rom. iv. 25)

Fuller typical details of *this* ascension and acceptance of the Lord Jesus will be found in Levit. xvi., which represents the entrance of Aaron, the high priest, in garments symbolical of human righteousness (Rev. xix. 8), into the most holy place, the Shekinah presence, with the blood of the goat that was "*Jehovah's lot*" in one hand, and a censer of fragrant incense in the other (symbols of the perfect life of Christ offered in death). Only under shelter of such "gifts and sacrifice," could he, as a fellow man acting on behalf of Israel, be accepted for them. Having been accepted, Aaron came out from the Presence and pronounced the forgiveness of sins of those whom he represented there, over the living goat, or scape-goat (Christ in Resurrection). Just so Christ Jesus returned from heaven from God, as above stated, and commissioned disciples to go forth in the power of effected reconciliation, and proclaim remission or retention of sins, according as men should believe or reject the glad tidings of *a risen and accepted* Saviour.

I have been particular in these details, because the first ascension of Christ is not generally recognized; and yet it involves the whole question as to the "peace" of a sinner's conscience, as well as his joy in being "accepted in the Beloved One."

It will not fail to be observed, that this Feast conveys *an earnest of the entirety of the first resurrection* according to 1 Cor. xv. 23. "Christ the first-fruits," with whom is identified the mem-

bers of his body, quickened and raised together in Christ (Ephes. ii. 5, 6); first-fruits also, as the next Feast will show. "*Afterward* they that are Christ's at his coming (*parousia*, presence) to gather Israel "the second time" into the land of their inheritance, "a holy nation and kingdom of priests." For mark the words which commanded this Feast to be observed. "*when ye be come into the land*," the order having issued from "the tabernacle of the congregation" at Mount Sinai. This is the only Feast to which these words are appended, though we know that all the Feasts were to be kept in the land. There is then a peculiar significance in the use of these words here, conveying a fuller meaning to the type that will have its fulfilment "afterward, at his coming."

(4.) THE FEAST OF THE FIFTIETH DAY, or Pentecost, closely allied to, and, as we know from the New Testament, arising out of the former, being one of "First-fruits" also. (Levit. xxiii. 17.) If the Feast of First-fruits symbolizes the resurrection of Christ, then the result of the ascension of Christ to the right hand of God, the gift of the Holy Spirit according to his promise, and the manifested object for which he was sent, viz., "to gather out from the Gentiles a people for his name," must be symbolized in this Feast. "When the day of Pentecost was fully come," says the Scripture, the Holy Spirit was perceptibly realized as "The power from on high," making known the glad tidings of the resurrection, and acceptance in heaven, of Jesus who was crucified. On and after the day of Pentecost, redemption "by grace through faith" was preached to both Jew and Gentile; but a special revelation was made to the apostle Paul in regard to this gathering from among the Gentiles, that they "should be fellow-heirs and of the same body," with Jews, and partakers of Messianic promises "*by the Gospel*," which declared the possibility of both being "reconciled unto God *in one body* by the cross." The Gospel proclaimed that Christ had "abolished in his flesh the enmity . . . to make" (Ephes. ii. 11-17; iii. 1-6) "in himself *of twain one new man;* so making peace."

This is the *new* meat-offering that was commanded to be presented at the Feast of Pentecost; "*two* wave loaves" forming *one* offering. That the loaves were "baken with leaven" only makes the type more perfect; for both Jew and Gentile, as gathered into this one body, are still in the flesh (1 John. i. 8, *passim*). But inasmuch as they are in spiritual union with the risen Head of the body, and are those who "first trusted in Christ" since his resurrection, they are "a kind of *first-fruits* of his creatures" (James i. 18)—new creation.

The burnt-offering was first presented to show acceptance in him whom that offering typified, whilst the sin-offering was necessary to cover the "leaven" of the two loaves, or evil Adam nature still in believers. On this day of Pentecost the work of the formation of the peculiar body of Christ had its commencement, founded on the "rock," or resurrection of "The Christ, the Son of the living God; (Matt. xvi. 15-18;) and when finished, about to be "the completeness of him that filleth all in all." Now, although in actual manifestation on earth, this body had its birth on the fiftieth day after the resurrection of Christ, the language of the Feast presents it at once in its perfection to the mind of God, "who calleth things that be not as though they were," and who could have his anticipatory delight in the members of his Son, because clothed in the typical garments of his own divine workmanship. The 20th verse of Levit. xxiii. describes the two loaves waved for the holy scrutiny of Jehovah, "holy to him *for the Priest*." This is significant. This Pentecostal body is, in fact, shown in the Feast, as it is presented to faith in Ephes. i. 3, 4, and ii. 6; still on earth as a witness in the flesh, yet before God *in Christ*, "holy, blameless, and in love:" "raised together, and enthroned together in the heavens in Christ Jesus," adorned with all the moral loveliness of the well-beloved Son of the Father.

May it not be said here, "Truly our fellowship is with the Father, and with the Son Jesus Christ;" and have not the children of God abounding reason to praise "the glory of his grace" that these things are revealed to us by the Spirit of truth, that "The joy of our Lord may abide in us, and that our joy may be full?"

A VISION OF REDEMPTION.

BY H. H. DOBNEY.

PREFACE.

HAVING been urged to allow the "Vision of Redemption," which appeared in the Sunday Magazine for October, 1870, to be reprinted, I avail myself of the opportunity for making a remark by way of explanation.

Of course it is not intended as a full exhibition of the mystery of the Cross, but only as an attempt to present one aspect under which it may be regarded; especially by those whose cry "out of the depths" may find an answer in the voice

of one who, "not being ashamed to call us brethren," invites us to see how he identifies himself with us, in order that we also may become one with him.

Perhaps it has not always been sufficiently considered that, if the Bible, or Bible truth, is indeed intended for the whole world, for all nations, for all classes, and for "every creature," it was a necessity that the truth should be put in many ways; in lower ways and higher ways, in ruder ways and ways more permanently happy. One form was suited to a Jew of old, another to an ancient Greek, as the great apostle to the Gentiles teaches, who, in his mode of presentation, "became all things to all men." The whole book is not equally suited to every single individual of the human race, and that at every stage of his development: If it is to find universal acceptance and welcome, we shall expect to see truth in various aspects, and loving regard had to the fact that, while one way of putting suits this man best, another way of putting the same truth (substantially) better suits that man. GOD IS LOVE. That is the heart and core of the Gospel. But ignorance, error, and sin come as clouds of darkness and gloom between the heart of man and the heart of God; clouds however of varying density. Sometimes there is the "horror of thick darkness." And Truth needs to adapt itself to all the moral shades of individual life. One man can grasp the Eternal Love in the forgiveness of sins, and rest on it with all the simplicity of a child; another can only receive the blessing if it come in a particular way. Ought we not to be thankful that the great doctrine is capable of being presented, now in forms adapted to the coarsest soul, and then again in forms suited to a very different nature? The former class of forms will, in time, be outgrown, it is hoped, by the very man to whom, at first, they were especially adapted. The thing to guard against is—the habit of confounding a truth with the mere form in which it appears, and then forcing that one form alone on all consciences, understandings, and hearts alike. But are substance and phenomenon the same thing?

As in the present day the sense of the heinousness of sin appears in many quarters to be somewhat attenuated,—so that the deeper experiences of the more earnest souls in past days are in danger of being regarded as the result probably of a morbid condition, and as a very real sense of the evil of sin underlies the following Vision, I may be permitted here to suggest that slight and superficial views of moral evil will necessarily keep a man on a low level of thought as regards all other truths of religion. To any one who does not know the evil of sin, the Cross will be—not a mystery, that awes while it attracts,—but, either, one of the every-day facts of common human history in an earlier time, or, a mere discomforting perplexity which it is better to refrain from dwelling on. I may therefore avail myself here of a remark made by Miss Cobbe in a very admirable article on Darwinism in Morals, in the April number of the Theological Review: "Hitherto good men have looked on Repentance as the most sacred of all sentiments, and have measured the nearness of the soul to God by the depths of its sense of the shame and heinousness of sin."

I hope it will be understood, then, that all that is humbly attempted by this "Vision of Redemption" is, not an exhaustive treatment of the doctrine of the Cross, but only the intimation of one single aspect of it. As the physical object might have been looked at from many different points, so the Truth set forth by it may be as variously regarded. But it is hoped that that aspect here exhibited may be recognized as one that some tender conscience may perhaps be thankful for, and some weary heart find rest in.

Maidstone, Eng., 1871.

A VISION OF REDEMPTION.

I had been pondering, for more than the thousandth time, with all my heart, the great mystery of our redemption, and recalling the various theories men have devised through the Christian centuries in explanation of "the Atonement." And as constantly as one theory after another came before my mind, so constantly did the various objections to them occur; objections, many of them at all events, growing out of that in one's moral nature which every man is bound to give earnest heed to and to reverence. Again, for more than the thousandth time, I felt the unspeakable difference between a divinely communicated fact, and any humanly attempted rationale of it. And I recognized the, perhaps, utter impossibility of ever adequately presenting profound spiritual truth in any best contrived formulas whatever.

The spiritual refuses to acknowledge words as a co-equal power. They cannot contain it, they can only indicate it. At the best they are but an index,—a sign-post thoughtfully and kindly raised to point the direction in which thought

and feeling and conscience, the reasonably-inquiring traveler, should proceed. And thus, in part, the beautiful wisdom of the Scripture teaching became apparent, in availing itself of a large and varied phraseology, a beautiful cornucopia of figure, parable, and other illustration. For by the mutual incongruity of some of these, if unduly pressed, it is obvious that none of them is meant to be taken as an exact philosophical statement. But each is helpful and precious, when each is allowed to be but one mode of endeavor to impress some spiritual and transcendental truth on the spirit in man, to which the understanding is but as a portal, or at the best a door keeper; and when each is but as one voice in a choir sufficiently remote for no one to be unduly prominent, but so as that the effect of the whole shall be alone felt. Thus mutually counteractive and supplemental, all are good, nay indispensable and the result is harmony; at least in the mind of the Mighty Harmonist, who has used the best means to be obtained. But as the best of men are but men at the best, so the most inspired men are but men inspired. They are not God and Truth, nor can they be perfect conductors of all truth in its symmetrical proportions and fulness.

Christ spoke of himself under a great variety of figure. He is a *Physician*, and true healer; a *Shepherd*, vigilant and tender and brave; a *Teacher*, who can teach as none other; an *Almoner*, bestowing choicests gifts on the poor and needy; a *Sower* of seed; a *Prophet*, speaking out of truest insight, and under the influence of the spirit of all truth and righteousness; a *Priest*, having right of access into the holiest and ultimate penetralia, able to introduce the worshipper, and satisfying the most timid and guilt-oppressed that He has an offering to present which can adequately meet any righteous demand, so that the most conscious-stricken and trembling, holding to Him, and held by Him, may go on and in with full assurance; a *Patronus* and *Advocate*, willing to receive any into the number of his *clientela*, whom He will never desert, or abandon, or disown: a *King*, able to govern his subjects to perfection, and so heroic and magnanimous as ever to place Himself in the front in all time of danger, and ready even to die in their defence; a *Witness*, faithful and true, so identifying Himself with all truth as to receive every blow that is aimed at it, and prepared to seal his testimony with his blood.

These are some of the chief characters that the Lord of all Christians (rightfully, too, the Lord of all men) adopts for their sakes, not for his own, except as perfect love identifies itself with its objects. And the apostles of Christ even added many others to these, greatly enriching the householder, who is therefore better able to bring forth out of his treasure things new and old,—the householder, I say, or scribe instructed in the kingdom of heaven. And sometimes the helper of others may find one image most suitable, and sometimes another. And so with the individual disciple; to-day the idea of the *priest*, to-morrow that of the full and delightful *rabbi* and *friend*, and then the *shepherd*, folding the lambs in his bosom, and ready to die even as he faces "the wolf" for their safety. And so on. But to shut ourselves up to one or two of them, or to a class, and to take these with their angles not smoothed by contact with those that are somewhat dissimilar, is this the true orthodoxy? or, if it be orthodoxy, is it wisdom?

Or we may illustrate in another way. When our Lord was visibly here amongst us, He healed one man of the leprosy, another of palsy, a third of blindness, a fourth of deafness, a fifth of madness, and so on. And the leper might love him for healing him of his leprosy, and the restored paralytic might love him for healing him of his paralysis, and so on. But what should we think if the recovered leper quarrelled with the recovered blind man because the latter did not need or value Christ as a healer from leprosy, but chiefly as the restorer of sight to the blind? Have we not heard that "in Him dwelleth all the fulness of the Godhead"? Well, can any man take in *all* that fulness, or only some of it? to-day receiving out of it one kind of blessing, and to-morrow another, each according to his need. Shall we then look askance at each other because we get from him varying blessings according to our varying need? Surely the leper, and the blind, and the deaf, and the dumb, and all the rest, may all call him Healer and Saviour, though each in his own way.

Let this be an axiom: that all Christ was, and all he suffered, was for us, on our behalf, for our sakes; and that necessary because of our sins, and, therefore, literally "for our sins." This is the truth of Scripture; this is fact, therefore,—fact for man, with all his heart and soul, to embrace. And in the truth is the life. But all explanations of the fact are quite another thing altogether; and the two things—the fact and the rationale—are never to be confounded. Yet the

chief controversy among men (among Christian men, that is) is rather over their own attempted explanations, than the facts they are seeking, each in his own way, to explain. That Christ Jesus "died for our sins," that He "gave himself a ransom for us," that "He by Himself purged our sins," that his "blood" was "shed for many, for the remission of sins," and so forth, no Christian man can ever call in question, or so much as wish even to call in question.

But when we ask how, in what way, all this is so, the question at once opens the door to an almost endless variety of opinion; every man who attempts to answer it being unconsciously affected by a thousand subtle influences that have been at work on him and in him from his earliest years. And every disciple of Christ will deem that aspect of the Master, Redeemer, Saviour, most precious, which most impresses himself, and helps and suits altogether his own sense of need, or fitness at the time. And there is blessed room and scope, and warrant, and invitation, for all these various needs. The banquet is so abundantly furnished that every one can find that which best suits him at the time. The oxen and fatlings are killed, and no guest is uncourteously forced to take the one if he find the other preferable. The bread and the wine are plentiful; and there is water pure as crystal. There is even milk for babes, and strong meat for them that are of full age, and who have great demands made on their strength and energy; and the hospitable word is spoken in frankest tone, "Eat, O friends! Drink, yea, drink abundantly, O beloved!" And shall we, like ill-bred guests, wrangle with one another, not merely over our own preferences (which the Master of the feast has so considerately cared for), but against the equally justifiable preferences of our fellow guests? One eateth herbs and another flesh, one drinketh water and another wine; shall not each enjoy the food that suits him best at the time? enjoy it, and give thanks? And presently, having satisfied the soul with one thing, he may feel an impulse to another.

[*Concluded in the next No.*]

An Inquiry.

Bro. Storrs: Will Isaiah xxvi. 19 bear to be read thus: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs *causing* the earth to cast out the dead"? Reading it thus, we understand that, as dew and rain causeth the earth to send up herbs and grass, so the heavenly, spiritual efficacy of the resurrected church, endowed by Christ with the same powers which He received from his Father, shall, in some manner, cause the earth to cast out its dead. "He shall come down like rain upon the mown grass and as showers that water the earth," producing the same spiritual effect upon the sleeping dead as showers produce upon the natural world.

The word *dew* is also used in Psa. cx. 3, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the *dew* of thy youth." (Addressed to the Messiah in the times of restitution, as shown by the context.)

Very many hitherto obscure passages blossom out with a beautiful significance as advancing knowledge throws light on the understanding. We all know that the blessed Redeemer gave himself a ransom for all mankind, and *not* for the brutes. Still, some wise commentators, in reading that "the creature also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God," find it easier to apply the term *creature* to the brute creation, rather than to unconverted man.

May the Lord give us wisdom and understanding, as well as increased holiness; and may we hold fast our confidence in His soon coming, steadfast unto the end. Julia A. Pearce.

Pawling, N. Y.

Response by the Editor.

I am of the opinion that my friend's suggestion on the text under consideration is the correct idea: especially, as the Saviour has said, "He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do" (John xiv. 12). This assurance is not confined to the apostles nor to the apostolic age: it is of universal application to "*believers*" in the Saviour; and, as it has never yet had a fulfilment it remains to be fulfilled in "the ages to come:" hence, in those ages the "Church of the Firstborn" will raise the dead, and "do greater works than Christ did while on earth 1800 years ago. Glorious thought.

In view of such a result, there is a fulness of meaning in the Apostle's expression, "eternal weight of glory;" and a propriety in his exhortation, "Looking unto Jesus, the author and finisher of our faith; who, *for the joy* that was set before Him, endured the cross, dispising the shame," etc.

Surely if such honor is to be conferred on the redeemed Church, after our Lord's return from heaven, all the trials of this life are hardly worth a thought or a sigh. The glories of *this* age, such as men generally seek, far lighter than vanity, and all the wealth and honor implied in them are childish toys, or a shadow that soon fades away.

Let true "believers" look away from earth's vanities to the glory that shall be revealed in them and their work in "*the ages to come.*"

SKETCH OF SOME OF THE SCRIPTURAL EVIDENCE FOR THE ISRAELITISH ORIGIN OF THE ENGLISH NATION.

"But the birthright was Joseph's."—1 Chron. v. 2.

Extracted from a Report, by Miss. A. M. B., of Three Lectures,

By J. Wilson.

Delivered in the Guildhall, Bath.

First Lecture.

If we except Israel, and the modern nations of Europe, and their descendants in other parts of the globe, we shall find that, civilized or uncivilized, mankind are remarkably possessed of a stationary character. Unless acted upon from without, they have rather a tendency to retrograde than advance, and this even as being entrusted with the enriching treasure of Christian truth. Of the descendents of Shem, the Hindoos; of those of Japhet, the Chinese; and of the children of Ham, the Egyptians, seem barely to have retained what was handed down from their remote ancestors. And the barbarized portions of these three grand families remain as they were, unless acted upon by a fourth race, possessing the excellencies of the other three, and a highly progressive character peculiarly their own. They have the observing power and strong domestic affections of the African race: the vigor and the operating tendency of the north-eastern world, along with the deeply reflective and high religious developement of the central portion of the human race. Their physical constitution is the best, both as to beauty and as fitting for universality in regard to clime and employment. All arts and sciences that can be turned to good account come alike to them. They are the most curious in ransacking the records of the past; at the same time, they are ever rejoicing in new discoveries and inventions. They delight to trace up the ancestry of other nations, and they take a deep interest in the destiny of other states. Have they considered that they themselves are fatherless, unless they are the children of the people who were lost in the countries out of which they have come? Have they considered that their continual increase, supplanting power, and means of blessing all nations, are according to the oath which God condescended to make unto Abraham? Have they considered that the superior characteristics they possess are the natural result, in old age, of that peculiar training given in their childhood unto Israel? Their birth, character, and circumstances can, in short, only be accounted for by a reference to the Word of Him, in whom the fatherless have found mercy.

Here we find a people ever on the move—ever multiplying, increasing, spreading. See them, from their home here in the north-west, stretching along the shores of Africa, spreading their power over the kings of the east. Of Australia in the east, and America in the west, they have taken possession. At the same time we are given the means of blessing the nations: Would that we equally used them! To us is committed the privilege of preaching the gospel in all nations—of proclaiming the glad tidings of great joy to all people. But it may be said, that it is our holy religion that has made us what we are—that has ennobled, and exalted us. And, truly, Christianity does ennoble, and exalt, and purify the very heart and affections; but that *alone* was not sufficient to make us what we are. Has it done for other nations what it has done for us? Christianity among other races has ever become deteriorated: only among, or through this race, has it shone more and more brightly. The gospel came to us impure from Rome; but, ever since the glorious dawning of the Reformation, has been shining brighter and brighter: and so far from being dimmed or extinguished by those adulterations of God's ordinances and word that are creeping in among us, it shall come out purer "unto the perfect day."—And yet this is, so to speak a fatherless race. If we look at the origin of the other civilized nations, we shall find they can trace their descent for many ages back. But this superior race are but as of yesterday, and know almost nothing of their original; and it has ever been a question with historians, whence that people can have sprung, who, at the breaking up of the Roman empire, came in such numbers into Europe, and ultimately overspread it, from the neighborhood of the Caspian sea, to which they can be now distinctly traced back. It was to this neighborhood that Israel was carried captive. Here they were lost: not *so lost* as not again to be found; but this was to be their

hiding-place, from whence they were to spread and increase into the promised "multitude of nations;" who should "possess the gate of their enemies," and become the means of blessing all nations. Here was the seed sown, to be lost for a time to man's eye, but afterwards to spring up, "first the blade, then the ear, then the full corn in the ear." May they indeed bring forth fruit an hundred fold!

Second Lecture.

The Training, Casting away, and Discovery of Israel.

In all God's dealings with his people Israel, He seems to have been gradually training and strengthening them for the service in which they were afterwards to be engaged. He brought them into every variety of situation; qualified them for all climes, and for meeting with every condition of life; for laying hold upon all instrumentality, and for the seizing upon every medium through which blessing might be conveyed unto the whole family of Adam.

In Canaan we see them, as herdsmen, being given a strong physical constitution in that healthy and invigorating employment. They were then taken into Egypt, to be taught there those arts which it was necessary for them to possess in a more settled way of life—such as making bricks, building of cities, &c. In the wilderness we find another course of training commenced, connected with their future destination. They are instructed in their religious, social, and personal duties in the most minute particulars. They are habituated to military discipline; given a body of political institutions, calculated to teach them order, train them for independence, and for the enjoyment and preservation of their public and individual rights. The people are divided into thousands, whence the elders representing them came to be denominated the thousands of Israel. Their subdivision of the people into hundreds and tens, is the same as that existing among the Saxons from the earliest period; and although the substance of the thing has been greatly lost, the terms *hundred* and *tything* still exist, with regard to the civil divisions of the people in England.

In the quiet and seclusion of the Desert, Israel were taught those great truths, which otherwise they were too carnal, too much in childhood, to learn, and which it was important should be impressed upon all them with all the solemnity, brightness, and power which there accompanied them. After being thus prepared in the wilderness, they are brought into the land of Canaan, and given a form of government eminently suited for them. It was now, more especially, that God was as it were training them to go alone. Each individual was made more to think and act for himself. A more powerful or more consolidated form of government might have been chosen for them than that of the Judges; but scarcely one better fitted to form their individual character, and to make them that nation of kings and priests unto God, for which he had delivered them from their Egyptian taskmasters. But again they desire change—they required a king like the nations around them. God "gave them a king in his anger, and took him away in His wrath." At length, David, the beloved of the Lord, was raised up unto them—David in whom every faculty of the human mind seems so remarkably manifested; and Solomon, the wisest of mortals, the peaceful prince: both seem to have been given to perfect, if we may so speak, the training they had previously been given. The military talents of David were eminently exercised; and his genius, with regard to music and poetry, was especially remarkable. To the beautiful appointments in the service of God addressed to the *eye*, and chiefly ministered by Moses, he added those not less necessary and instructive, addressed to the *ear*. And, as if to finish what David commenced, Solomon's peaceful reign was given them—to give the widest range to the observing, and the deepest tone to the reflective faculties. But God's purposes were not here consummated with regard to Israel. The religious state of the people was greatly degenerated before the death of Solomon; and when that was the case, their political happiness could not long endure. Immediately the kingdom divided;—the house of whom the One promised Seed, Christ, was to come, remained attached to the family of David; whilst the house of Joseph—that of which the multitudinous seed was to come—erected a new kingdom for themselves under Jeroboam. A full account of this we find in the eleventh and twelfth chapters of 1st Kings.—About three times as long as they had been united under the house of David, Israel and Judah remained together in the land, separated as to government, and much as to religion. During this time, about the space of two hundred and thirty years, many changes took place in the house of Ephraim, and they seem to have been in continual movement.

But the time having arrived for Israel's removal, God's first instrument for the punishment of their many and grievous transgressions, and for the fulfilment of His purposes towards them, was the king of Assyria. In 2 Kings xv. 29, we read

that, "In the days of Pekah, King of Israel, came Tiglath-pileser, King of Assyria, and took Ijon, and Abel-bethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." Assyria lies northward of the Holy Land, and approaching the Caspian and Euxine Seas. This captivity of the most north-east portion of Israel is supposed to have happened before the Christian era about seven hundred and forty years, about the same length of time as had elapsed since their coming out of Egypt. The first captivity is also adverted to in 1 Chron. v. 26. About nineteen years after this partial captivity, another and more complete removal of Israel took place, of which we read in 2 Kings xvii. 6.—This is said to have occurred about the year B. C. 721, and about 120 years before the captivity of Judah, under Nebuchadnezzar. And now the *whole* of Israel was taken away; indeed, so complete was the captivity that it is said Judah *only* remained. And so utterly desolate was the land left that the wild beasts multiplied in the land, and much plagued the people whom the King of Assyria had placed there. Thus the captivity of Israel was *complete*, but was it not also continued? In the book of Kings, which brings the history of the Jews to the year B. C. 562 (about 160 years after the breaking up of the Assyrian empire), it is expressly said that the captivity of Israel had not been restored. And at Judah's release from Babylon, we have no evidence that Israel returned with them; Israel was not restored; they became a lost or hidden people. But if lost to *our* view, has *God* so utterly cast them off and forgotten them? Does He no more mention or remember them?

In Jer. iii. 11—19, we find the word of prophecy directed to the north country, after *backsliding Israel*, as distinguished from *treacherous Judah;* and promising Israel the gospel dispensation. And ultimately, it is there promised, Judah will be joined to Israel, and they shall come together out of the land of the north into their own land, and that they and Judah should again become one. In chap. xvi. 14—18, they are again spoken of as being brought from the land of the north. Also xxiii. 5—8; xxxi. 8, 9. And in Ezekiel xi. 15—21, we find the Jews, or inhabitants of Jerusalem, saying to Israel, all the house of Israel *wholly*, "Get you far from the Lord; unto us is this land given in possession:" but what says the answer of God? "Although I *have* cast them far off among the heathen; and although I *have* scattered them among the countries, *yet* will I be unto them as a little sanctuary in the countries where they *shall* come." And in chap. xx. 32—44, is a remarkable prophecy concerning them. See also chap. xxxvii. So Isaiah xlii., xliii., lviii., lxi.; Hosea i., ii., xiv.; Zec. x. 5—9, &c.

Let us now look at the places to which *captive* Israel was carried, by tracing out which we may the more certainly discover the route they afterwards took, and be led towards their present abode; to the places in which they were to take root and bring forth the multitude of nations promised unto the fathers, and through whom the One Seed, Christ, was to minister blessing to all the nations of the earth. Assyria and Media are among those we can most easily identify. Assyria, as was before mentioned, lay to the north-east of the Holy Land; and Media still further in the same direction. In maps, Media is usually made to include the southern border of the Caspian as far west as the Araxes. Without any apparent regard to our present view, it is to this neighborhood that the Saxons have been traced by one of our eminent historians (Sharon Turner) in his history of this people. Where Israel was lost, there the Saxons were found. These are two matters which have long puzzled historians. Whither went Israel, the most important people as to the promises and purposes of Jehovah? Whence sprung the Anglo-Saxons the most distinguished of all the families of mankind in the providence of God; and specially as to the benefits He hath bestowed upon them to bestow upon others? Why should we needlessly create difficulties, and make the Most High work contradictively, and produce miracles without a cause? Why cut off the people to whom the promises were made, and in the same place raise up another people from an origin wholly unknown, answering in every respect to the character He had so long been giving to the other race; and having, in the most minute particulars, the destiny of Israel fulfilled in them? We have nothing in or out of Scripture to lead us to suppose that such a course would be consistent with the wisdom, truth, or faithfulness of God. The prophecies so clearly pointing to the *place* of Israel's hiding, as well as God's continued care of them, need not be repeated. And if, through the Old Testament prophecies we can trace them, we shall be equally able to do so through the New Testament.

(*Concluded in next No.*)

"Watch ye and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36.

THE NEW SONG.

"*Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.*"—Rev. xv. 4.

Now strike the golden lyre,
Higher the notes and higher;
For myriad harps in chorus are ringing loud and clear.
The thrilling strains prolong,
For now is sung the song
Foretold in early ages by many a holy seer.

Lo the "due time" is come.
Israel is gathered home,
And Abraham's seed exultant, the angelic work begins.
The "dimness" rolls away,
And the clear blaze of day
Pours full upon the nations, revealing their past sins.

And how the Holy One,
Through His anointed Son,
Has reigned o'er death triumphant, and ransomed from the grave
The last of Adam's race.
And lo! His richest grace
Is fully now "made manifest;" His wondrous power to save.

The veil is rent away,
Which in the sinful day
Was spread o'er all the nations, a "covering" for the joy
"All people" soon should feel,
When the great Conqueror's heel
Should crush the serpent's head, and all his evil work destroy.

"The creature" (man) shall be
From all corruption free,
From bondage "be delivered into glorious liberty."
But more exalted we,
His own elect shall be
With Him, and sit on princely thrones in immortality.

"Over ten cities" one,
Whose work is noblest done;
While others reign o'er five, and two, as differeth star from star.
"From Zion" goes the law
Of love, which soon shall draw
"All nations" into Christ our King. No battles more, nor war.

"The islands of the sea,"
And every far country,
"Who hath not seen His glory" yet, nor heard His wondrous fame,
Shall see that glory now;
And "every knee shall bow,"
"Of things in Heaven, and things in earth," to the great conqueror's name.

If stars can numbered be,
Or sands upon the sea,
Then number those whom Abraham's seed has ransomed from the grave.
All who in Adam died,
Just and unjustified,
Prove that his mercy still endures. His readiness to save.

Hail holy, holy day.
For this we ever pray,
"Thy kingdom come, thy will be done on earth" as now above.
No doleful sermons more
Disturb Christ's lowly poor:
The watchmen all see eye to eye, and know that "God is love."

JULIA A. PEARCE.

WHAT IS FAITH?

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. ii. 1). Then faith has a substance. Yes, faith must have something to rest upon. What does faith rest upon? The thing promised. What is promised? The Seed of the woman shall bruise the serpent's head (Gen. iii. 15). It is also something that is hoped for. What is the hope and desire of all nations? "Oh, that the salvation of God were come out of Zion, when God shall bring again Israel. "All the Old Testament saints looked forward by faith to this substance, and hoped for him (Jesus Christ) the Son of God made flesh. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it" (Rom. viii. 24, 25). "It," here, should be translated Him. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

As unbelief was the cause of sin and death, so faith and obedience are required unto life again. "For, as in Adam all die even so, in Christ shall all be made alive" (1 Cor. xv. 22). "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned" (Rom. v. 12). "For since by man came death, by man came also the resurrection of the dead." Here we see the union of the Godhead and manhood in one person. The Son of God becomes man. "For without the shedding of blood there is no remission." Here begins the mystery of godliness: "God manifested in the flesh." "For it pleased the Father that in Him all fulness should dwell." "In him

dwelt the fulness of the Godhead bodily" (Col. i. 11; ii. 7). Here we see the corn of wheat fall into the ground (Mary's womb), John xii. 24. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. x. 5). "Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God." "For I came down from heaven not to do mine own will, but the will of him that sent me." "And this is the Father's will which hath sent me that of all he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day" (John vi. 38–40).

Here are two classes mentioned: First, all that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out (v. 37). "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day" (v. 44). Second, "All flesh" (John xvii. 2). "As Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is (the object of) life eternal, that they might know Thee, the only true God and Jesus Christ whom thou hast sent." (See 1 Cor. ii. 11, 12.) "For what man knoweth the things of a man save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." "Now we have received not the spirit of the world, but the spirit which is of God that we might know the things that are freely given to us of God." "I have glorified Thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

"It is finished," He cried on the cross. Now, if he finished the work of salvation and redemption, what is left for us to do but to accept it by faith. If he has put away sin by the sacrifice of himself there is no more offering for sin. If he "died for all, then were all dead." "Behold the Lamb of God which taketh away the sin of the world" (John. i. 29). "Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. i. 15). "Who will have all men to be saved, and come to the knowledge of the truth." "Who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 1–7). "For as in Adam all die, even so in Christ shall all be made alive. But every one in his own order. Christ the first-fruits." This does not mean Christ as an individual (singular), but as plural, a multiplied Christ. (See Rev. xiv. 4; Jno. xvii. 20–26.) "Go tell that fox, I do cures to-day, and to-morrow, and the third day I shall be perfected."

Second class: The nation of Abraham gathered out from all nations when the Deliverer comes out of Zion (Rom. xi. 26). Third class: The nations absorbed into the nation of Abraham, fulfilling the promise, "A father of many nations have I made thee. And in thee shall all nations be blessed." "In that day many nations shall be joined to the Lord, and be his people" (Zech. ii. 11).

S. W. ROGERS.

Rochester, N. Y., Nov. 22, 1875.

GOOD FOR EVIL.

A COLLEGE Professor once related the following fact to his class, in order to show the power of kindness in effecting a change in disposition and conduct of our enemies toward us:

There were two farmers who lived near neighbors, and whose farms laid side by side. One of these farmers was a pious, good man, of gentle, inoffensive character. The character of the other was just the reverse. His temper was like a tinder, taking fire at every spark that came in his way. He hated his pious neighbor: but more, probably, on account of his piety than anything else. He was always vexing and tormenting the good man, quarreling about mere trifles, as much as one *can* quarrel who has no one to quarrel with him.

One summer he had mowed down a good deal of grass; and he had gone away from home, leaving it out in the field to dry. But while he was absent there came up a storm of rain. While the clouds were gathering the pious man saw the condition of his neighbor's hay, and it struck him that there was now a fine chance to show a good man's revenge—that is, to return good for evil. So he took with him his men, and got his neighbor's hay all safely into the barn. What was the result? When the quarrelsome neighbor came home, expecting to see his hay all soaked by the rain, and found it had been taken care of by the man he had so much injured, his heart was touched. From that hour the evil spirit was cast out of him. No more abuse did he give that good man after that; but he became as obliging and kind to his pious neighbor as the latter had been to him.—*Selected*

The closest walk with God is the sweetest heaven that can be enjoyed on earth.

Self-Evident Truths.

It is evident to every candid and reflective mind that salvation was designed to be put within the reach of every man; and by this is implied the certainty of a knowledge of the way of salvation brought to light through the Gospel, which must eventually be preached to every creature. God is not willing that any should perish; therefore, He will not withhold the knowledge of those truths which are necessary to salvation. If any perish, they are those who assuredly knew the way, but refused to walk in it. How great must be the condemnation of such!

But, on the other hand, those who have lived and died in utter ignorance of the true God and of Jesus Christ, who came to light every man that cometh into the world, will "in due time" receive the light as sure as God is just and impartial in His dealings with mankind.

To suppose that multitudes of the human race will be deprived of eternal life, which is so important should be obtained, simply because they were so unfortunate as to have lived in a benighted condition, seems to me wrong; nay, cruel. Men are to be "saved by grace through faith." And "faith cometh by hearing, and hearing by the word of God." The saints are called "a chosen people, a royal priesthood." They are to reign *with* Christ. There are to be not only kings and priests but *subjects;* obedient, to be sure; but nevertheless ruled over by those in authority. And here in this state of probation we are to make our calling and election sure.

May God help us to realize the greatness of our calling. We are called unto holiness. It is not enough that we hold a certain theory. Our lives must tell to the world of the superiority of the Christian's hope. And, while we believe certain truths which are important, we must show by our way of living and by our godly conversation that there is a winning power in the religion we profess, to lead men to see their lost condition and flee from the wrath to come.

The signs of the times show us that our Lord will speedily appear, and when He comes He brings His reward with Him. There is no safety out of Christ. Unless we have His spirit we are none of His. "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

I have never advocated a second chance for the wicked. This is their day of grace, and I cannot understand that they will have another. But I have become of the opinion, of late, that God will give to a certain portion of the race, who never received it here, a knowledge of the truth, that all may be without an excuse. I cannot believe otherwise.

I am much interested in the Examiner, several copies of which, through the kindness of friends, have been sent me. I intend to subscribe for it.

T. L. Waugh.

West Morris, Conn., 1875.

LETTERS AND EXTRACTS.

From Eld. S. W. Bishop.

Bro. Storrs: The last Examiner is received; and, as usual, I have perused its pages with interest. I love its freedom from bigotry and sectarianism, coupled as it is with an ardent love for the great principles of truth revealed in the holy Scriptures, those principles which combined make up the plan of God through Jesus Christ. How stupendous is that plan! How vastly beyond human conception the great love, and the infinite wisdom that devised that plan which will result at last in filling the earth with a knowledge of the Lord, as the waters fill the sea. How it enlarges the heart of the poor weary pilgrim to get even a faint view,—the mere outlines of this vastly glorious plan. How it has helped me in the midst of deep trials, when the sympathies of friends that I have dearly loved have been withdrawn, and I have been left to battle, almost alone, in distresses and sickness. I can see that all that a loving Father suffers to come upon me is disciplinary in its character, and I have occasion to thank God for the course of education he has given me, though I have received it amid sorrow and tears.

I do believe that this cousre of training is almost ended. God's kings and priests will very soon be perfected, and the number fully completed, and all prepared for their great mission, —the blessing of "all the nations of the earth." If we may be among that chosen company, though the work of preparation may take us through deep trials, and great suffering, the privilege of reigning with Christ, and of witnessing the development of the purpose of God in the "endless succession of ages," is sufficient to stimulate us to endurance, even to the end of the work of purification and preparation, while our eyes are constantly fixed on the great hereafter of which holy men of God have written and spoken, in ancient days. We see just before us the crown, the kingdom, the associations of immortality, the companionship of Christ and of his redeemed church, and the work of love in

which we shall all be employed, from the day of the inauguration of God's Kingdom of priests on, and enduring endless years. I do most fully believe that the glorious future is very soon to be ushered in by the appearing of our Elder Brother, Israel's King, our Lord Jesus Christ. All things that we understand in the prophecies of God already fulfilled, together with the present condition of the nations of the earth, give unmistakable evidence that the coming of our long absent Lord, and the ushering in of the day of gladness of the elect of God is very near.

Labor on then, dear Brother Storrs, in patient hope, and in love, for the seed you are now sowing in tears and sighing, will ere long yield an abundant harvest, and will bring joys in immortality to your own heart. It has been a long road that we have all travelled in getting away from the traditions that have heretofore bound us; and it has sometimes brought us into trial, and weeping when, for the sake of truth, we have been compelled to break up old association, and leave the company of brethren we love; but the light ahead has always cheered us on in our pilgrim journey. We will still put on courage, battle a little longer, and then an "eternal weight of glory," a crown of everlasting life, and a home with all the elect of God in the everlasting Kingdom of our Lord and Saviour Jesus Christ.

West Meriden, Conn., Nov., 1875.

From Wm. S. Dibble.

San Francisco, Cal., Oct., 1875.

Bro. Storrs: An article on the second coming of Christ, written by Rev. C. R. Burdick, appeared in "The New York Evangelist," (Presbyterian), Aug. 19, 1875, in which I was greatly interested: an extract of which I send you:

"It is well known that there is quite a large class of religionists with whom the premillennial advent and personal reign of Christ is a special tenet. With them His speedy coming and the resurrection of the just is urged as a very strong motive to a watchful religious life. It is also well known that an influential portion of our ministry, and probably membership, too, hold these views. It is also true that many, perhaps a majority, of our most successful evangelists, hold to the premillennial advent, and make the speedy coming of Christ a prominent motive to lead men to repentance. Assuming, without argument here, what I believe to be true and most of our ripest scholars teach, viz.: that the reign of Christ during the millennial period is to be spiritual, and his personal advent post-millennial, I wish to address a few earnest words to this class of teachers regarding the tendency of their teachings. I am afraid that the constant urging that Christ must certainly come very soon, will be detrimental to the interests of religion so far as it has any influence. I will give several reasons. The theory that Christ is soon coming to destroy the wicked and give the earth to his saints, who are to be raised from the dead, or changed, implies that at least 800,000,000, of the human race are to be swept out of existence at one fell swoop; a majority of whom have never heard the name of Jesus, and many of whom have been misled by the poor recommendation which his professed followers have given him in their daily lives. I believe this to be contrary to the whole drift of the Bible regarding the evangelization of the world. It is supposing that Christ can 'see of the travail of his soul and be satisfied' with a very small minority of the human race, in the aggregate, saved by his death. I do not believe that I have such a Saviour. Such teachings have a tendency to lead churches to lax their zeal in missionary work, which at the best is, and always has been, cold enough. 'Why,' they will urge, 'so little can be done to reach the heathen in a few months or years, that it is hardly worth while to attempt to do anything for them: the case is about hopeless." The motive with such men to preach Christ as a witness to all men may be a strong one, but add to it, the strong faith that the blood of Jesus is going to save these perishing millions, and the motive is infinitely stronger to preach the Gospel and to urge the church on to the great mission. It does not appear to me that if the church of Christ should inscribe on her banner, belief in the premillennial advent and speedy coming of Christ, she would carry it successfully into the strongholds of false religions. I am convinced that with such a faith the conclusions regarding a vast majority of unconverted men and women that they are reprobate, they must perish, their case is hopeless, would be quite readily reached, and this because I see such tendency among those that adhere to such views."

I was much pleased with the above article from the pen of Bro. Burdick on the second coming of Christ, for several reasons. It appears to be written in a good Christian spirit, and to my mind he has handled the subject very ably from his stand-point. I am glad to learn that so many of our Presbyterian brethren have got hold of the great fact that Jesus is soon coming to set up his kingdom on this planet, and that man is wholly dependent on him for immortality. Our brother says, that the theory that Christ will destroy all the wicked at his

coming, involves the destruction of eight hundred millions of human beings, a majority of whom have never heard the name of Jesus, etc. I do not wonder that our brother regards this as contrary to the teachings of the Bible; for, the fact that Jesus came to seek and save that which was lost, certainly involves the conversion of the world at some time; and not necessarily before his second advent, as our brother supposes; and could he be led to see that the "little flock," converted before the coming of the Saviour, are to be heirs, and joint heirs with Christ, and co-workers with him, and help to carry the Gospel message to those who have never heard of the precious name of Jesus, I think he would be willing that Christ should come speedily in order to bring about the conversion of the world, which he so much desires.

I have believed for several years in the speedy coming of Christ, and until within a short time have supposed that the Bible taught that he would destroy all but the little flock, at his coming; but that doctrine of wholesale destruction has been almost as abhorrent to my mind as that of eternal torment, and I could not harmonize it with the fact that "God is love;" but, bless God, it is all cleared up now, and I am glad to know that God will give every one an opportunity to hear of salvation, and accept of Jesus as their Saviour, before consigning them to destruction. "Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 4, 6). Now, if it is God's will that all men should come unto the knowledge of the truth, will He not provide some plan by which the testimony will be given "in due time" to all mankind that Jesus is the Christ, and the Saviour of the world? The apostles were commanded to "Go into all the world, and preach the gospel to every creature" (Mark xvi. 15). This command was imperative and involved the preaching of the Gospel to every human being, which certainly has never been accomplished; and, therefore, must be after the resurrection of the dead.

I have noticed, too, as our brother says, that those who believe in destruction at the coming of Christ, have less of the missionary spirit than those who believe in the conversion of the world; for, what is the use of laying plans for missionary work when the time is so short?

Oh how it rejoices my heart to know that Jesus is soon coming, and that He will gather all the faithful ones, and that we who love and serve him here in this life, will have the glorious privilege, in "the ages to come," of telling the old story of Jesus and his love to all who have never heard of it in this life; and that if they will accept it, they will still share the privilege. Bless God for his great love, and for the light which he has given me. The Bible is almost a new Book. "Oh the depth of riches both of the wisdom and knowledge of God" (Romans xi. 33).

And now, my dear brother, may God bless you and fill you with his Holy Spirit, and spare your life till Jesus comes that you may battle manfully for him who is able to save to the uttermost, all who come unto him by faith, is the prayer of

Your brother in Christ.

FROM DAMON NICHOLS.

BRO. STORRS: Allow me to address a few thoughts to the readers of the BIBLE EXAMINER. I have been much interested of late in the views which it advocates, and many articles throw much light upon past mysteries. I have observed in your writings, from the first, that you are a most candid reasoner, and have more thoroughly divested yourself of sectarianism than any one whose writings I have read upon the various doctrines of Christian theology.

I love the Adventists for the light I have received through them and the truths they entertain; but I feel that they have barred themselves from further knowledge by *refusing* to investigate inconsistences of belief, and some truths taught in the Scriptures; *especially* those of *unfulfilled prophecy* directly *opposed* to their *theory* of the judgment and the coming dispensation.

The idea of an eternal destruction of all but a few, in a moment after being raised from the dead, has been a constant obstacle in my way when meeting with Unitarians and many other good people. I remember the remark of one was this: "If God is going to raise the Sodomites and Antediluvians and burn them up; I know nothing of his love, or justice, and could not believe in Him, and do not desire to entertain such a belief." This, like all former errors of belief, I could not harmonize; I could not smother the dictates of conscience to think it of God, who is infinite in wisdom and ruleth all things according to the good pleasure of his will.

I have heard much of the Adventists preaching for the past six years, and have labored some among them; but I find they are given to sectarianism, and are *afraid* of new light and *refuse* to consider present truths which conflict with some doctrines received from the leading Adventists of the past. I have read some very inconsistent things; and have also been much as-

tonished to hear some of their leading speakers advocate the superstitious idea that the *air* is *full* of *spirit* demons, with the *infinite* power of *omnipresence;* (and, I might add, about the *size* of an immortal soul!)

When one urges the inconsistency of such an opinion, (to say nothing of its superstition), you are met with the plea that "you will unsettle faith and distract the church." Has not the church *power* to stand and cast aside such superstition of the past, which is fit only for a heathen age, and cannot be allowed by thinking minds, when conscientiously considered in the light of love, justice, and reason?

Did Adventists arrive at infallibility thirty years ago? Have we no more truths to learn? Shall we say they got it all right? Does not revelation, reason, and consistency, demand that a change should be made in regard to some enormous errors yet entertained? Shall we (like Catholics) call the salvation of children and the heathen a *mystery*, and not revealed, and say we do not know any thing about it unless they are saved upon general principles? Shall we call the perplexing portions of our Christian belief, a "MYSTERY?" and thus become the children of her upon whom it is written? NEVER, since God has spoken by the mouths of his holy prophets since the world began.

I resolved when I first embraced these truths to step outside the bounds of everything which savors of sectarianism; and at present I find cause to renew that determination which gives me liberty to rejoice in new light from God's revealed word, which forever *removes* the jarring discord of a deluded world, and the mystery of the divine allowance of sin, and justifies our God in the *exercise* of his creative and legislative power; and for whatever he has permitted we have a *consistent* reason for its existence.

Well, let us praise God that his plan so greatly surpasses our past meagre conceptions of his love, knowing he, in his unlimited wisdom, will demonstrate that all things allowed were necessary, and shall work out a far *more exceeding* and eternal weight of glory.

Let us glorify him by believing that the time is coming when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all* that are in them, shall be heard saying, *Blessing* and *honor*, and *glory* and *power*, be unto Him that sitteth on the throne and unto the Lamb, forever and ever." Let us say with a loud *voice, Amen: Hallelujah*, "The whole earth is at rest; they break forth into singing." May God hasten the glad chorus and we be of the number.

Most sincerely your brother in the adoption and defence of the truth.

San Francisco, Cal., October, 1875.

FROM ELIZA S. WESTCOTT.

BRO. STORRS: I thought I would write you a little of my experience; I feel as though I was in duty bound to do it. When you gave up being EDITOR of the "Herald of Life," you sent me one of your first EXAMINERS in newspaper form. I read some of it and laid it aside; for, my mind was so full of the coming of my Dear Saviour, there was no room for any thing else; and I could not see any thing else. I do love his coming now, and am longing, expecting, and waiting for it. Glory to his blessed name that I ever saw it. O, how every thing speaks forth his coming right here: it must be so.

Last spring I thought I would get the EXAMINER and see what it did say. Well, I did not like it, but sent to have it come six months, and then if I did not like it would have it discontinued; but somehow I never could get about it; so, the EXAMINER kept coming, and I began to like it better and better; some things were removed from my mind,—such as "conditional prophecy;" all must have the Spirit of Christ or they could not be raised; and immortal and mortal living together on the earth, and so on; and somewhere about two months ago, Brother and Sister Bishop came to visit us; it was good to see them once more. He preached one evening, at Bro. Thompson's house, from the word, "Thy Kingdom come;" and it put new life into me; you know his way of preaching, laying the matter right down, and making everything so plain; and then Sister Bishop would talk, and read the blessed truth from the Bible. O how good it looked, and it works just like truth. When it is sent home to the mind by the Holy Spirit, what a sanctifying effect! It brings all the fruits of the Spirit with it; love, joy and peace (Gal. v. 22, 23). I wish I had looked into it before. One good thing, I am not alone in Providence; for I know a number that are seeking for the truth in this direction; and it is working like leaven in meal; and I will say by this, as Brother George W. Brown said about other things, "Let it work;" and the good Lord help it work in every honest mind, is my prayer. Only let prejudice give way and people will see it. I think that was the case with me, is why I thus judge.

Don't be discouraged, dear brother; for, if you live, I think you will see and hear great things yet. I said to a good brother, (one that is looking into it), last Sunday, if I knew where I could go to hear "the *ages* to come" preached,

I would go. He said, "So would I." I saw a good Sister last week: she is all engaged. "O," she says," it does look so good I love to think of it; but I never did like "the age to come." I said, "No, nor I either: it makes God a partial God."

Your Sister in Christ, hoping to meet you in the kingdom to help make up the Bride of Christ.

Providence, R. I.

FROM LEVI BOUGHTON.

BRO. STORRS: I have too long neglected writing to you and forwarding something to assist in publishing the best paper in the world, as far as I am informed in the correct interpretation of the glorious Gospel of Life to be made to all mankind for the "obedience of faith;" not only to the now living, but to millions who are dead and who will be raised, "in due time," and be instructed by the kings and priests who are to reign on the earth, when they "shall see eye to eye," because they shall receive the law from Zion and the word of the Lord from Jerusalem, and shall go forth and teach all nations the *one* doctrine; not the multitudinous and conflicting doctrines now taught by the professed expounders of the word of God, but are indeed blind leaders of the blind, who are both to fall in the ditch.

Some are teaching that the dead, who are to compose the kings and priests to reign on the earth, have already been raised from the dead; as they believe a space of time will elapse before the living will be changed. But if Paul is to be believed, in Thess. iv. 17, all the dead in Christ, when raised, together with the living (who are to be changed in a moment in the twinkling of an eye, as he says in 1 Cor. xv. 52) are caught up together to meet the Lord in the air; and so are to be forever with the Lord.

May not "resurrection past" be the effort to to prop up a false theory of time-setting, so as to appear to be wise above other brethren who are taking the word, as spoken by our Saviour, in its plain meaning, "Of that day and hour knoweth no man, no, not the angels in heaven: neither the Son, but the Father" only?

It appears to me, if the chosen ones are raised the living ones are also changed, and have been taken away, and we are left behind, and have no hope of being of that glorious chosen number. Will it not be known when one is taken from the bed and the mill? Will not the left be apprised the other is gone? and will it not awaken anxious thoughts in the left ones? May God lead us into all truth.

Victor, N. Y., Nov, 1875.

DR. R. WILLARD, SR., Haddonfield, N. J., writes: I suppose it is due the fraternity that the brethren, especially the aged, to report occasionally their health and the health of the cause they have espoused, which is yet feeble among us. I am inclined to think that "the ages to come" views meet with favor whenever set before the people. To my own mind it is meat in due season, especially if we are in the closing up of this current dispensation. The coming of the Lord must bring radical changes to the waiting ones, and His promise is sure. "If I go away I will come again and receive you to myself," is the promise now pending, and His word cannot be broken. Upon it hangs all our hopes. I rejoice that light is spreading everywhere. Missionaries in India and Europe are making life in Christ the basis of their teaching: also, destruction instead of eternal torment. I am pleased with the EXAMINER for November. Some able pens are coming to your aid. The "Rainbow" furnishes some rich and valuable gems, also Bro. Dunn's profound productions. Hope you all may be spared to fill your posts and give light to thousands who are yet in darkness. The Lord work by whom He will preparatory to the coming kingdom, is my prayer.

December 2nd, 1875.

W. T. PIERCE, Yorkshire, N. Y., sends a remittance, and writes: God grant that it may help you to continue publishing the EXAMINER; which I believe is instrumental in God's hands in bringing many blessed truths before the people which have been almost or wholly covered up in the rubbish called "Orthodoxy" and the creeds of men. We know God's word is not "yea and nay," but "*yea and amen*;" and that the oath and promise to Abraham, reiterated to Isaac and Jacob, will be fulfilled in his own good time. Although, like the Patriarchs, you and I may go down to the grave, not having seen the promise made good, we shall, through rich grace in Jesus, yet live, and with our own eyes, and not another's, see every *jot* and *tittle* of the promises fulfilled. May God bless you and spare you yet many years to show forth his love to the people; even, if so be his will, keep you unto the coming and kingdom of Jesus.

ELD. T. T. JENKS, Westfield, Mass., writes: The BIBLE EXAMINER continues to make me its monthly visits, richly laden with treasures of untold value to me, and to the race; dug from the rich mine of truth found in the Scriptures. O how glad I am that such goodly pearls are being exhumed from amongst the theological rubbish

which has hid them for centuries past. Yet how slow men are to receive them! Were Jesus to come in contact, personally, with the theologians of our day, Adventists not excepted, I think he would exclaim, as he did to his disciples of old, "O fools and slow of heart to believe all that the prophets have spoken." May God speed you in the work of bringing to light the hidden truths of his word, and men be convinced that "GOD IS LOVE."

ELD. J. LEWIS, Illinois, writes: I am well and happy in the Lord. Praise his holy name that I have been brought into the glorious light. May the Lord help those brethren and sisters who are halting, to see the blessed truths now being made known to us. I have a strong conviction they will ere long, and proclaim "The unsearchable riches of Christ." I am doing all that in me lies to promote the blessed cause of Christ." And I am happy to say, that sectarian walls are fast crumbling down. There never was a time since I have been trying to preach the gospel of the kingdom that the people were so anxious to hear as now. I love the BIBLE EXAMINER and wait with deep anxiety for every arrival of it.

ELIZA A. B. BENTON, Vergennes, Vt., writes: we still prize the BIBLE EXAMINER, and would be *very* sorry to have it discontinued; and most heartily join Sister Pitts and others of your correspondents in their praise and good will for the spread and continuance of the EXAMINER. We fully agree with your view concerning the "*Two Seeds*" doctrine, or the doctrine of a "*Surplus* Seed." Surprise and sorrow fill our hearts to see such persistent indifference in Christians to such glorious and God-like truths. I still believe when a vigorous effort is made many will be found as willing to subscribe for as to read the BIBLE EXAMINER. I propose to see soon as my health will permit. We circulate and give away, as we have opportunity, each number, soon as we get through with them, and we shall want them all again, in a bound volume at its close. It is my prayer that the blessing of God be on all your labors in every place; and that you be sustained in them till Jesus comes. Yours in the blessed hope.

J. L. KNAPP, Santa Clara, California, sends three new subscribers and writes: The BIBLE EXAMINER is the best publication I have ever seen: it conaains the most able articles on Bible truth. I cannot do without it. The best argument that can be brought against it here is the assertion that, "It is not true." I have met with some of the most shameful treatment since I came to this State on account of my faith. Some here feel that they are set for the defence of *their* truth, or what *they* preach. I have always tried to be prudent in speaking in their meetings not to intruduce these differences. Yet I have been attacked publicly in a shameful manner. This, however, has been the work of one or two. No. 1, of the present volume of the EXAMINER, will be read with great interest. The kind spirit it carries with it causes me to weep with gratitude to God that these great truths have come out, and that good and strong men stand out boldly in their defence with the Bible in their hands. I hope God will continue his light and grace to shine on your pathway. Let the winds blow and waves roll, God will take care of his truth.

"LIFE IN THE INVISIBLE."—I gave notice in the December EXAMINER, of the reception of this work, from some friend in England. I have read it carefully with a desire only to know the truth. The writer's name does not appear in his "Thoughts on the State of the Blessed Dead." He writes with candor and modesty; but I am compelled to say, he fails to convince my mind of the correctness of his position; nor does he seem to be quite sure that it is correct. But if it is, he proves the consciousness of the wicked dead as much as that of "the blessed dead." The idea of the loss of time, if the dead are not conscious, can have no weight in the argument: for, in that view we have all lost time by not being born when Cain and Abel were, or six thousand years ago. We might as well talk of the loss of time in the present life when we sleep, which amounts to a third part of our life or more. But what is time when compared with a life in the future never to end? Besides the sleep of six or seven thousand years is only six or seven days with Him with whom "a thousand years is as one day." So far as I can see, the Scriptures teach only of two conscious states for any of our race, viz., the present and the resurrection one. If there is an intermediate state of consciousness there is no clear statement of its existence; and the *inferences* are far stronger against it than for it; and, to my mind, a subject of far greater importance is before us for our consideration, viz., The character of God's government of our race, as a whole. If I am not mistaken, the writer of the above named pamphlet is a believer in a probation for each of the human family, but thinks it will be in the intermediate state, if deprived of it in this life. But how can this be when in-

spiration declares, "There is *no work*....nor knowledge....in the grave" (Heb. *sheol*) "whither thou goest."—"The dead praise not the Lord." "For *sheol* cannot praise thee....they that go down into the pit cannot hope for thy truth!" (Eccl. ix. 10, Psa. xv. 17, Isa. xxxviii. 18). Here is the testimony of three of the wisest kings of Israel against the idea of the intermediate state being a place where any work can be performed. The attempt to escape this conclusion is based on the assumption that "The Old Testament saints had not so clear views of that state as we have." But the New Testament tells us, "Holy men of God, in old time, spake as they were moved by the Holy Ghost" (2 Pet. i, 21). This being true, no *inference* from the New Testament can set aside the *plain* testimony of the Old: and hence, there is no consciousness in the death state; and any work to be done for those who died in unavoidable ignorance of God and Jesus Christ must be *after* the resurrection, and in "the ages to come." So I believe and teach.

EDITOR.

THE TRUE TEACHINGS OF THE HOLY SCRIPTURES; *being a Summary of their most essential Doctrines.* BY WM. SHEPHERD, *Minister of the Gospel.*" A pamphlet of 50 pages. *Price*, 10 cents single copy; 5 copies for 40 cents; 75 cts. per dozen. Address the author, 128 Central Ave., Newark, N. J.

I have not had time to read it so as to express an opinion of its value. The author says of himself:

"We have no sect, denomination, party, or church to benefit or build, in the publication of this little work, as we are in no way connected with any visible institution or popular church organization now existing. We believe but in *one* church, and that church is only and solely made up of all *true believers* from the beginning of creation down to the end of time; hence, this may be regarded as a humble attempt on our part to "stand up for the defence of *the* gospel."

So far the author stands on the same ground as the EDITOR of the BIBLE EXAMINER: but how far we may be agreed on the "Essential Doctrines" of the Bible, I am not prepared to say at this time.

UNDEVELOPED RESOURCES.—Shall the world never fail? Shall the world of thought be exhaustless? Shall men be found for all emergencies of their race? and, yet, shall divine truth be contained in a nut-shell? Must the soul lack food—fresh food—because a generation long gone has decided that only certain food is fit for the human soul? I believe that the Bible is a revelation of divine truth to men; and, believing this I believe that its most precious deposits have hardly been touched. I believe that in it, there is a special food prepared for all the wide variety of human souls; and that, as generation after generation passes away, new deposits will be struck, so rich in illuminating power that their discoverer's will wonder that they had never seen them before. I know that just before me, or somewhere before me, there is a generation of men who will think less of being saved, and more of being worth saving; less of dogma, and more of duty; less of law, and more of love; whose worship will be less formal and more truthful and spiritual; and whose God will be a more tender and considerate father, and less a law-giver and judge. For such a generation, there exists a deposit of Divine truth almost unknown by christendom. Only here and there have men gathered it, floating upon the surface. The great deposit waits the touch of another age. —*Extract from Holland's Essay.*

AN ANNOUNCEMENT.

JERUSALEM IN GLOOM AND GLORY: being a Concise Exposition of Prophecy exhibiting the Past, Present and Future of Jerusalem and the Hebrew Nation. By WM. H. SPENCER.

Such is the title of a manuscript work nearly ready for press. Its preparation was commenced two years ago, and has cost much patient historical and scriptural research and labor. Those who have examined the work have pronounced it of more than ordinary interest and profit. It is perhaps the author's masterpiece. Many passages of scripture are noticed and their harmony shown. Every reader of the Examiner will want it.

We are desirous of publishing this work at an early day. But having been disabled by sickness so long, we cannot do it unless friends of truth and investigation will help somewhat. All we ask is that they order a sufficient number to meet the expense of paper and presswork for 1000 copies. The work when printed will be neatly done up in paper covers, and cannot retail for less than 15 cts. per copy, or two for 25 cts., postpaid. If our friends will send in their orders, the work will be printed as soon as 300 copies are ordered. Let the friends of truth help in this matter at once, and they will not only secure the speedy publication of a work they will all be interested in and get the worth of their money, but will also aid an afflicted brother. Address,

WM. H. SPENCER,
Box 507,
Rochester, N. Y.

LOOK AT THIS OFFER TO CLUBS.

To encourage individuals to get up CLUBS, the following low rates are given, in hopes that every friend of the BIBLE EXAMINER will *labor earnestly* to secure subscribers for volume xx. To any one person, advancing $5, I will send him *four* copies of Volume xx.; for $10, I will send him *ten* copies of Vol. xx. The person taking ten copies may add to his package any number he pleases at $1 per copy.

In all cases they must be paid strictly in *advance*, and the money forwarded to me at the risk and expense of the person sending it. All must see that these rates are very liberal when they take into the account that the postage is paid by the *Publisher*. The Editor knows it is "hard times;" but he knows, also, there is a greater "famine of the *words* of the LORD" (Amos viii. 11) than there is of money or bread.

Address, in all cases,

GEO. STORRS,
72 Hicks Street,
BROOKLYN, N. Y.

LETTERS RECEIVED TO DEC. 17.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Stephen Benton, Martha C. Lee, S. Hunter, W. K. Everson, John Foore, J. A. Salin, Ed. Perkins, B. Gifford, T. L. Waugh, H. S. DuVal, L. Von Eschen, John O'Conner, D. B. Salter, Eld. J. Lewis (3), E. A. Hughes, Thomas Scott, C. E. Caldwell, Chauncey Cushing (2), J. Beeching, Geo. Rice, Dr. R. Willard, Mrs. M. A. Cook, Collins Gillett, H. A. Hoyt, John Marsh, Eld. T. T. Jenks, W. H. Barnes, James H. Jacobs, Eld. J. Chapman, J. Blain, James A. Barney, Dr. Lewis Watson, Wm. E. Arnold, Thos. K. Allen, Johnson Whaley, Warren Putnam, Rufus Wendell, Martha C. Lee, C. W. Low, Laura Clough, Ira Bradley, Geo. W. Pearson, N. M. Catlin, D. Cogswell, Eld. H. Rockwell, Mrs. M. A. Butman, Eld. J. Lewis for Chas. Ryan, Joseph Lakeman, D. H. Hawks for D. Hawks, Charles Angle.

PARCELS SENT TO DEC. 17.

Margaret Baxter, Geo. Rice, E. A. Hughes, Mrs. M. A. Cook, D. Cogswell, Phebe Goodwin, P. S. Hartough, B. Eldridge, Joseph Pidington, J. A. Barney, Mrs. J. G. Maltby, James Austin, Dr. J. McClean.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*.
BROOKLYN, N. Y.

All "Postal Money Orders" sent me, should be drawn on *Brooklyn, N. Y.*

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GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

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No. 7.—WHY EVIL WAS PERMITTED. A Dialogue. 16 pages; $1.25 per 100.

IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach in the funds of the EXAMINER. GEO. STORRS.

Vol. XX. No. 5. Whole No. 305

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, FEBRUARY, 1876.

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Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

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VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 free of postage; or, $3 when called for or sent by Express.

H. V. REED will accept my thanks for a copy of a little work entitled, "LIGHT SOWING: OR CONVERSATIONS ON IMPORTANT BIBLE TOPICS. By JOHN WILSON. I understand the author of the work resides at 101 Northgate, Halifax. The price is not stated. As yet, I have only partially examined it. So far, I see much to approve, but some things of "doubtful disputations," though to the author important.

I am indebted to my friend, HENRY BRITTAIN, Birmingham, England, for a copy of an 18 mo. work of 300 pages entitled, "THE HOPE OF ISRAEL: or, *the testimony of Scripture* to the National Restoration and Conversion of the Jews; with incidental notice of cotemporaneous events; and an interesting essay on the principles of prophetic interpretations. By JOHN CONYNGHAM M'CAUSLAND, M. A., Rector of Clonmore."

At present, I am unable to speak of the value of this work, not having had time to examine it.

I am also indebted to my friend, Eld. Spafford Colborne, Ont., Canada, for several pamphlets on the Israelitish Origin of the English people. These I have read only in part, but am much interested in them, because I have fully and unwaveringly believed, for twenty-five years past, that the "Anglo Saxons" are the literal descendants of Joseph, of the tribe of Ephraim, and are of what have been called, the "The ten *lost* tribes of Israel." Those who read this magazine have not forgotten my article on the "ANGLO SAXONS" in the June number of 1875. I preached and published the same views more than twenty years since.

The author of the pamphlets just received, is EDWARD HINE, England. He seems, in some places, to confine his ideas too exclusively to the "*English nation.*" It is true that the Anglo-Saxons were developed into a prominent nationality in England, and therefore England is entitled to the first place in identifying the honor to which that people are called, as the messengers of God in the regeneration of the world. But the vast majority of the Anglo-Saxons are found in other lands, and under different governments from that of England. I have not, however, read Mr. Hines' works thoroughly, and may see reason for feeling more in harmony with him on the subject than I now do. It is a subject of intense interest in my mind.

DR. E. PERKINS, Albany, N. Y., writes: I have been re-considering Rev. xvii. I think it clearly reveals the AntiChrist and his long pedigree in retrospect; and something to be done before his development as Paul's depicted character. It is not the Papacy, but *that* will be his assistant; and instead of the Papacy being at the point of destruction, we shall see her increase until it becomes a rampant monster. I often think on a Sunday, when the bells call for Sabbath worship, it is worship in silver slippers to what it will be when the angel of the bottomless pit shall have full sway in his persecutions. Adventists consider it all in the past. I pity them for indulging such a thought.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, FEBRUARY, 1876. No. 5

FREE-WILL AND FATALISM.

It will be remembered that in this Magazine for December was an article on "MAN A FREE AGENT." This gave offence to a nameless individual who thought his theory of the "Predestination of all things, whatsoever comes to pass or will in the future come to pass was attacked." He, or *she*, for the *sex* of the individual is not known, though suspected to be masculine, was greatly excited, as if something had "come to pass" *not* "predestinated." Forthwith FATALIST (for that is the name best fitting the hero or heroine of *fatalism*) transfered my entire article to a paper which he or she seem to control (though if masculine his name, so far as I have seen, never appears: the ostensible publisher is *feminine*). FATALIST then commences his fight; for F. says, 'We are *in* for the fight."

F. opens his battery on my article with four statements, "*First*, it is a wonderful production." How could it have been otherwise than "wonderful," seeing it was *one* of the "things predestinated?" "*Second*, it is a misrepresentation." Well, who is to blame for that? Was it He who "predestinated" it? or, he who had "no free-will" in writing it, but was acted upon wholly by the Predestinator? "*Third*, it is inconsistent with itself." So the Predestinator predestinates *things*, that are not harmonious. "*Fourth*, it is opposed to the truth of God." So God, the Predestinator, works in opposition to His truth! because, if he predestinates "whatsoever comes to pass" then He predestinates that the EDITOR of the BIBLE EXAMINER should write and publish just what he did, and left the EDITOR no alternative, because He gave him no free-will in the matter. What in the world is FATALIST finding fault with the EDITOR for? If F. is "*in* for the fight," as he says, let him not fight a "windmill:" go *in* against the *wind* that drives it. F. says, "The *will* is in us" [him] "to demolish this free-agency nonsense." But what is *his* will good for? He tells us there is no free-will in man. Can he prove the will, that he says, "is in him" is God's will?

I have no idea of following the medley of absurdities in which he is involved and is laboring to involve others. FATALIST says, "These charges, which Mr. Storrs makes against the predestination of all things, are UNCHRISTIAN, COWARDLY, THRUSTS!" There is not a great amount of *grace* in this statement; especially, coming from F. who keeps hid under a *feminine* "Publisher," and does not let his own name appear in its columns, even with his articles; but from his hiding place pours out the most destructive errors on unsuspecting victims. Do you say, he writes some excellent things—some noble truths? True, and so did the serpent speak a "noble truth" when he said to the simple hearted woman, "God doth know, that in the day ye eat thereof (the forbidden fruit)" then your eyes shall be opened, and ye shall be as Gods, knowing good and evil." But for this *truth*, the *lie*, "ye shall not surely die," would not have been received. The wisdom of the serpent hides his lies among truth, and assumes to be "an angel of light," while the deadly poison is contaminating the whole moral nature and fitting the individual for death.

I shall have no controversy with "FATALIST," whose blasphemous positions have called out so much. He chooses to fight in a hidden position. So, orthodoxy says, their devil did, and hid himself in a serpent. God condemns sin wheresoever it is found. This serpent, F., says, God "predestinated all things, whatsoever comes to pass." Thus: God predestinated the act of murder; yet prohibits it. He predestinated adultery; yet prohibits it: the same of every form of sin; all of it is prohibited; yet, God has "predestinated" that it shall "come to pass;" and He has withheld from man the power even to will to walk in obedience! Sin he must, and sin he shall, be the consequences what they may.

Any opprobrious names FATALIST may call me, or fix on me, give me no other feelings towards him than those of pity: but when he charges,—as he does *virtually* by his positions,—God with commanding things to be done, or left undone, and yet, just the opposite is the only way the creature can act, because he has no freedom of choice,—"no free-will," but only acts as al-

mighty power acts upon him to fulfil its "predestination," then my whole being rises up to wipe out the reproach cast upon the character and government of my CREATOR and REDEEMER. The theory really, or in fact, charges both God and Christ with practicing all manner of deception and double dealings; so that no reliance can be placed upon their utterances, and all foundation for faith is removed. The old proverb used against the Predestinarians, near a century ago, is about their reprobates, appropriate to be used against these modern Fatalists. It runs thus:

"You can, and you can't,
"You will, and you won't,
"You will be damn'd if you do,
"And you will be damn'd if you don't."

The meaning is: your fate for eternity is irrevocably fixed by God's predestination before you came into being, and is unalterable.

One more quotation from "F.," and I part with him. He says of me.

"You quote John v. 40, 'Ye will not come unto me that ye might have life.' You remark upon this—'Here is freedom of will.' This, "says F.," shows that all your ideas are superficial, and have no depth. There was just as much a cause in their natures why they would not come to him as there was in the natures of the others why they did come to him. The *cause* was in their creation, and the circumstances connected with them."

Here the blame of rejecting Christ is directly thrown back on God in their "*creation*." The "two seeds," or "*Surplus* Seed" theory here bud out. A seed which God made no provision for; never designed their salvation; Christ did not die for them, and had no love for them: they were *created* without any capacity to become reconciled to God in Christ. From such blasphemous representations of the Divine character and government may we all be delivered. Say what you please against *me*,—call me "Belzebub:" but do not call Him so, "who gave himself a ransom *for all*."

I am glad that FATALIST has put my article in his medium paper. I do not thank him for its insertion, because he was compelled to do it, if there was any truth in his theory. The article on "*Man a Free Agent*" is, per force, along side of his denial, and will keep some souls from the poison of his theory.

FATALIST says, my "ideas have no depth." He was *doubtless* "predestinated" to say that, and so could not help saying it. Very good: the church of Thyatira had some members who had "not known the *depths* of Satan, as they teach" who followed "that *woman*, Jezebel;" who, of course, was "predestinated to commit adultery," etc.

Happy the man that is kept from the "*depths* of Satan" as held by FATALIST. I desire no such "depths;" and as it is "predestinated" that I am to be kept out of them, I feel to "thank God and take courage," as Paul did at a certain time. If I am "predestinated" to say more of FATALIST'S theory, of course, "*all things*" that I speak will be of God's "predestination," and how can I speak otherwise? Happy thought!

EDITOR.

AN INQUIRY CONCERNING ISRAEL.

BRO. STORRS: I have read with a great deal of interest your articles in the EXAMINER on the subject of the "Anglo-Saxons," as being Israel, or the ten tribes. They, to my mind, seem to be the only people that answers to the prophecies, and we find them spreading over the whole earth, and pushing the nations before them, as predicted.

But there is a difficulty arising in my mind, that I would like to have your views or solution of, if I am not taxing your time too much. I ask it honestly, for the sake of information, not merely for curiosity. The difficulty is this. If the Anglo-Saxons are the lost or ten tribes, and as they are the leading, and I might say, the only people who profess and believe in Jesus Christ and accept the great salvation, who then are the Gentiles? and as "blindness in part has happened to Israel until the fulness of the Gentiles be come in," then it seems to me that some other people must be the lost Israel.

And as there is a distinction in the Bible between Judah and Israel, can Israel as the lost tribes be accepted as the Gentiles spoken of in the Scriptures? or, is it only Judah to whom blindness has happened?

We read also that Judah and Israel are to be again united into one; and as wild olive branches have been grafted into the good olive tree, can Israel be the wild branches?

I understand those Gentiles who accept Jesus as the Christ and Saviour, as being the wild branches spoken of as being grafted into the good olive tree.

Your Brother in Christ, hoping and looking for the kingdom of God.

B. GIFFORD.

Philadelphia, Pa., Nov., 1875.

RESPONSE BY THE EDITOR.

The first thing to be settled is, To whom does the term *Gentile* apply? The word in Hebrew is *Gouyim*. Prof. Pick says, "*Nations* in all passages." But it appears in Scripture to mean na-

tions not in covenant with God. Only one nation, as such, ever was in covenant with Him, viz., Israel or the posterity of Jacob. (see Ezek. xvi. 8.) All the nations outside of this one nation were *Gouyim*, or Gentiles.

This one nation at length became two, viz., Judah and Israel. After the division, Judah came to be called Jews. The kingdom of Isarel never were called Jews at any period of their history. Both uations corrupted themselves by idolatry, and at length the nation of Israel was carried away captive into Assyria, and nationally never returned. God began to cut them short by the hand of their enemies about 880 years B. C. (see 2 Kings x. 32) 100 years later another cutting off took place; (see 2 Kings xv. 29). Sixty years later still the final carrying of Israel into captivity occurred: (see 2 Kings xvii. 6, 18). This final carrying away took place about 720 B. C.

Now turn to the prophecy of Hosea, about 780 B. C. In chapter i., God says, "I will cause to cease the kingdom of the house of Israel" (verse 4). "I will utterly take them away" (verse 6). "For ye are not my people, and I will not be your God" (verse 9). Then the ten tribes are cut off nationally, from being in covenant with God, because of their idolatry. In other words; they were an uncovenanted nation, or Gentiles: they were known only as such ever after. Yet when thus divorced, their case was not left hopeless: for God said, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall "(somewhere in the future)" come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them., Ye are the sons of the living God" (Hosea i. 10).

Thus, though the ten tribes were sent out of their land, and placed outside, as Gentiles,—for such they then became,—yet God's purpose was that they should, at some future period, become "the sons of God." They had no part with the Jews in the rejection and crucifixion of Christ: and Jesus, foreseeing his rejection by the Jews, nationally, said to them, "The kingdom of God" (i. e., the heirship, as kings and priests) "shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). That nation is the nation of Israel, though then known only as Gentiles, or heathen, because out of the original covenant made with "the *whole* house of Israel." They became Gentiles when God "gave her a bill of divorce" and "put her away" (Jer. iii. 8): that is, God no longer regarded the kingdom of Israel as standing with Him in the original covenant, but were *Gouyim*, Gentiles. They were thereafter, for an indefinite period, to be numbered among the nations who went under that general name.

Now as to the "blindness in part" that "happened to Israel" (Rom. xi. 25), my opinion is, that this relates to "the *whole* house of Israel," or "*all* Israel;" viz., both Judah and Israel. Judah was blinded as to the knowledge of the true Messiah when through unbelief they rejected Him; nor is that blindness yet removed. Israel was blinded when in their idolatry they rejected the warnings given them of God by his prophets, so that He sent them out of the land of Palestine, with a "Bill of Divorce," and they wandered away till their blindness became so great that they knew not their own origin, or from whence they came, except that it was somewhere from the North or Northwestern part of Asia: they were so blinded that the knowledge of the true God had been entirely lost by them, and they became real heathen, or Gentiles. In this condition the Gospel found them after long centuries of absence from Samaria; and it is not likely the Apostles distinguished them from other Gentiles; and such was their blindness that they knew themselves in no other light when individuals of them accepted the Gospel proclamation. That blindness was to continue for an undefined period, or "until the fulness of the Gentiles become in" (Rom. xi. 25).

This expression may be understood of the treading down of Jerusalem (Lk. xxi. 24); or, until the "Sons of God" (Hosea i. 10) should be made up from among this divorced nation; till God should complete the number of His chosen "kings and priests," when the fulness thereof "be come in;" or, as Paul expresses it, "The manifestation of the Sons of God" (Rom. viii. 19); for which "the earnest expectation of the creature" (or, *creation*) "waiteth:"—"And so all Israel shall be saved: as it is written, There shall out of Sion come the DELIVERER, and shall turn away ungodliness from Jacob" (Rom. xi. 26). "And in this mountain shall the LORD of hosts make unto all people a feast of fat things;" . . . "and He will destroy . . . the face of the covering cast over all people, and the vail that is spread over all nations" (Isa. xxv. 6, 7). Then the blindness of Israel and Judah will be no more; and "Then shall the children of Ju-

tion from the dead is by Christ's obedience, not for our personal obedience. Thus speaks the Apostle, "As by the offence of one (Adam) judgment came upon all men to condemnation" (to death); "even so by the righteousness of one (Christ) the free gift came upon all men unto justification of life." (Rom. v. 18.) To all men a resurrection out of death, in some of "the ages to come," is just as certain as that death was appointed to all men without regard to their personal sins.

(11.) They were "sent into death untimely" in the sense of *prematurely*, i. e., before they would have died had it not been for their personal sins, as in the case of a murderer who is hanged, who is "worthy of death." So were all those of whom my friend speaks.

(12.) This comes under the same reply as the previous,—"they were worthy of death." But it does not prove they were not included in "the free gift," which is to come "upon all men unto justification of life." A resurrection is a free gift of God to all men without regard to whether they are good or bad, just or unjust: but to be beyond the reach of a second death does depend on character.

(13.) True: but no man can believe on the Son of God who has never heard of Him; and no man can "perish by dying" till he has "rejected" the Redeemer.

(14.) True again: "If we sin *wilfully after* that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. x. 26, 27.)

(15.) Here my friend comes very near my position, if not into it. The mass of men, even in Christendom, have been kept in unavoidable ignorance of the true God and Jesus Christ, and therefore have not sinned *wilfully* against the the truth concerning them. Shall they not have the truth given them before being condemned to a final death? Certainly they will; for "God will have all men to come to the knowledge of the truth." (1 Tim. ii. 4.)

(16.) It does not follow that such teachers shall have "no resurrection;" but there shall be no place found for their teaching any more: that office will not be used by them again; they have forfeited all claims to such a position.

(17.) If God has said, he will destroy the *works* of the devil, then death (of which the devil had power,—Heb. ii. 14) must be destroyed. Can it be destroyed without a universal resurrection? I think not; and Paul in Rom. v., shows that the death by Adam will be followed by life just as extensive by Christ; but the continuance of that life is another matter. As to the destruction of those who have worked for the *devil*, if all such are to be destroyed, *universal* destruction is inevitable; for Paul says, "We all had our conversation in times past in the lust of our flesh. . . and were *truly* the children of wrath, even as others." (Eph. ii. 2, 3.) But, happy for us, "Christ hath abolished (annulled—abrogated) death." It has no power to hold one of our race in its dominion: all are to be delivered from "the bondage of corruption" (the *d'evils'* death), and those only who knowingly and wilfully reject Christ utterly perish in the end.

Dr. Wheedon on Destruction.

Rufus Wendell writes me: "Dr. Wheedon's IVth Vol. of N. T. Commentary (1. Cor. 2 Tim.) has been issued within a few weeks. I give you the whole of his note on "*everlasting destruction*" of 2 Thess. i. 9.—

'Destruction is not annihilation, that is, of the ultimate particles, or essence of an object. Its normal meaning, however, is such a seperation of the parts or constituents of the individual, as to result in the cessation of his organic, individual existence.'

"If that is not an abandonment of the *eternal suffering* penal theory, I confess I can see no possible sense in the words."

Remarks by Ed. of Exr.—So Dr. Wheedon, at last, has come to the very sense I have always given of the word destruction, when applied to the final state of the wicked. But why may he not go a step further and say: It is a literal annihilation of the matter of the individual? Does he not hold that "God created all things out of *nothing?*" If so, can He not reduce the "constituents of the individual" back to the same nothing? He may reply, "He can if He will." Very well. Then how does Dr. Wheedon know but what "annihilation" is the real sense of the text? "Great men are not always wise;" saith the proverb. It takes some of them a great while to learn a little. But, perhaps, before thirty five years more shall pass, some of them will learn that the destruction of 2 Thess. i. 9. is not an endless one, but an *age* or *ages lasting*, and does not fix the final state of the sinners spoken of. If Dr. Wheedon has reached the position I took thirty-five years ago, there may be hope that in another thirty-five years he may reach my present conclusion, viz. that no destruction is final till a man has first been brought to the knowledge of "the only true God, and Jesus Christ," and has had an opportunity to submit himself to their government, as a willing subject. Then, if he *wilfully* sins against such grace, and mercy, there remaineth nothing for him except a "fiery indignation which shall *devour* the adversaries." (Heb. x. 26, 27.) Such, it now appears to me, is a final destruction of those who "*will not* have Christ to reign over them." (Lk. xix. 27.)

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter VII.

The Teaching of Christ and his Apostles.

Q.—"Why, if Christians are not absolutely responsible for the souls of others, did our Lord and his apostles teach as they did?"

I had here better say at once that, to my mind, no portion of the Bible has been more misconceived or perverted than our Lord's teaching when on earth has been. I have already said much on the lowering process to which the Sermon on the Mount has been subjected, and on the causes which have led to so lamentable a process. I must now refer to some other portions of the Saviour's not unfrequent discourse.

And here I may observe that we have just been told that "if we have any conception of our work, or any communion with our Master, we shall feel that we poorly represent *it*, and wholly fail in resemblance to *Him*, unless we *plead* with men. The voice tremulous with earnestness, *persistent in entreaty*, is at its softest and most winning cadences but a poor echo of his."

I am obliged to confess my inability to find in the discourses of Christ anything corresponding to these words. He does not seem to me to be anywhere pleading with the unconverted, or ever to be "persistent in entreaty," with or for them. His words are,—whatever they may imply,—"I pray not for the world;" and again, "I have manifested Thy name unto the men which thou gavest me out of the world." "I will that they also whom thou hast given me be with me where I am."

Speaking generally, it may be said, the Lord for the most part addressed himself only to his disciples; nor does He commonly act otherwise, even when the multitude gather round him before He has finished his discourse to his immediate followers. The crowds that so frequently followed Christ were, as He himself tells us, moved not by his teaching, but by his miracles; whether they consisted of the healing of the sick or the feeding of the hungry.

That He sympathized deeply with the great masses of his countrymen no one can doubt. He mourned over Jerusalem with a bitter sorrow; that He did so in contemplating not the spiritual condition of the people but the miseries that were about to fall on the nation, is evident from what He said to the Jewish women when on the way to crucifixion.

He conversed with the woman of Samaria, but it is impossible to connect that calm discourse with either pleading or persistent entreaty. He frequently preached in the synagogues, but always very calmly; the subject being on all occasions essentially the same, "Repent: for the kingdom of heaven is at hand." He went through all Galilee, "teaching in their synagogues, and preaching the Gospel of the Kingdom." He calls the Jews "the children of the kingdom."

The Pharisees He scarcely ever addressed, except in the language of denunciation. Both to them and to the multitude He ordinarily spoke only in parables, expounding his sayings to the disciples alone; the exceptions to this course are rare. The reason given for veiling the truth from those who were not prepared to receive it is, "that they should not see with their eyes, nor understand with their heart, and be converted, at that time. And yet "the common people heard him gladly." Love evidently was underlying all his proceedings, although they were not marked by emotion, nor did they always indicate what He felt. Wherever his word was received it was received readily, for such we are told were ordained (or set in order) to eternal life.* Wherever it was rejected no further pains were taken. The hardened were left in the hands of God.

A "plenteous harvest" of souls is promised, and "laborers" are called for, but the reason given is, *not* that the harvest may be secured, but that the laborers may be benefited (John iv. 36). The people to be thus finally gathered in are persons to whom it is *not given* to know the mysteries of the kingdom of heaven. The laborers are enlightened, and are supposed to understand the true position of all parties.

When the Lord says, "I came not to call the righteous, but sinners to repentance," He is speaking of a particular order of persons—of a class in Judea who were scorned by the self-righteous, but were not below the Saviour's notice. He came but to "the lost sheep of the house of Israel." He was anointed to preach the Gospel to the poor and broken-hearted, to the captives and to the blind; that is to all such who might be found among the chosen people; but nowhere, either for them or for any others, does He use the language of persistent entreaty, or plead with men in relation to their eternal interests.

* Paul, on this account, I think, not unfrequently addresses all his converts as "Elect" (see 2 Thess. ii. 13; 2 Tim. i. 9; Eph. i. 4-6).

It must not, moreover, be unnoticed that the word "sinners" was used in Judea in a very different sense from that which it has among ourselves. The sinner among the Jews was a person out of harmony with the Mosaic economy; one who was living an immoral life, or who had in some other way violated the national sense of right. The division then existing was between those who accepted and those who rejected Christ as Messiah. The Pharisees generally, and many other prominent religious professors belonged to the rejected party: but no one would therefore have spoken of them as "sinners." Our Lord seems to have thought better of the outcasts than He did of the Pharisaical party; for his sympathies were always with the despised of the people. He speaks of such as being nearer the Kingdom of Heaven than were the leaders of the religious world of that day. But it is remarkable that He never classes either the one or the other with those whom He says God had given him out of the world; nor does He ever exhibit that sort of anxiety regarding the spiritual condition of any person which commonly finds expression either in emotion or in entreaty. He sharply rebukes the prevailing hypocrisy of the day, but He leaves the hypocrites themselves, like all others, in the hands of God.

When he says to the Jews, "Ye will not come to me that ye might have life," the words imply rather a declaration of their state of mind than an entreaty to come. His mournful utterance over Jerusalem (Matt. xxiii. 37—39) is, in like manner, but a melancholy denunciation of folly and impenitence.

The condemnation incurred by those who wilfully neglected or despised the Saviour was then what it is now—the loss forever of all the blessings belief would have secured; the loss of whatever may be included in the terms "glory and honor," with exclusion from "the kingdom of heaven."

In dealing with the question, What, according to the New Testament, was the leading character of our Lord's teaching? I am obliged to reply, The one and exclusive subject of the Lord's discourse, if regarded in its essence and spirit, was that which for eighteen hundred years has been, and still is, systematically ignored, evaded, or denied by the Christian Church, viz:—His second advent and his everlasting kingdom.

Nothing can be clearer than that the only Gospel taught by our Lord himself when on earth, is the good news of "the Kingdom." The sole object of his public ministry among the Jews was to enlighten the minds of the chosen people regarding that Divine kingdom for which they were so eagerly looking; to point out to them its true nature; to exhibit and illustrate the moral and spiritual characteristics of those who were to share its glory. This was the beginning and end of Christ's teaching to the Jews. Nor was the case otherwise when He was privately instructing his disciples. The Sermon on the Mount, the strait gate, the narrow way, the marriage supper, the closed door, the new birth,—everything, in short, taught *to them* points in this direction.

The conversation of our Lord with Nicodemus confirms this view of things. He tells him that except a man be born again, he cannot see the kingdom of God; and when the ruler stumbles at the doctrine, He adds, "Art thou a master of Israel, and knowest not these things?" implying that He spoke of things which were already revealed.

And what were the things Nicodemus ought to have known? What were the truths he was thus expected to be acquainted with? *Not*, as we are constantly told, that "except a man be born again," he cannot escape eternal ruin; for Nicodemus could not know *that*, since, if true, it had never been revealed. Ezekiel had indeed said to the Jews, "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" but a careful examination of the context will show that the prophet is speaking of something different from what we understand by the new birth, since the death to which he refers is temporal death, incurred by infractions of the ceremonial law. What our Lord really taught, and what Nicodemus ought to have understood, was neither more nor less than what had been previously made known by Ezekiel, Jeremiah, Isaiah and Micah, viz., that when Jehovah should gather Israel in the day of restoration, God would "take away the stony heart out of their flesh, and would give them a heart of flesh" (Jer. xxxi. 33); that then all their children should be taught of God; and that with this great event should be associated the removal of "the face of the covering cast over all people, and the vail that is spread over all nations;" that then shall "death be swallowed up in victory" (Isa. xxv. 8). It is needless to say that Paul connects this text with the resurrection. Further, the Lord would never have told Nicodemus that the doctrine in question was one with which he ought to have been acquainted, had He not meant by it precisely what the prophets meant when they spoke regarding it.

The message to those whom Christ, by the apos-

tles, subsequently called out of the Gentile world, was not essentially different from that delivered to the Jews. The Gentiles were to be told they were no longer outcasts and aliens,—"strangers to the covenants of promise;" that God now bade them come to him as children; that He placed them spiritually on the same level as the Jews; that He invited them to share "the Kingdom" without passing through Judaism, or being burdened in any way by the rites of the Mosaic economy. This is evident from what Paul says to the Ephesians. He tells them that the mystery of Christ made known to him "by revelation"—a mystery till then "hid in God from the beginning of the world," was not merely that the Gentiles might be saved, or brought within the Christian dispensation, but that they "should be fellow heirs (with the Jews), and of the same body, and partakers of God's promise in Christ by the Gospel" (Eph. iii. 6). This was to the Gentile "the unsearchable riches of Christ,"—the kingdom was thrown open to them.

That this announcement further involved the good tidings of redemption for the heathen world, a redemption actually effected and completed by the Lord himself, and therefore not dependent for its efficacy on its reception or rejection by mortals, is certain. It was a declaration of deliverance for all men from the sway of Satan; a deliverance actually effected for the whole world; it was a deliverance openly proclaimed, and altogether irrevocable; it carried with it life after death, but a life the character of which, like that of the present, would necessarily be dependent *on conduct;* a life that could only be a blessed one if spent in conformity with the will of God, in penitence on account of past sin, and in faith on the Redeemer.

Such was the *general* message to the Gentile nations. Beyond and behind this was "a high calling" to "glory and honor;" a call to present salvation from evil, and to immediate fellowship with God through Christ; a blessing to be enjoyed only by those who, here renewed in the spirit of their minds, are "born again, not of the will of man, but of God."

Hence neither the apostles nor their converts exhibit the anxiety and distress relative to the unconverted which, on the supposition that modern views are true, would certainly have been manifested. If Paul ceased not "by the space of three years to warn every man day and night with tears," his grief was not for the lost heathen by whom he was surrounded, but for the Ephesian church so soon to be desolated by "grievous wolves, not sparing the flock." If he was willing to be "anathema," it was only for his brethren who were casting away their privileges. If for some he endured a second travail, it was not that such might be saved from hell, but that they might make their calling and election sure. He, indeed, never uses the term "salvation" in the negative sense it so often assumes, when men are warned to escape an infinitely fearful doom. The "great salvation," in his esteem, found its entire value in its positive aspect, —in the inestimable wealth that it offered to men. Christ, he well knew, had bequeathed untold riches to all who would accept them, and therefore to him "the expunged ordinance of man's condemnation was converted into the title-deed of an eternal inheritance." These tidings, taught to Jews, waiting, amid whatever misapprehension, for Messiah, and to Greeks, wearied with the vain philosophy of the schools, was the sum and substance of apostolic teaching.

Finally, nothing whatever can be found in the recorded words either of our Lord or of his apostles, which indicates that the kind of responsibility for the salvation of others which we assume, was either felt by the first Christians or enforced by the Master. Not a sentence can be drawn from the sayings either of Christ or of hi immediate followers which can honestly be made to support the notion that we shall have to account for the ungodly, except under limitations which, as we proceed, will have to be clearly set forth.

Chapter VIII.

THE ASPECT OF THE WORLD.

It has frequently been observed, and not with out reason, that the first Christians were much happier in their religion than we are, and this notwithstanding the peculiar trials to which they were exposed. Many reasons have been given to account for their "gladness," but the main cause of their habitual joy has rarely if ever been mentioned. They had a much happier theology than we have. The world in which they lived bore to them an aspect very different from what it does to us. They lived in constant expectation of the return of the Lord to establish his everlasting kingdom; to raise the dead; to make manifest the sons of God, and by that manifestation, with all that it involved, to heal the sorrows of humanity and to deliver this groaning and troubled earth from its long day of grief and sadness.

It is all very well to tell *us*, as many do, that whatever may be the condition of the world, we are bound to be glad in the Lord. But how can we be joyful (save with a very selfish joy) so long as we hold that the great mass of our fellow-crea-

tures—some of them very dear to us—are hasting on to an eternity of woe? We are bidden, indeed, to find rest in the assurance that the Divine Being is too wise to err, and too good to do wrong. How can a thoughtful man do this if he is at the same time to believe that God has doomed to an eternity of sensitive misery and endless wickedness, myriads of his brethren and sisters according to the flesh, for living in accordance with the nature they have possessed since their birth; for yielding to the temptations of that mighty evil spirit who is continually practising on their weakness; for not loving and obeying a Saviour of whose goodness multitudes have never heard, or if they have heard been morally unable to appreciate?

But why, it is said, thus try to make yourself unhappy? Learn to look on the bright side of things. Surely it is enough to reply,—"That which makes me unhappy is not a fancy, but a fact." The sin and misery of the world is a sad reality, and cannot be set aside. Nor ought it to be. My duty never can be fulfilled by looking on the bright side of things alone. I am bound to look at everything, but especially at the facts of life, truthfully and on all sides; and when I do so, I am forced to the conclusion that if our theology be Scriptural, the world, regarded as a whole, has no bright side. It is one dark mass of wickedness now, and, according to our teachers, is destined to be one dark mass of untold wretchedness for ever.

The first Christians had no such view of life, and therefore in contemplating the future no shadow fell upon their present joy; but "continuing daily with one accord in the temple, and breaking bread from house to house, they ate their meat with gladness and singleness of heart, praising God, and having favor with all the people."

How changed the aspect of the whole world would become to us if we were but accustomed to look upon it scripturally! As it is, "shadows, clouds and darkness" settle over every part of it. To such an extent has this been felt, that some excellent Christian ministers have in their published writings, expressed a conviction that it would be a blessing if every child died in infancy; while others have doubted whether it is morrally right to add to the number of those who seem so certain to live in sin and to be unsaved. But was this the theology of the apostolic age? and if it was not, *why* was it not? Let us look the only answer that can be given fairly in the face.

To the apostle Paul the world, bad as it was in his day, was no painful mystery, for it was a world redeemed by One "mighty to save." He, like the rest of us, had doubtless ungodly relatives and friends; he was certainly surrounded every day by thousands whom he saw yielding to the temptation of evil; and he was constantly witnessing the deaths of such persons, deaths "without God and without hope." Yet none of these things would appear to have moved or distressed him. They at least excited in his breast no frantic efforts, no incessant prayers for the world's conversion; so far as we can judge by what is recorded, he neither wept nor prayed on their account.

And why? Certainly not because his heart was less tender than ours; certainly not because he cared less than we do either for the glory of God in the conversion of sinners, or for the spiritual good of those who were round about him, but simply because he looked *to the end;* because he saw further than we do; because he believed in the return of Christ, when the "vail should be removed from the face of all nations; and because till then his whole care and interest, although not confined to any class, was centred like his Master's in the elect,—the elect nation of which he was a part, and the elect people who of God were now being called out of the Gentile world to take the place of those who had been set aside. These he found received the word "with readiness," being "ordained to eternal life."

It is for his brethren and kinsmen after the flesh, and for them only, that he feels as if he could be himself cast off were it only possible thereby to awaken them to a sense of the value of the birthright they had despised. It is for his Gentile converts only that he trembles, moved by the deepest anxiety lest they should fail in the warfare, and so fall short of the kingdom.

Were he on earth now, he would lift up his hands with grief and astonishment as he beheld the course of Christians; and he would proclaim, as with a voice of thunder, the certainty that ere long God would arise in loving judgment, and sweep away almost all in which we pride ourselves as fruits of faith and piety.

And if it be asked Why should God do this? wherein have we offended? the reply is but too plain. In our eagerness to exalt ourselves, to undertake spiritual enterprises, to persuade ourselves that the conversion of the world to Christ is made dependent on our zeal and fidelity, on our money and ministries, we have denied or despised the second advent of the Lord; we have refused to admit that his kingdom can be anything different from that of which we are the

leaders; or that anything can be more spiritual, or redound more to the glory of the Redeemer than our multiplication of religious professors, organized as they are in innumerable sects, and each, in turn, by a sort of holy rivalry urging on each other to the conquest of the world.

SKETCH OF SOME OF THE SCRIPTURAL EVIDENCE FOR THE ISRAELITISH ORIGIN OF THE ENGLISH NATION.

"But the birthright was Joseph's."—1 Chron. v. 2.

Extracted from a Report, by Miss A. M. B., of Three Lectures.

By J. Wilson.

Delivered in the Guildhall, Bath.

Third Lecture.

In the North-west was outcast Israel to be found.

The promises made to the fathers respected a double seed, the One Seed, Christ, to whom the land was absolutely promised; and the multitudinous seed to be blessed in Him, and to be made a blessing to all nations. Of the sons of Jacob, Joseph was chosen; and of his sons, Ephraim, to be the father of this multitude of nations, this chosen seed. God avowed from the beginning his purpose of making this numerous seed a blessing to the nations. They were to constitute a kind of measuring line, by which one portion after another would be taken into the Lord's inheritance. For this they required a peculiar training, that they might be fitted for all stations and places—for acquiring all knowledge, and communicating it to all the families of mankind, and especially the knowledge of God as given in his word. This training was given progressively to the fathers, and after they had become a nation, till the very eve of their departure from the land. We traced this from their commencement—in the land of Canaan, in Egypt, throughout their sojourn in the wilderness, and again in the promised land under their judges and kings. Their position also in the land (it being along the sea coast) was eminently calculated to fit them for that compassing of sea and land afterwards to be fulfilled in them. Assyria was then used as a rod in the hands of God to punish them for their departure from him, and as an instrument for the fulfilment of his purposes concerning them. And no sooner were these purposes fully effected, than we find Assyria broken down, and destroyed at home and abroad, as predicted Is. x. 12–19. In the land of Judah, when they came up against it, the angel of the Lord went forth and slew a hundred and fourscore and five thousand. At home were troubles. Media revolted from her allegiance, and from the north came in the Scythians to waste and desolate them. And now, when the whole country was thus engaged, was opportunity for Israel's escape to the north. They had no inducement to remain in the land of their captivity: on the contrary, much to induce them to leave it; and there was no power to retain them there while all were occupied with their own troubles. We have mentioned the coming in of the Scythians from the north of Assyria. Farther down in history we hear of another migration from the north into Greece, and Asia Minor; and, afterwards, another into Italy; thus leaving room for immigrant Israel, and opening up the way before them.—About the seventh century before Christ, Israel, or the royal Scythians, as they were now called, are supposed to have migrated from the south-west border of the Caspian Sea, whence they spread north-westward: and they have continually increased and spread in this direction, till, having become possessors of these isles afar off, they have thence spread their colonies over the world. At the time these people seem to have been given a temporary resting place on the banks of the Danube, Attila and his Huns came pouring down upon them from the wilds of Tartary in far Asia, sweeping them as with a besom of destruction. This blast of the terrible ones was most severe while it lasted—so much so, that it obliged them to beg shelter from their enemies the Romans, who treated them most treacherously and cruelly.

But Israel were humbled that they might be exalted. Spain, and a great part of Italy, came into the possession of the Goths; Gaul was also laid hold of by the Franes; Britain, by the Angles and the Saxons, both branches of the same great family. By one means and another they came into possession of nearly the whole of Europe, and thence have spread over a great part of the other quarters of the world. The work of supplanting has been continually going forward.

We have remarked that the great line of prophecy in the Old Testament pointed *northward*. And if we turn to the New Testament, and trace the course of the gospel, we must be equally struck at finding the same track being followed. Even in our Lord's ministry, his successive journeys were always directed to the north of the the land; the divinely-recorded missions of the Apostles were always to the north and north-west; and this is the more remarkable, when we look to the great extent of Africa in the south,

and Asia on the northeast, where such myriads of human beings have been produced, and such mighty empires existed, and then look at the north—to the comparatively small quarter of the globe, Europe. Yet each successive journey was, as it were, a further development of the gospel north-westward. To Samaria—to Damascus—to Antioch—through Asia—Greece—to Rome itself, was the apostle led in the providence of God in the same direction—and even this was not to end his journey thitherward, his intention being to proceed as far west as Spain, and some have even conjectured that he preached the gospel in Britain. But if the apostles did not personally visit the eastern and south-western portion of the globe, perhaps, they directed some of their epistles to them? What do we find? *All* the epistles of Paul are to places between us and the Holy Land. The epistle of James is expressly sent to Israel, "To the twelve tribes scattered abroad." It does not address a people who had not heard the word of God; it recognises a state of society very like our own, more like than any other. The epistles of Peter to the same people are singularly directed northwestward, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Rythinia." The epistles of John and Jude, though no names are given, are equally applicable in their contents. It is here they have, with the other parts of Scripture, been read, translated, and hence they have spread into all parts of the world. And, to sum up all, we have our attention turned in the same direction by the book of the Apocalypse. North-west of the land of Israel were the seven churches, to which the seven epistles were first directed; and the vision is, by the most esteemed commentators, supposed to proceed more and more in the same direction, till it closes the detail of judgment in our own part of the world, when the mystery of God is finished, His great working in providence made apparent, as the sign of still mightier events immediately to follow. Thus, if the word of God, as contained in either the Old or New Testament, be intended to throw light on this interesting, this momentous subject—which, from its uniformity, we may justly infer it is designed to do, *then* we are to look for the lost sheep of the house of Israel in the *north-west—in our part of the world*, whither the word of God hath ever followed them, and where the whole course of His Providence testifies to this truth of the word of prophecy. Thus it was that our Lord testified, "I am not sent but to the lost sheep of the *house of Israel*,"—even the other sheep which were not of the Jewish fold, who were also to be brought in, that there might be one fold and one shepherd. And the like injunction laid he upon his apostles, saying, "Go rather to the lost sheep of the house of Israel." All have followed the direction given to the prophetic word in the days of old, as being sent after backsliding Israel to the north country, Jer. iii. 11—19. And especially was it destined for these "isles afar off," where "the people" were to "renew their strength," and dispense the most precious blessings to all the nations of the earth. The words shall be fulfilled—so shall "My word be, that goeth forth out of my mouth, it shall not return unto me void: but it shall accomplish that which I please, and it shall prosper—whereto I sent it."

We have now seen God's choice of a multitudinous seed: how he led them about and instructed them, and prepared them for his after purposes; how, in the effect of those purposes, he caused them to be taken out of their own land that he might bring them into that where they were to increase and become a multitude of nations: and from whence they were to spread into all lands, having the means of blessing all nations. After having been long to appearance lost, they were to be found a people, that all that see them should acknowledge they are the seed the Lord hath blessed. And truly have we in Christ been marvellously favored with the means of blessing the nations. To us it has been given to receive and dispense, not only temporal, but spiritual blessings—even the glorious gospel of the blessed God. To us it has been given to proclaim to the ends of the earth the glory of God—to carry wherever we shall come the glad tidings of salvation—to be the measuring line of the Lord's inheritance—to gather all into His fold. If such be our high and holy calling, surely it behooves us to be up and doing! Let us look at the great work before us, and consider how much there is to be done, and how little as yet accomplished! Let us remember the many talents committed to our care—the account of stewardship to be given. May we act as becometh those who have been chosen and redeemed of the Lord!

I have not, in these lectures, sent you evidence either distant or difficult of access. In my published volume, on "Our Israelitish Origin," I have, indeed, dwelt much on the historical evidence. I have there shown that the circumstances connected with our coming into western Europe; our ancient institutions and laws, civil and religious; our manners: our character—physical, intellectual, and moral; all the past, so far as it can be clearly ascertained, bears evidence of our being the people to whom the words

are addressed, "Hear, ye deaf; and look, ye blind, that ye may see! Who is blind but my servant—or deaf as my messenger that I sent? Who is blind as the perfect—or blind as the Lord's servant? Seeing many things, but thou observest not" what thy Father and thy God hath been working with regard to thyself throughout all generations. "Opening the ears" of other nations to the glad tidings of salvation, "but he heareth not" that which God hath been plentifully speaking in the Scriptures of truth respecting his own particular case. What I have here chiefly aimed at, is the inducing you to open your Bible—to let its gladsome and glorious light shine forth, and illumine the circumstances around you: so that you may see them to be the same as were appointed from the beginning; to be those in which the so called lost house of Israel were to be found, when they would be called upon, with thankful hearts, to praise their God for his faithfulness and truth, in fulfilling the terms of the oath which he sware unto our fathers, and confirmed by all the prophets from the days of old.

The following are some of the passages which should carefully be examined and compared, in order to prepare the mind for a full scriptural view of this subject:—

Gen. xvii. 5—8; xxii. 16—18; xlviii. 19; xlix. 22—26. Lev. xxvi. Num. xxiii., xxiv. Deut. xxxii. 4—9; xxxiii. 12—17. 1 Chron. v. 1. 1 Kings xii. 2 Kings xvii. Isaiah vi., vii. 8; vii., viii., ix., x., xli., xlii., xliv., lviii., lxi., lxvi. 19–21. Jer. iii. 11—19; xvi. 14—18; xxiii. 5—8; xxx., xxxi. Ezek. iv., xi. 15—21; xxxvii. Hosea i., ii., vi. 1—3; xiv. Mic. iii. 12, 13. Zech. x. 5—9. Romans v., xi., &c.

"AGE TO COME."

BY ELD. S. W. BISHOP.

I intend to write in no spirit of fault finding, but there are a few thoughts that press themselves upon my mind in connection with the doctrine of an "age to come." On what principle, revealed in the divine government, does any one believe in future probation,—probation beyond this life for any of our race?

Is not the doctrine based on God's love, and impartial justice toward the creatures he has made? I know it is often said that, "God would have been just if when man had sinned, he had left the entire race to go hopelessly into death, without making a single effort to save them."

This statement, in my opinion, needs modifying. When we believe the Scriptures, we are compelled to admit that "Known unto God are all his works from the beginning of the world;" (Acts xv. 18) that God "hath made of one blood all nations of men;" (chap. xvii. 26;) and that he knew when he made the first man that he *would* sin, and made provision to meet this emergency before that first act of transgression occured; I repeat the statement made above needs modification. I know it is assumed by some in their anxiety, perhaps, to evade the conclusion that in the future, beyond this life, there will be probation for men and women, that God does not know the future. One brother told me some years before I embraced the truth of "the ages to come," that if I took the position that God knows all things before they come to pass, it would drive me into age to come. My answer was, I had much rather go into age to come and take God with me, than to stay out of age to come and have no God. If God be God he is infinite in all his attributes. This same brother made the statement, in a social meeting, that he had no doubt but God was sadly disappointed in the result of placing man on probation; that if He had known that man would have sinned, He would never have made him. But how clearly is such talk opposed to the plain teachings of the word of God. The Psalmist says, "Great is our Lord and of great power: His understanding is *infinite*" (Psa. cxlvii. 5).

God says of himself, "For I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. xlvii. 9, 10). It is certain that God knew that the race would need a Redeemer, from the fact that Christ was a Lamb slain from the foundation of the world; (see Rev. xiii. 8.) and His death occurred, says Peter, "by the determinate counsel and fore knowledge of God" (Acts ii. 23).

When all this is believed, it seems to me, that the idea that after God had made man of his own choice, with the full knowledge that he would, by following the leadings of the very nature that he had given him, fall into sin, He could leave him to take all the evil consequences of his sin, and make no offer of pardon, no effort to save him, and still be just toward man as a race, cannot be true. This great transaction leaves an obligation resting upon our infinite Father, but that obligation is no chance affair; it is one of His own creating; and He will cancel it in a manner that will cause his love to radiate in such rays of effulgent light as will dazzle the eyes of angels, and fill the hearts of the redeemed

multitude with such rapturous joys as will make this earth jubilant with music from immortal tongues, all along the rolling years of an "endless succession of ages."

This principle being true, God could not in justice suffer those who are alive at the time of the introduction of the "age to come," and have had no opportunity to know the only true God and Jesus Christ, pass into eternal death without first giving them such opportunity. I kindly ask, Is not this the foundation principle on which the doctrine of an age of probation rests?

Would there be any necessity for future probation at all, if the entire race had been put on probation for an endless life in this life? Is it not true that the only good reason that can be urged why any of our race will have an opportunity to believe in Christ in an age to come, is, that no sufficient opportunity had been granted them this side of that time? If this is not so, I must confess that I entirely misapprehend the great subject of future probation for the race. But I do not misapprehend it in its general principles. God has by the act of creation, taken upon himself unasked—of His own will, the final disposal of every member of the race, and upon Him alone the entire responsibility of the plan of salvation rests. He has arranged that plan, published it in His word, and in making it known, has plainly declared that it was devised for the benefit of the entire race. The fact that "heathen" who are alive on the earth when Christ comes, have never heard of Him, are in total, and helpless ignorance of the plan instituted by a just God, and a loving creator, through which alone they could gain an endless life, it necessarily follows that Christ and the gospel must be preached to them in the future, beyond this age. I think that my "age to come" brethren, generally, will admit that the above is a fair course of reasoning.

Let us ask, what is the only logical conclusion from this course of reasoning? Is not the love of God just as tender, and strong toward the uncounted millions that have died in the past in utter ignorance of any way of escape from the great calamity that has overtaken the race on account of sin, as it is toward those who chance to be alive on the earth at the period of the second advent? Have the circumstances of those nations who have been left of God in the long past to walk after their own ways (see Acts xiv. 16), been more favorable than "heathen" of the nineteenth century? It strikes me that if we are to discriminate at all, it should, in all justice, be in favor of the nations in the past. It is claimed, and perhaps justly, that this is the most enlightened age the world has ever known, while in the ages of the past all the then known world, save barely one nation, was enshrouded in one dark cloud of superstition, ignorance and idolatry. (See Amos iii. 2. Deut. vii. 6–8. Psa. cxlvii. 19, 20.)

Would God's impartial justice, and his "equal" love permit him to grant repentance unto life to the remnant of our race, that are so fortunate as to live in a particular time in the world's history, and by his own arrangement shut the light of truth forever away from the great mass that have lived in the long years of the past, and thus leave them to sink down into irrecoverable ruin? Does not our sense of justice revolt at the very thought of such an issue of the Divine plan? Would not impartial justice and equal love demand that if "heathen," who are alive on the earth when this age closes, will, because, they are heathen, have granted to them an age of probation, all who have died in precisely the same condition shall also have probation granted unto them? I must say, in all the kindness of a christian heart, that with me this conclusion is inevitable. I cannot, therefore, see how any one who believes that there will be probation at all beyond the present life, should feel in the least opposed to the idea of probation for all who have not had a proper probation in this life. The entire system, to my mind, either stands or falls on the one great fundamental principle I have endeavored to lay down. Back of every act that concerns our race, lies the infinitude of God's attributes: his infinite wisdom, knowledge, love, and power, and his eternal counsel, and unalterable—immutable purpose. He has undertaken for our race with a full knowledge of all that shall be required in the great work of carrying forward to its certain consummation the stupendous plan he has himself devised. He will in the grand hereafter, when the great work shall be completed, redeem every pledge he has by his holy prophets made to our race, and most fully vindicate his infinite love, and impartial, eternal justice from all the aspersions, and opprobrium that have been heaped upon it by humanly devised systems of theology.

I shall be glad indeed to be there, and behold as age after age rolls on in the endless succession, the vail lifted gradually, but surely, from all that is now obscure, until the concentrated light of the consummation of all those ages shall make this earth beautiful in the radiance of its unutterable glory, and gladden the heart of Deity Himself, and Him whom he has chosen to be the grand agent in bringing this arrangement to its

full completion, "shall see of the travail of his soul and be eternally satisfied." Amen, and amen.

West Meriden, Conn., Jan., 1870.

A Vision of Redemption.

BY H. H. DOBNEY.

(*Concluded from last No.*)

I said at the beginning, that, for more than the thousandth time, I had been earnestly pondering the great mystery of our redemption. And, presently, I began to make personal application of it all to myself; and once more I bowed myself down in spirit before the Lord my Maker and Father, and confessed over again sins that stood out with sad prominence before my mind, and which, as often as I regard myself as a sinner, are sure to start up in memory's glass as representative and comprehensive of my sin in general. Ten thousand times, I should think, have I confessed these same offences, and still, ever and anon, they come up again before my mind as vividly as ever.

Believing, as I do, in God, and feeling perfectly assured of his magnanimity, his readiness to forgive, his delight in mercy, his infinite desire and will for my fullest recovery and rightness and blessedness, I have no doubt whatever—seeing I am sorry for my sins, and do most heartily hate and loathe and repudiate them, taking sides earnestly with God against them—that He has graciously forgiven me. I am not afraid of Him on account of them. I turn to Him with my whole nature: I call Him "Father!" and yet, somehow, these sins seem at times to remain, and I feel their hatefulness and evil, not less, but more. I feel as if they deserved some open reprobation, as if I owed some amends; yet I know not to whom, or to what.

Certainly God does not need that I should compensate *Him* for the wrongs I have done Him. I have wronged Him, wronged his gracious heart, wronged his grand order of the universe, increased the disorder, helped to make it harder and longer about for all things to come right; yet I feel sure He would not hear of any atonement to Himself (for his own sake, I mean), that I or any one else could offer. It is true that I could offer none, for I owe Him all I am or can be. Besides, his very magnanimity would not listen to the idea of forgiving me on consideration of a make-amends, or compensation, or atonement, given or made to Himself and for Himself. His royal heart (and He is indeed King of kings) insists on forgiving for his "own Name's sake," and because that is congenial to his generosity, and because He loves me. I know that, as was said to David on his full confession, "The Lord also hath put away thy sin," so He graciously forgives me as freely as Christ forgave, or pronounced forgiven, the man whose sins evidently troubled him more than his palsy, and the woman that had been "a sinner." Was that on condition of some equivalent for her former ill desert being provided by another? I trow not. And still again, the one satisfaction that can alone satisfy the heart and whole nature of God is, I know, my own hearty and complete recovery to Him and all that He is.

Still, though I see all this with perfect clearness, I have had at times a strange and scarcely definable feeling as if, somehow, after all, my sin needed to be so dealt with that it might be, as our own law-courts express it, "purged." It is not an intellectual conviction this that I have. I could not put it into the form of a proposition that would bear logically testing. Demand of me a syllogism for the schools, and I can frame none. All that the understanding can urge is against it. I know too much to be able to occupy Balak's ground, and ask, "Will the Lord be pleased with thousands of rams, or with ten thousands of river oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" It is not something offered to God as an atonement that I feel the need of, for if I have grieved his Spirit by my evil, it is my genuine contrition, my most hearty confession, with most earnest and resolute desire now, and henceforth, and evermore, to please Him, and be at once with Him, and a satisfaction to Him, and (who knows?) a joy,—*this* is the only thing that can, in any degree or way, make up for the wrong done to his gracious heart.

This, however, contemplates God only as an individual, as if He and I—the Father and the child—were alone in the universe, whereas the relation is complicated (is it not?) by the fact that I am but one of innumerable myriads of intelligent and moral agents, for whom a beautiful order of things needs to be established; and, if established, then upheld, maintained (I will not say recklessly, "through thick and thin," or "happen what may," but still—maintained). And, alas! I have infringed this lovely order, I have helped the disorder. My sins have all been so many evil seeds sown broad-cast in the field and garden of the Lord. He might truly say, "An enemy hath done this." I have, in days gone by, encouraged in some quarters disaffection and disobedience; and my former

wrongnesses are still perhaps working where I little dream of. I cannot reach all who in former days were perhaps emboldened in carelessness, irreligion, and wrong, by me, perhaps led into it at first. I am painfully sure that there are those who are farther off from God than perhaps they would have been but for me. "Who can understand his errors?" Should not all these, and all the world if possible, know that I deplore having once been alienated from God? Ought I not in some way to do open penance for my transgression?

Not that God demands it, nor that society demands it; for society is still far too wrong itself to be sensitive and honorable in this matter of sin, especially of sin against God, although it can be exacting enough in the case of sin against itself. But would there not be a propriety in something of the kind? Is there not something like a fitness, and even an oughtness, in it? And yet it cannot be. And the only way in which I can try to make amends is by redoubled diligence in all rightness, and most careful tenderness and delicacy, as well as decision and strength, towards it; alive to all rightness, dead to all wrongness. I know it, and yet the old feeling haunts me, that sin ought to entail suffering; and though something whispers that I have suffered, and do suffer, from all former sin, and even in a future world shall probably suffer, through memory at least, and that I may be content, and ought to be content, with what God, by the constitution of the human mind, and the arrangements of His providence, has imposed; yet still, though I see the force of this, and am sometimes satisfied with it, there are times when it fails to quite meet all my sense of "ought." That old law-word, Roman as well as English, "purged," "the purgation of an offence," seems founded in the eternal fitness of things.

Thus I was one day thinking, half reasoning, half musing, and gradually sinking into a sort of reverie, till something very like slumber diffused itself through all my senses; and, whether I actually slept and dreamed, or whether I was in some mid-state between sleeping and waking, I know not, but what followed was wonderfully vivid, and yet without any conscious activity of the mind. I cannot say that I was in a trance, for I do not sufficiently know what trance is, but it appeared to be a sort of vision. At all events I can only speak of it so.

Well, then, as I lay, with a profound and sad sense of sin and its ill desert, and the feeling that in all righteousness I ought to suffer some fair and adequate penalty, an angel stood beside me. I remember that the angel was exceedingly lustrous. The raiment was like that one of Sir Joshua Reynolds' figures in the west window of New College, Oxford,—a white robe between the spectator within the building, and the bright sun without, so that it is surpassing in lustrous whiteness, as it were transparent silver. The angel was very lovely, and regarded me with a tenderness which gave me a new, glimpse into the tenderness of the heart of God, and in tones of softest and most musical quality sought to comfort and raise me.

I remember that I argued with the angel against myself, and put aside with a sort of perverse skill all the noble things which the bright visitant sought rather to insinuate into my soul than to declare authoritatively in my ears. For one thing, I remember, he seemed, but without speaking it in so many words, to ask me whether I wished to deprive my heavenly Father of the pleasure and privilege of frankly and freely forgiving me all my sins, and my great debt! Yet my pitiful logic seemed able to parry all that was tenderly urged, so that I remained in the same state of mind. Then, after a while, though there was no rude contradictoriness about me, and it was in sadness and not in obstinacy that I withstood, the angel, by some signal that I did not understand, summoned another of the celestial choir; and without seeing how or whence, lo! there suddenly stood beside the sun-bright messenger one whose robe was dusky black, as midnight without stars. And the countenance was dark, but very noble, and beautiful withall, as the other's. Then the first said to the summoned one, speaking of me by a new name that I had never heard (and yet I know full well it was that by which I was known among the celestials, but on awaking I could not recall it, nor can I to this day), "—cannot find rest to his soul unless he suffer something at least of what he thinks he ought to suffer for all his sins. I have failed to quiet his poor, erring, aching heart; do thou, therefore, take him, and show him his full desert." And on this the bright one disappeared; did not so much go away, however, as simply cease to be visible; and I was alone with the dark one, whom, by a strange sort of instinct or intuition, I at once knew to be the Angel of Doom.

He looked down upon me with a most benignant regard, most compassionate; then took me by the hand. The touch thrilled through me, and filled me with ice-cold fear. I would have shrunk away, but could not, for I was held in an easily-firm grasp, a grasp without effort, but irresistible, and I felt that it would be irresistible had I the strength of a host. The touch, the

grasp, somehow filled me with these words, though I am sure there was no spoken word, "So you cannot rest in the infinite love and compassion and wisdom of God.! You dare not freely accept the free pardon which his heart delights in bestowing: you must atone somewhat for your sins! so be it then." And forthwith all the sins of my past life, with all their aggravations on one hand, and at the same time their extenuations on the other, began to start up before my eyes, consolidating into a sort of unity of evil. And still the horror grew in enormity, and I shrunk as if I should have actually shrunk away into nothingness but for the firm sustaining grip. "Shall I pause, or must thou see still more?" inquired the angel in tones of blended firmness and pity. "Oh, stay, I sobbed; "stay, spare me, I can bear no more." For, somehow, the love of God was the glorious background of all my evil, and I felt in my heart how infinitely vaster than the sin was the love, so that I was melted by it while overwhelmed by the awfulness of the sin.

Then, as unnoticed as had been the coming of the second angel, there stood by me a third. This was clothed in sun-bright scarlet, and the countenance was as beautiful as that of the first; but it was a terrible beauty, as the beauty of a sword. And I knew the Angel of Justice. The Angel of Doom, with a glance of benignant compassion, passed, and I felt the touch of the scarlet-robed one. It was strangely different in its effect. The recent feeling of horror and indignation against myself at the sight of my sin was succeeded by the sense of having now to endure some unknown but just penalty, and actually, for a moment, felt stronger. With all the sadness there was withal a thrill of satisfaction, and I tried to brace myself up for endurance, saying, "Shall not the Judge of all the earth do right?"

The angel led me along a strange way, asking me as he went, but still without words, what I adjudged myself to deserve. Thought is quick, and the question instantly reminded me of the like put to Socrates; but, alas, I could not take before God and his angel the lofty ground he could, as a citizen, before his judges. And in my deepest soul I said, unhesitatingly, that I deserved to be the scorn of men and angels, to be thrust out of their company, to be spit upon, and trampled under foot, and that even after that I deserved to be —what? I could not say. It was all vague. "Put to death," suggested itself. "Ay," said I, thinking of Christ, "crucified, even."* "Thou sayest," said the angel, but still without words: and I felt the grip tighten, and knew that the hour was come," and that now I had to bear. Should I be equal to the unknown strain, or should I utterly succumb and collapse and sink and perish?

I seemed to pass through immense and crowded ranks of men and women, all of them with their eyes fixed on me. Oh, those terrible eyes! Some of them despised me, others cursed me, these loaded me with reproaches, those spat upon and buffetted me. For, somehow, my manifold sins were all openly revealed. Everybody saw me as I was. And I knew that I deserved their scorn. Yet there was a certain sense of relief in having everything brought out once for all from its secret recesses of memory, so that now there would never more be any mistake; I was seen to be as I was, and truth is the best, be it what it may. But the shrinking of heart and the sickening sense of dismay and fear increased as I felt all this was but the mere beginning; and I suddenly became aware that a cross was actually erected for me. and I wondered however I should be able to endure the agony! But, still, the strong belief that only so could all this sin be any-how purged away, and that if once purged I should be free to begin life again *de novo*, without any vile temptations and concealment, and never more be taken for other than I really was, and that henceforth past transgressions would never trouble me, nor be liable to be brought to light against me, was a sustaining thought. And yet the agony! how should I endure it? I felt, rather than saw, that the cross was at the end, of this long lane of witnesses; and, strangely enough, the witnesses were all of them—old sins! that had thus taken a concrete form, to mock, and taunt, and punish me. And as I passed through the terrible throng I was immersed in an abyss of dismal and awful thought. which, till then, I had no conception of. Still —the cross! the cross!

As I neared it, however—strange sight, or strange interior sense. I know not— I became aware that on the cross—my cross—one was already hung; and yet, with a wonderful contradictoriness it seemed to be—myself! another self— me, and yet not me! I was there, and yet I was here. And the other self (so to speak) if one, was a marvellously superior me,—myself wonderfully idealized, transfigured, with a no-

* A missionary has recorded that on one occasion, when he was reading the history of the crucifixion to a congregation of South Africans, a man started up and exclaimed wildly, "Jesus Christ, come down from that cross, and let me be put there!" (Monsell's "Religion of Redemption." p. 155.)

bleness and a sublimity that seemed the perfect realization of all the best that had, now and then, faintly, and for a moment, intimated itself in me in thought and aspiration and hope. Was it I? But how could that be? I drew nearer. I seemed to be melting into oneness with the already crucified, when he smiled faintly, but most graciously, I might say divinely; and, at the very moment when I was just on the point of becoming identified with him, and feeling myself nailed on the tree—for that cross was mine, you know—he said with an air of marvellous satisfaction and triumph, "It is finished!" and with his eye on me, and while the tone of triumph was entering into my soul, and filling it with a strange peace and glimpse of eternity of satisfaction, he breathed his last. At the same moment a voice was heard, "Behold the Lamb of God which taketh away the sin of the world;" and then another, like the sound of many waters, musical and majestic, "This is my beloved Son, in whom I am well pleased; welcome my best gift to men."

In an instant, all that hateful crowd of witnesses vanished. The three angels re-appeared by my side, and each kissed me with more than a mother's love. And then a multitude of the heavenly host, singing, "Glory to God in the highest, and on earth peace and good-will to men," seemed to be all of them looking at me with wondrous eyes of pleasure and welcome; while, all I wanted was to cast myself down before the Wonderful One, who had, as it were, become me, on purpose that, henceforth, nothing of peace and joy and holiness might be impossible to me. The words, "Unto Him that loved us, and washed us from our sins in his own blood," sprang up within my soul as triumphant music, and then—all after this is blotted from my memory. But it has not been without its help. Somehow, after this, all logical reasonings about "Atonement," all verbal definitions of it, all attempts to put the true conception of it in words, seemed poorer and more unsatisfactory than ever; and I henceforth preferred to content myself with the free and happy use of New Testament expressions, feeling them to be, not too deep, nor even deep enough; and I became almost intolerant of all scholastic formulas, and especially of all shallow criticism and attenuation of the meaning of the death of Christ—"the Lamb slain, that taketh away the sin of the world, and who by Himself hath for ever purged our sin."

The indwelling Christ changes that which is by nature dark and unlovely into a glory and a joy.

Infallibility.

The great question agitating the religious world at present, and into some phase or other of which all the controversies of our day may be said to merge, is this:—Has the Deity given to man any *infallible external* guide by which he may be able to distinguish the false from the true; or has He, in point of fact, withheld such guidance?

This, and nothing less than this, is the *real* point at issue; and it is of great importance that on this subject every man should fully understand what its decision involves. The Roman Catholic says that God *has* given us such an infallible guide, and that in the person of the Pope Christ Himself may be consulted. The consistent Protestant maintains that He has not, but that Christ having withdrawn Himself from the earth, so as not to be visible in any external form, He has given instead thereof His Holy Spirit to be the enlightener of each believer individually. The Churchman, again, more or less, places *the Church* in the position of Christ, and all sects of Christians do, more or less, also look up to some leader among themselves to tell them the right way. Of course it is necessary in our imperfect state that the weak should, to a great extent, lean on the strong, and look to them for support and guidance; but it too often happens that these supports take the place of the Chief Corner Stone, and so become in reality stumbling blocks and rocks of offence. For all these, like everything else in the world, may be abused as well as used. No one, for instance, would think it contrary to right and truth to ask *advice* from those whom we have reason to believe are true worshipers of God; but it is quite a different thing when we look up to them as the *representatives of Christ*. In every case, however, it must at last come to this,—does the Christian pin his faith on any created object as being to him an *infallible* guide, or does he look only to Christ Himself? For my own part, I can see no consistent logical ground, or *locus standi*, between the two. Either God has given us in the person of the Pope, or in some organized Church system or other, an infallible director, or else there is no other medium of direct communication between man and his Maker than the immediate action of the Spirit of God on the heart of the individual believer. External *helps* in the shape of the conversation of the wise and good, in the providential ways and visible works of the Almighty, and more especially and abundantly in the revelation of Himself recorded in the Bible,

there certainly are and must be; but in every case the *ultimate* guide of our souls *must* be in reality the Holy Spirit. The Romanist and the consistent Churchman say that ordinarily, at all events, and apart from miraculous interposition, this blessed Spirit acts only through an organization, or through the sacraments, or some other external means: the ordinary Protestant does not admit this in words, but I think it will often be found that he does admit it practically.

It is impossible to deny that we should *a priori* have expected that any revelation from God to His creatures would be given in an infallible way, and so that there should be no possibility whatever of our mistaking or not understanding it. But if we may at all trust our reason, the only faculty we have to judge such matters by at all, He certainly has not done so in anything. He has not even given us an *infallible* proof of His own existence: it is quite possible to deny and to maintain with a certain show of reason that there is no personal God whatever; and still more so, that if there be a God, He does not at all interfere with the world, but lets it go on in its own course without interruption or control. Man, no doubt, craves after infallibility, but God has not seen fit to give it to him. And this craving for certainty in this world is, as has been remarked by Archbishop Whately and others, the source of both Romanism and Infidelity. We all of us, no doubt, would like to have an infallible guide on earth; one who might be able to tell us the real truth on all doubtful points; it would be far more comfortable for us to have our difficulties thus authoritatively set at rest; but if this had been the case, could we then have been said to walk by faith, and not by sight? If the just are to live *by faith*, is it possible they could have a visible infallible interpreter and guide?

Placed as we are in a world in which we are surrounded by difficulties and trials, it is impossible to avoid the conclusion that God *intended* us to be *tried* and *educated*, and if so, the very attempt to escape this trial, as we must necessarily do if we look to any external authority for certainty, is more or less wrong.

The real reason why we have not been given the certainty so many of us desire, is that we may be educated not through the intellect, but the *heart*. An infallible external guide would, indeed, at once satisfy the intellect, but it by no means follows that it would sanctify the heart. Now, it is the *heart* that God wishes to possess, and because it is so, "the action of the Spirit of God on man, when not acting miraculously, as in the planting of the Christian Church, and in the case of the Apostles and inspired writers of Scripture, is on the moral nature only, and never directly on the intellect; and the Holy Spirit enlightens not by a process of addition, but by one of subtraction, not by giving to the intellect any light or power of which it might otherwise be deprived, but by removing moral obstacles to the free and healthy action of the natural faculties." (DUNN'S "*Study of the Bible*," p. 76.) Applying these remarks to the Bible itself, we may well ask ourselves,—Is the Bible an *infallible* book, or is it not rather the instrument to be used by us in our endeavors to ascertain from it, by study and prayer, the Will of God? and not to be made itself an object of worship, as practically is so frequently done.

Surely the very fact that Christ Himself departed from this earth, in order that the Holy Spirit might fill the hearts of His people is a clear proof that the less we rely on any external, outward, and visible helps, or look to them as being anything more than *helps*, the more likely are we to obtain the guidance of the Spirit. What could have been, apparently, more useful, or a greater blessing to the Apostles than to have had their Master among them as an infallible guide and enlightener? Yet not till He had departed did the Holy Spirit descend, a proof to my mind, were any wanted, that now there is no infallible guide on earth of which our senses can take cognizance. The moment a man looks to an *infallible* Pope, or an *infallible* Book, or anything else as *infallible*, he is thereby renouncing, more or less, the guidance of that Blessed Spirit under whose protecting care only can he really walk aright. Can the Pope, or the Church, or any other infallible authority be better than the bodily presence of Christ Himself among His people? If not, then since Christ withdrew His external visible presence from His disciples, so should we learn to trust *nothing* as *infallible* save the Holy Spirit Himself.

A man must now, if he be a real Christian, learn to walk *alone*. We are no longer children; we are, or ought to be, full-grown men. Shall we then subject our intellect and reason to Pope or Priest? Let us no more call any man on earth Rabbi; but let each yield himself to the sweet influence and guidance of that Blessed Spirit who, and who alone, is Christ's embassador now. We may then approach the Bible in a child-like spirit, with reverence and love, while

yet handling it with the freedom of a son, not with the fear of a slave.

Let us for a moment, just to avoid misconception, consider what *an infallible Book* means. It means, of course, that every word, every letter, has been actually dictated by God Himself. It means, in fact, that God Himself has written it in precisely the same manner as He wrote the law on the tablets of stone. Now it needs no argument to show that such is not the case. We know for certain that we have not the autographs of any of the writers of the New Testament, but that we possess only *copies*, which copies differ to some extent among themselves. It has certainly not pleased the Almighty to preserve these manuscripts from error or some interpolations. And even if we had the actual words spoken by the Apostles and by our Lord, what would be their use to us in this respect, unless we had also an infallible translation of them?

It is in accordance with all the works and ways of the Almighty that He has not given us infallibility in this or in any other form. It would surely be most extraordinary if He who has not given us any external infallible proof of His own existence, should have given us an infallible Book. But He has given us what is much better in every way; and though it is only by painful doubts and difficulties that we are led to see that it is so, it is unquestionably for the soul's advantage that things should be as they are. It would have been perfectly easy for the Almighty to have given us a Book free from all errors, had He wished to do so, but it is quite clear that He has *not*. But what is better, far better, He has given to each believer His Holy Spirit by whom, and by whom alone, the Bible can be truly interpreted. If the fruit of the Spirit be love, joy, peace, gentleness, it is only in the same spirit that we can rightly interpret the Bible. But when studied in this way, how clear and glorious is the light!

Because we are sons, God has sent forth the spirit of His Son into our hearts, crying, "Abba, Father." Shall we then study His Word in the spirit of a slave? Should we not rather do so in the spirit of His Son who—like Himself—is Love?

How, for instance, do we find our Lord and His Apostles treating the Scriptures? When the Jews quoted the written law on the subject of divorce did our Lord at once acknowledge it? Did He not say, "Because of the hardness of your hearts Moses gave you this precept?" implying that God Himself did not. Did He not say again, and that at a time when the Mosaic law was not yet abrogated, "Give alms of such things as ye have, and behold, all things are clean unto you?" Did He not say, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but *I* say unto you, that ye resist not evil." Here was a plain, direct, open contradiction to what was a clear, explicit command of the Mosaic law. All these things show us that where the Spirit of the Lord is, there is liberty in interpreting what the will of God is. The Spirit of God, which is the Spirit of love, speaking in the person of Christ, shows us plainly enough when we are led by Him, what we may and ought to do. Let us, then, take for our example the case of the Syro-Phœnician woman. Our Lord tells her at once that He is not sent to such as her. Now had she possessed the spirit of servile obedience she would have gone away at once, but because she had a loving trust in the goodness of God, she refused to go away even at the bidding of the Apostles themselves. And by this act of apparent disobedience she obtained all that she wished.

Let us then so approach the study of the Bible. Not expecting to find that it has, in its present form, as it were dropped down from the skies, or is miraculously free from all errors or interpolations; but using it as "a lantern to our feet, and a light unto our path," that so it may guide us into the way of peace. T. W.

The Coming Kingdom.

What is that kingdom? and *who* shall enter therein? are important questions. To these questions we desire to reply; and of other matters immediately appertaining to them we should write so that, with the great Master's gracious help, inquiring Christians may have these great truths set before them plainly,

The kingdom of the Lord Jesus Christ is the reign of righteousness on this earth, which will commence at the close of the present dispensation, and continue through a thousand years, during which period there will be a gradual conversion of the nations to Jesus Christ, until "all shall know the Lord."

According to Scripture, the time must come, when "all that hath breath shall praise the Lord."

We need scarcely say, such is not the case now, nor has at any time been, since Adam left Eden.

From Scripture we gather that such has been the intent of God from the beginning—moreover, that it is his design to put the whole of this world under the sovereignty of Jesus Christ, and that Christ shall reign till all his enemies shall yield to his sway. By the pen of Moses he wrote "as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. xiv. 21.) So also by the Apostle Paul, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even him." (Ephes. i. 10)

And lastly, in apocalyptic vision, the inspired John writes, "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and ALL that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

Scripture teaches that many will be chosen from among the nations, through the preaching of the Gospel and during the period elapsing from the Saviour's crucifixion to the Saviour's return, who shall be rulers with him in his coming kingdom.

The GLORIOUS FACT is plainly revealed in Scripture, that the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ; and that those who believe on him, and also do his commandments, shall live and reign with Christ a thousand years on this earth, and then, perhaps, over other worlds for ever and ever.

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 13.)

"Thou art worthy, O Lord, to receive glory, and honor, and power, for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. iv. 11.)

"To him that loved us, and has washed us from our sins in his own blood, and who hath made us kings and priests unto God and to his Father, to him be glory and dominion unto the age of ages. Amen." (Rev. i. 5, 6.)

"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." (Rev. v. 9, 10.)—*Selected.*

PREACHING TERROR.

[An Extract from a sermon "by J. Baldwin Brown B. A." England.]

There is a fear which is purifying and ennobling, the fear which has love in the heart of it, the fear lest a child should grieve a parent, lest a friend should wound a friend. There is a fear, too, which has more awe than love in it, which made Israel tremble when they stood before the splendors and terrors of Sinai, and which prepared them to hear the Divine commandment and love. There is a fear which is mainly slavish, the fear of pain, of torment, of the lash and chain. I do not say that when men are sunk utterly in slavish bondage to sin, dull of ear, dull of heart, its ministry as a rough apparition to the slumbering conscience can be dispensed with; but I do say that the trust of Christendom in the terrors of hell through all these ages has been faithless and degrading, and has had no little share in producing that dreary indifference to the claims of Christ and the realities of the higher world, which, after eighteen centuries of Christian teaching and influence the church has so bitterly to deplore. There are multitudes who cling to the terrors of the mediæval doctrine, because they dare not let go an instrument of incomparable power, in their judgment, to arrest the sinner and to drive him into the fold. "*And I, if I will be lifted up from the earth, will draw all men to me,*" said the Saviour, as He entered on His passion. Ah, Lord we are legalists and terrorists still; still we slight the sacrifice; still we distrust the love! But we have had the terror paraded in all its horror for ages. The very flesh creeps, the marrow soivers in the bones, before the pictures of anguish, of tortured, maddened souls, in which poets, painters, preachers have revelled, flashing the flames of hell before the face of the sinner to terrify him and drive him to God. Look round at the result, look at our intellectual class, look at our artisan class, look at our peasant class, and ask yourselves is it not time to begin to seek out a more excellent way?

Can anything be sadder than the condition in which Christendom is stranded after all these ages, in which the pit has been trusted as a mightier instrument of conversion than the Cross on Calvary, the flames of hell than the Redeemer's tears and blood? Shake yourself free, I beseech you, from this clinging to the terrors of judgment, the sighing and moaning of souls in anguish, as a power of God for the awakening and the salvation of souls that are perishing in sin. Make free way for the Gospel of the Love, the Love in all that holy, awful power which the sacrifice of Calvary unveils. Let us preach in all the fulness of His redeeming mercy, *Christ Jesus,*

and Him crucified; who came, who lived, who died, not to destroy men's souls, but to save them; and who, here and through eternity, is, and must be, the power of God unto the salvation of every soul that is saved in the wise universe, to whom be glory and majesty, dominion and power, throughout all ages, world without end. Amen.

O GOD, REMEMBER THY COVENANT WITH ABRAHAM.

Father of faithful Abraham, hear
Our earnest suit for Abraham's seed:
Justly they claim the softest prayer
From us, adopted in their stead,
Who mercy through their fall obtain,
And Christ by their rejection gain.

Outcasts from Thee, and scattered wide
Through every nation under heaven,
Blaspheming whom they crucified;
Unsaved, unpitied, unforgiven;
Branded, like Cain, they brave their load,
Abhorred of man and cursed of God.

But hast thou finally forsook,
Forever cast thy own away?
Wilt thou not bid the murders look
On him, they pierced, and weep and pray?
Yes, gracious Lord, thy word is past---
All Israel shall be saved at last.

Come then, Great Deliver, come:
The vail from Jacob's heart remove;
Receive thy ancient people home,
That, quickened by thy dying love,
The world may by their reception find
Life from the dead for all mankind!

Selected by JANETT A. MAYO, *North Amherst, Mass.*

THE LAW OF LOVE.

"Great is the history of nations—their revolutions, their destinies, their mission, their glory, their punishments, their heroes, their dynasties, their battles; the tale is great, and noble, and fruitful. But how much more fruitful and vast is the history of soul! Of what importance, after all, are his ancestors and his descendents to a man? Of what importance to an atom is the orbit in which it moves? That which does concern him is to love, to be loved; and, during this brief life, to know that he is the being dear above all things to another being." It appears manifest, says Bossuet, with his solemn sauvity, "*that man is the delight of man.*" There is no real key to the heart but love. Love is the law of the heart. It is this which moves its most secret inclinations and energies. "The solitary sufferings of that love its emotions perpetually renewed, its crosses, its revolutions, its confidence, and its enthusiasm,—all that great world which palpitates within the narrow enclosure of a man's life, of a heart which loves, ah! this is the most beautiful and absorbing of histories; this is the tale which endures and moves us all to the depths. Of all the scanty number of immortal pages which float upon the ocean of time, almost all are filled with this theme.

"But let us see here the glory and unparalled force of religion—it is this, that in resolving all social problems, and interpreting all historical revolutions, we retain, everywhere, and above all, "the key of our hearts." She has a balm for all our sufferings, and an object for all our tendernesses. She knows how to discipline passion without weakening it; better—than drying up our too precious tears, she makes them flow from a source purified forever by an eternal object. She replaces the twilight of our transitory dreams by the radiant and enchanting severity of an undying light. She encircles our hearts with that flame, the rays of which shine through infinitude. She has originated and consecrated the supreme triumph of love. She crowns the most tender and powerful passions by something sweeter and stronger still, the happiness and glory of sacrificing them to God."

MONTALEMBERT.

REPENTANCE IN A FUTURE STATE.

IT has, until lately, been the general belief of Protestants, that there shall be no repentance after death but what is utterly useless,—none but that unavailing remorse of the unsaved, which, it was supposed, was to torment their hearts, as the undying worm through eternity, without working any moral renovation. For the people of Christ it is still generally considered there will be no repentance at all after death, because all their sins will have been completely forgiven before. So neither party, according to those who hold both of these opinions, will the clearer revelations, the truer moral perceptions of the spiritual world, be of any use in awakening a salutary repentance for sins, which sluggishness of conscience or blindness of heart had left unfelt before.

In the present day, however, we hear much of the possibility of a saving repentance in a future life for those who were unsaved—those at least who had no opportunity for accepting salvation—in this life. It was perhaps a needed cor-

rection of idea on the side of mercy. But is there not needed also, a correction of idea on the side of severity, in relation to those who *are* saved in this life, but have not repented as they ought of their various and besetting sins, many of which they continue to commit with little compunction to the end of their pilgrimage?

The old idea that death must instantly make of every human spirit either an angel or a fiend, has lately been giving way; and it has been recognized that death may leave the state of the character and its relation to God unchanged, though still capable of change. If this be so in the case of the unsaved, who were thought to become instantly fiends, giving us a new hope of what the education of the life to come may do for them, may we not apply the idea also in another form to the case of the saved, (of whom we have been perhaps just as erroneously disposed to imagine that all are instantly translated into a state of angelic purity,) and suppose that their progress upward must still be by ascending steps of discipline and education?

Who does not feel and observe that most Christians are in this world in a very imperfect state,—only partially sanctified, with many faults of character uncorrected, and many actual sins unrepented of and unacknowledged, and that many die in this condition? Does death then effect an instant and perfect discharge of every spot of sin, not only in regard to the guilt but also to the stain on heart and character, without the purifying process of repentance and self-humiliation? If so, the heart has missed a certain benefit from that process, and the conscience an impression and lesson, which would have been derived from an awakened sense of the sin, producing grief and shame, self-abasement, confession, and humble seeking for forgiveness. As penitents ourselves in relation to any particular sin, we feel how necessary this process is, to purify the heart from stain, and make us proper objects for complete forgiveness. And Christians may fairly feel all this in relation to one an other. The conscience of one may be more keen and sensitive than that of another in relation to some particular sin, and if one person is pained by seeing in another some sin which that other does not feel for himself—some transgression of the law of righteousness, justice, or love, which may be often repeated, and may cause the observer or others some considerable pain—and finds it hopeless to bring him to any sense of it; his heart's desire for him naturally is that he shall some day come to a sense of it, if not in this life then in another; for only thus he feels can it be purged from the soul. The eyes of the wrong-doer must be opened to his sin, the concience must condemn it, the heart must lament it, the soul must confess it to God, be humbled for it, repudiate it, cast it out, before the stain is really removed and God's forgiveness assured. Without this the sense of righteousness cannot be wholly satisfied; nor the sin be inwardly purged out.

This doctrine does not commend itself to all Christians; some of whom would reply: "We are complete in Christ, and therefore clear from all sin, whether or not it has been explicitly repented of." But it must be remembered that if the sacrifice of Christ takes away sin *legally* an inward process is still required to do it *morally*; if it remits punishment for penitents, it cannot remit the need of repentance, which not only Scripture proclaims, but moral necessity constitutes an essential condition, both of the forgiveness of sin and the purification of the sinner. The righteousness of Christ may invest the sinner with a spotless robe, but it is not intended to cover sin not rejected from the heart.

Whatever repentance then for special sins is left undone by Christians before death, must be gone through, it would seem, afterwards; and must require a minute review of the whole past life to give opportunity for it.

There will be time afterwards to go through a minute review of every past incident, and be called to account for even every idle word, or thought, or act, and brought to humble repentance for the same. Such repentance will be needed towards others as well as towards God; and may it not be hoped that many little wounds with which many a one was wounded, even in the house of his friends, and which in this life were never satisfactorily healed, by penitence on the one side and forgiveness on the other, though forgotten on both, may then find that complete healing; and the sense of right, which was outraged both in the victim of the injury, and in men or angels who witnessed it, be satisfied at last?

The true moral sense of the Christian will not desire to escape such future judgement, but will rather desire that it should be most searching and thorough; that the unerring judgment of God should be applied to and speak plainly upon everything in his own heart and conduct, as well as those of others, for the perfect enlightenment, and purification, and rectification, of all. (Eccl. xii. 14; 1 Cor. iv. 5.)—*Selected.*

When the good man dies, the tears he in life prevented from flowing, are shed.

Union Effort in England.

57 Bradford St., Birmingham, }
Dec., 13th. 1875. }

To the Editor of the Bible Examiner:

Dear Sir: Having noticed a desire to see a kind of union established among the supporters of the doctrine of "Life in Christ," we shall be obliged by your inserting this letter and the form accompanying it, in the correspondence columns of the Bible Examiner

The form has been sent to many throughout Great Britain and Ireland. It is, however, thought desirable that all primary action should be local; and that all communications as to proposed courses of extended action, viz., conferences, lectures, debates, or aid in common work, etc., be made through the medium of local secretaries.

There are, however, many who are isolated; and it is felt that such a union would be useful and beneficial to them; inasmuch as it will enable them to know, and be known, by those who hold similar trust to their own. Such co-workers are asked by us, as we think they would also be by others, to unite on common ground.

The form sent shows the standpoint of those who have signed it. It is thought that under one or the other of the points of doctrine, all the phases of truth may be ranged; also, that even those who differ in some things, may find the way by which we may see yet more clearly, eye to eye.

We recognize that there are diversities of operations, yet the same Spirit working severally as it will ever sets the truth forth more or less clear, so that in all things God may be glorified through His Son Jesus Christ.

I am, dear sir, yours faithfully,

Henry Brittain, Sec. pro. tem.

Remark by the Editor of the Examiner.

The following is the "form" friend Brittain refers to, and which I give that all may have the knowledge of the effort of our English friends and an opportunity to co-operate in it so far as they feel called to do so. For myself, I would suggest that the "3d" particular should be more explicit. If men are to "believe" in order to receive "eternal life" as the "2nd" particular affirms truly, then let the 3d say, or speak thus: The scriptures teach that God will have *all men* come to the knowledge of the truth; *after which* all who *wilfully* reject Christ, etc.

It is true, the 3d article as it now reads, *implies* what I wish *expressed*. But I give the whole form as friend Brittain has sent it; to which is appended about sixty names from various parts of Great Britain. The signatures are omitted to save space.

UNION OF EFFORT FOR THE RESTORATION OF APOSTALIC DOCTRINE.

This form to be signed by all who are willing to be recognized as Co-workers in trying to bring about a unity of effort for the Restoration of Apostolic Doctrine, and who can subscribe to the four following points of doctrine, not as conditions of faith, but as results of faith, caused by, or drawn from, a true knowledge of Gospel teaching, which are as follow:—

1st.—That the Scriptures teach that *Jesus is the Christ*, the Son of the living God. That *he came from God*, and was manifested in the flesh as *Jesus of Nazareth*.

2nd.—That the Scriptures teach that Jesus came to *give* eternal life to all them who should believe in Him.

3d.—That the Scriptures teach that all those who *wilfully* and *knowingly* reject Christ "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

4th.—That the Scriptures teach that the "*same Jesus*," who, after death and resrrection, was "taken up into heaven," shall "come again," and establish his kingdom upon the earth.

We, the undersigned, are desirous of having our Names placed upon the list of Co-workers for the Restoration of Apostolic Doctrine, accepting the four points of doctrine as a broad basis of action.

LETTERS AND EXTRACTS.

From Polly G. Pitts.

Bro. Storrs: Through the long-suffering and mercy of God I am once more able to take my pen to let you and the readers of the Examiner know that my heart is fixed trusting in God. I should have written before, but sickness prevented me; but I find that often through suffering and pain we get nearer views of our gracious Father and God, and His chastening hands and unbounded love. I do feel that my work is not done yet; no, though I have passed my four score years, it seems that God would have me freely give, of what I have bountifully received at His blessed hand.

After I came home from Wis., in Sept., I went to Bradford, Iowa, to visit a little church God had called out, and set upon *His* word for a foundation. After meeting and visiting with them

three weeks, I was taken sick, but so that I came home to F., the 3d of Nov.; and I found a postal card from an unknown person with these lines written to me:

Dear Sister Pitts: Will you oblige a seeker after Bible truth, by sending me the Bible evidence that the wicked dead are not raised, filled out and arranged in logical order. I saw some of your writings upon it some time ago, but did not then deem it worthy of investigation; but would like *now* to look the subject up, and would like a little help, as my education is poor. If you see fit to comply, address me at — —, &c. From a brother in Christ, seeking after truth.

W. O. M.

Now is there not here an inclination that God would have me give of such as I have received? Yes, truly, and as *He* hath said to me long ago, "Bow down thine ear and hear the words of the wise, and apply thine heart to my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that sent unto thee?" (Prov. xxii. 17–21).

Now may God give me strength and wisdom to bring out some at least of those words of truth, and the certainty of them. I will go back to the year 1821 when God for Christ's sake forgave my sins, and showed me my great riches in Christ Jesus; and in the course of the year, gave me the *blessed assurance* of *hope*, which to me is a great beacon light that God himself set, and it is bright and beaming to-day: bless his holy *name.*

O, would that I could give some idea of the assurance of hope as it is truly felt. It must be, in one sense "Christ within the hope of glory," or for a space the realization of the anticipated moment, when we put on immortality, standing with Christ, and knowing that we are eternally saved. While it lasts there is not a shade of doubt about it. Such beacon lights God has set all through my life since then. All this time, till about 1832, I believed in the immortality of the soul; or, I supposed I did, and of going to heaven when we died; but these things did not rest on my mind like holy living. I loved to be happy in the Lord; and to take comfort in the Lord we must obey Him; and to obey is better than sacrifice; Brethren I loved the "peace that passeth *all* understanding." I hope you all do.

In the year 1834, as near as I can remember, I began to be troubled about the penalty of God's law, as it was then presented, i. e., *eternal* torment for the wicked. Who are the wicked? All out of Christ; but all are not wicked alike; some are blasphemously wicked, some are pretty good moral men, yet not Christians; and some but just arrived at the years of accountability, yet eternal torment was the destiny of all alike; and if immortal they would not die. O! the struggle of mind, how painful! yet I never could throw the blame on God, I ever felt *He* was good. I felt that our earthly lawmakers have in mercy to their fellow men, made the penalty so plain that man, in general, knows what he must suffer when he breaks the law. But how shall I reconcile the justice of God's penalty for sin (if it is so)? Is there any fitness between the sin and the penalty? God is my witness, I could find none. Paul says, "Of the Jews five times received I. forty stripes save one." Why not receive forty? That was the penalty?: see Deut. xxv. 1–3. It must be a certain number, and not exceed. Why not exceed? Lest the inflicter should seem vile to the suffering brother. Now, as the whip that the Jews used, gave three stripes for every blow; had they given Paul over thirteen, it would have been forty-two stripes; it would have exceeded, it would have been injustice. Blessed be God, He would have mercy and not sacrifice.

One time in particular these things, i. e., the penalty of God's law, weighed so heavily on my mind, I must try with all the powers of my mind to see the justice of it. In imagination I took one spoonful of ashes and endeavored to count the particles of dust, and call every one a million of years, and suppose I had an unconverted brother who had departed this life, and must suffer this penalty? and when all these millions of years had passed away (for pass away they must in the cycles of eternity) his sufferings had only just begun; and what was a spoonful of dust compared to every particle of dust composing this mighty globe. and every drop of water: yes, and many things that I could name; and those all pass away, call them as many and as few as you please, and the penalty is executed. Justice is not satisfied, nor ever can be, if this was the penalty. I tell you, dear friends, my mind was perfectly jaded, and I did not wonder that so many minds when contemplating these things, lost their balance and became insane. I gave it up; but this eternal truth remained, "God is right" and I am wrong; and I shall sometime see that God is right, though I did not expect to see it in this life. O, blessed be God. I can now look back and see, that I was not alone in these struggles with darkness and error, nor alone in the powerful reaching after light

and truth. I say "powerful reaching," yes, made powerful by the mighty God of Jacob. I am thinking of Bro. H. H. Dobney, of England. How much I have felt like him, especially in his dialogues within himself: He says:

"I need not continue the dialogue and discussion with myself: I was face to face with the (to me) new, and as it proved, long and difficult questions of natural, uncontingent, and absolute immortality for all men. It lasted many, many months, and more than months, during which, scanning and scrutinizing every argument with an eye made more sensitively critical by, as I believed, pure anxiety for truth."

I too have been brought face to face with the penalty for the transgression of God's law, and I can say, No wonder Bro. D., locked himself alone in his study and wallowed on the floor in agony, lest he should on the one hand, give up, and oppose a mighty truth (that is, the immortality of man); or, on the other, refuse clearer light—if indeed it was light. O! bless the God of truth, He gave us light, and showed us the certainty of the Words of truth.

After I came to know, and feel in my soul that God was right, and "Shall not the judge of all the earth do right?" and I could say, "yes," my struggles in a great measure ceased; I left the event with God, and studied to do His will, and long and sweet revivals I experienced; not without severe temptations, and deep trials.

In 1838 or 9, I read the first pamphlet that Wm. Miller wrote on the coming of Christ in '43. I knew the coming of Christ the second time was a Bible doctrine that I believed; but its nearness, and a readiness for it changed the looks of all things; and they have not all changed back. I can say, the coming of our Blessed Redeemer was rather welcome news (*now* it is glorious) and blessed to them that were ready; but to a sensitive mind, it was more than sad to think of the millions on millions that must launch on this endless perdition, everlasting *woe*, eternal torment! Still, I loved the blessed doctrine of the coming of Jesus, and the love increased in my heart, and I held it up every opportunity, and we begun to have many opportunities, for it was preached with power in many places; and preachers began to run too and fro.

In 1842 there was a young preacher from Mass. came to our place, preaching the coming of Christ in '43, and he brought the SIX SERMONS, printed in news-paper form. O! how shall I ever express my thankfulness to God for raising you up, my brother, and through you giving to this dying world of mankind the blessed truth that man is not immortal, that there is *no* immortality in sin and suffering. I should have said, "Of raising you up to bring out and receive from His word this eternal truth; for it was in His word from the beginning. O! shall I ever forget this blessed epoch? Never, *no never*. O! what a weight of doubts and darkness rolled from my mind. Truly, I can say, I was ready for that *living* truth. God had broken up the fallow ground of my heart, and had sown that everlasting truth, "God is right," and I could bless His name forever, and look on his penalty for transgressions with comfort. What light I had on God's word; it would talk to me by night, and by day. I could see, then, there were but two characters in the world, righteous and wicked, and all out of Christ were wicked, and all in Christ were righteous. I believed with Br. Charles Fitch, that the wicked were not immortal: that "forever," when applied to the wicked, was as long as the wicked existed; but while they did exist, they existed to suffer; supposing that all had a resurrection. Then began the long years of investigating the resurrection question: and I took the position that the wicked would never have a resurrection; for, if sin was the transgression of the law, and the wages of sin is death, and dying out of Christ, why raise them to die again? But there was my great mistake, counting every one out of Christ wicked; and under the sentence of death as transgressors; but that is not the truth.

I must pass over much here, that I would like to say, but cannot for I am sick, and feeble yet, and truly not able to write, but I feel anxious to tell how God has set my feet in a large room, and has done much, very much for me. This may be my last writings for the EXAMINER, or it may not; I leave that with my God.

There was another gracious time when the light of God's word shone upon my mind; and it was seven-fold to what it had been before, and I cannot pass it over without trying to tell God's children, and I would that the world could hear; yes, hear what God has done for me. I speak of the time when the promise and oath of God to Abraham began to be investigated. O! I must here bless our gracious Father in heaven, and our blessed Redeemer for his powerful word that He used to throw light upon my mind, and the blessed instrument which he used, and many, and I love them as my own soul. I cannot tell all the powerful Scriptures that God brought, for I should have to write *almost the Bible*. But I will mention the eleventh of Romans. I was searching the word to get an answer to a brother that opposed the doctrine of "the ages to come,"

or probation in the ages to come for those that have died without a trial in this life. Bless the Lord, He gave me the eleventh of Romans to get my answer; not that that was the only plan, for that chapter is chained at each end to God's living, and incorruptible Word, and the chain, or Scriptures cannot be broken. Well, I got an answer that did the opposer good: but O, the light that I received on God's word, throughout, while searching that portion of His word! I saw by the Word that there were thousands in the dust of the earth, that were not under death as a penalty for transgression: that Christ *abolished death*, and brought life and immortality to light through the gospel. I saw that Christ was the true light to enlighten *every man that cometh into the world*, (a broad *broad* saying): then every man must hea the goslpe, to enable them to seek by patient continuance in well doing for glory, and honor, and immortality. I saw that Christ tasted death for every man, and that it was the will of God that every man should come to the knowledge of that truth. And as millions have not had that knowledge here, they must have it in the coming ages.

I found that resurrection was a blessing: that it was the hope of God's ancient people: it was the hope of the gospel. I found that man was a free agent and responsible to God; and the proof is he is spoken of in the word as needing a Savior, a Redeemer. Would he need a Savior if he was not responsible, and could not have a choice? No, according to God's word he would not. I firmly believe, with Bro. Spencer, that the whole idea of free agency involves a state where true freedom and all possible knowledge exists: where all alike may be free to choose according to the dictates of an enlightened mind. I would like to say more on this point, but must forbear.

I have found by the Word that the great Deliverer is yet to come; and the time of the Gentiles is not yet ended; but when He does come, He will turn away all ungodliness from Jacob, His ancient people, and he will gather them out of all places whither they have been scattered. He will open their graves and bring them up into their own land and their sins and iniquities He will remember no more; He will be their God and they will be His people. He will put his laws within their hearts, and write them in their minds. He will make a new and everlasting covenant with them, and He will dwell with them, and His sanctuary shall be in the midst of them for ever more.

I wish I could tell all the dear brethren how light is continually breaking into my mind on all these glorious subjects. But I am waiting—yes, waiting for Jesus' prayer to be answered; when his desciples and all who believe on him, through their (his desciple's) word, shall be made one in God and Christ: yes, one as he is, in the Father, and the Father in him: that they may all be made *perfect* in God and Christ; for then shall the mass, the world, *believe* and *know* that God sent Jesus into the world: and know that he loved the world as he loved Jesus.

From Eld. Jacob Blain.

Bro. Storrs: I send another extract from letters I am often receiving, for the encouragement of brethren who are interested in spreading the cheering truths advocated in the Bible Examiner.

An aged and prominent minister in one of the popular denominations among us, to whom I sent part of J. Baldwin Brown's five sermons on future retribution: (one of which has been in the Bible Examiner) writes me thus:

"I felt interested in the sermons you sent me, and from the ground Brown takes against future misery, and also the annihilation of the wicked. I, of course, supposed he must come out a Restorationist. I should like to see his sermon on that subject. But how good to trust all in a God of *infinite wisdom, love*, and *power;* and say, with Paul; "for of him, and through him, are to come all things; to whom be glory forever. Amen."

This minister, by thus quoting Rom. xi. 36, and referring to God's attributes of *wisdom, love*, and *power*, shows he is looking at the subject from a right standpoint. He reminds me of a remark made by a pious colored man, who, when asked why he liked his new minister better than his old one, replied: "Somehow, he make God look *very big*."

Those sermons of Mr. Brown, I see by papers sent me from England, are causing much excitement there, and they will here, if spread as they have been there. I am happy to hear they are soon to be published in this country, in a pamphlet, abridged some, but the best points of argument retained. I want to buy several hundred of them to spread gratis, if possible; and ask brethren to send me the means to do so. They will likely cost six or eight cents.

Wisdom and love to fellow men tell us to persevere in making sacrifices to wake up investigation on the final destiny, not only of ourselves, or a *few*, but of our *race*. We are only just getting out of the old "ruts," and looking to the bottom of the matter, by using the reason

and moral sensibilities God has given us; and also by taking the Bible as a *whole*, and not in detached passages, as has been the course for ages. The *spirit* of Scripture is "love and forgiveness:" not "wrath and vengeance."

Buffalo, N. Y., Dec. 17, 1875.

FROM DR. SEABURY.

BRO. STORRS. I bid the monthly visits of your magazine a hearty welcome, finding in its pages so much matter for profitable contemplation. Gems of Divine truth, long obscured by accumulated rubbish of human tradition, are unearthed and brought to the light.

In the correspondence of brethren of like precious faith, I find much to cheer and encourage me in my isolated Christian pathway.

My peculiar views of man's future destiny, have, in a measure, cut me off from the warm, Christian sympathy of many with whom I hold church fellowship.

There was once a little band of earnest seekers after truth, in this place, who dared oppose long cherished notions of the Divine Government which they consider unsupported by the inspired word, and derogatory to the character of God.

A few of these called with me at your house in Brooklyn, one evening many years ago, where we all, I think, enjoyed a very pleasant and profitable hour. With some of these brethren I have had seasons of sweet communion; but they have for years been sleeping in our quiet village cemeteries awaiting the resurrection summons. Others of the number have ceased to speak of these things which once gave them so much joy. Their motive for this course I would not judge.

I pray that the good Lord may still give you and your coadjutors strength and wisdom to prosecute this work with vigor, and that the friends of a pure and untrammelled gospel may sustain you in your efforts.

It would afford me great pleasure to call again on you at your home; and shall try to do so shortly. With fraternal regards to yourself and family, wishing you a very happy New Year, I close.

Yours, in the bonds of Christian fellowship.

Jamaica, L. I., N. Y., Dec. 27th, 1875.

FROM MRS. MINNIE BARNEY.

BRO. STORRS: Being favored, by a friend, with two numbers of your BIBLE EXAMINER, and as we are completely cut off from Adventists because of our views, they calling us "heretics," we were in a condition to highly appreciate any good sound bible talk; although it was altogether new (though I had heard my husband advocate some of them) things to me, yet I do believe that if instead of condemning, all would obey the command, "Prove all things, hold fast that which is good," there would be a better chance to grow in grace and in the knowledge of our Lord Jesus Christ. So, instead of stopping to find fault, criticize, or throw the magazines aside without giving them a chance, I commenced to read and examine the Word, to see if these things were so. Like a hungry man, we read and re-read, and if a neighbor came in we read to him as in a new book. All my spare time is spent in searching the Scriptures, and so much harmony I have never seen; and yet I am but a novice in its truths. I have been striving for holiness of heart for the past three years; but for all that, it is darker at times than ever before. I mourned continually; or most of my time. Once in a while a ray of light seemed to illuminate my mind, but oftener the tempter came for battle; but God, it seems, does hold me to the work. O, why, when there are so many starving for that which is more than our daily bread, will God's children shut out the true light, not only from themselves, but others who would gladly give all they possess for it? May God hasten the day when we shall know Him aright, whom to know aright is life eternal.

We are very anxious to read more of your EXAMINERS, but being poor, and my husband a cripple, we may not have the money before spring. If you could afford to send on these conditions, we would dearly love to have it to study over this cold winter. How I wish the Lord would send you here to see us and comfort our hearts, and establish us more fully in the faith once delivered to the saints. May the Lord bless your endeavors to enlighten the world, and give you many stars in the crown of your rejoicing, is the wish of your unworthy brother and sister.

New Preston, Conn.

CHARLES ANGLE, Prairieville, Mich., writes: I feel so grateful to God and His children for the mercy shown me. I will try to tell a few truths. Through the kindness of Bro. Storrs, I have learned God's goodness and everlasting mercy towards the fallen race. I have learned that our Father "will have all men come to a knowledge of the truth:" yet there are many who will not have it so; they turn away from the truth, for they love fables. For the knowledge I have received from Bro. Storrs' writings, I feel to thank God and take courage. When I first began to hear of his views I came down on them in a ter-

rible manner. I gave "Old George Storrs" a bad setting out. Why? Because I did not know any better. Yet I did wish to know the truth, and began to read. I saw I was not what I thought myself to be. So I cried mightily to the Lord for knowledge. I discovered it was in the writings of that "*Old* George Storrs" I should find help; so I asked him for it. and he freely gave it. Who shall I thank? Again: my poor wife and myself were sick all last summer. We had but very thin raiment for the approaching winter. We went to our Father in heaven by earnest prayer, and believed He would do for us good things. In a few days two ladies brought us some good things, and among them we found two dollars in money; that got my wife some shoes; thank the Lord. The eve before Christmas came two little girls, with a bundle containing a $6.50 shawl and materials, all complete, for a dress; $12. Now who shall I thank? Little do the donors know how thankful we feel; but our heavenly Father does.

Wm. Lindsay, Detroit, Mich., writes: I just begin to understand the blessed word of God by the invaluable help of the God-sent Bible Examiner. I cannot tell you how I have been gladdened, cheered, and blessed, in reading the Examiner for January. How beautifully and simply it sets forth, and divides aright, the word of God; and so gloriously upholds to me the blessed character of my heavenly Father, which I have never been able to understand, as I now do, by the help of your magazine, the best of all I have ever seen. My heart's desire is that God may long spare you and your able contributors to give a loud, clear, and certain sound; and that many may hear and be prepared to take part in the glorious restitution of all things, when Jesus sits on David's throne. Blessed day! I long for its coming. I am trying to wait patiently on my Lord, so that I may "inherit the land." When wickedness is consumed, we shall see it in its glory. "Come, Lord Jesus, come quickly."

Eld. N. H. Palmer, Dalton, Ga., writes: I am in feeble health—can go abroad but little—cannot perform much labor, and am mainly dependent for a living on my dear wife and our two little boys. We are sometimes gloomy, but "trust in the living God," and don't forget to pray. I cannot tell you how much I value your magazine; it is rich in good things. I find nothing like it in our religious literature. May God bless you and send prosperity. I remain, yours in the blessed Hope.

Obituary.

Fell Asleep in Christ, in Alton, N. H., Dec. 21, 1875, of typhoid fever, Bro. John Henry Langley, aged about 41 years.

The struggle was fearful, but death gained the mastery, and laid low one who, in form and feature, in character and disposition, was one of nature's noblemen. Though he had a genuine man's head and heart, he possessed one of those rare combinations of character, uniting the sterner qualities of his sex with the softness and gentleness of a woman; constituting him a most genial and agreeable friend and companion. His ability and business capacities were far above the average, and such as to insure success; yet he would not, to any great extent, engage in any worldly business or enterprise, fearing that its cares and responsibilities might become too engrossing; refusing positions of honor and trust which would have brought him into notice. He chose obscurity rather than popularity, and was indeed a "Pilgrim and a Stranger," seeking that honor which cometh from God only.

For more than twenty years he had looked for and loved "The appearing of Christ;" giving evidence to all with whom he was connected, that the one purpose paramount to all others, was to render to his God a life of consecrated service. It is now about twelve years since we first heard from his lips the doctrine of future ages; and we recall, with pleasure, the hours of sweet converse upon those sublime truths which caused him to count all as loss that he might obtain durable riches, honor, position, and a glorious immortality in the "ages to come."

He often spoke of the disciplinary courses through which he was being led as preparing him for a future work; perhaps to assist in bearing glad tidings "which shall be to all people." With tears of joy and expectancy glistening in in his eyes, he would encourage us to endure hardness, to suffer, if need be, because we could well afford to, our hope being so much better than others.

For months he had felt that his work was nearly done; and during the summer and autumn, in the social meetings, his prayers and exhortations were attended with increased unction and power. He was conscious, from the first, that recovery was impossible; and tenderly urged his companion (to whom he was devotedly attached,) to "be calm and brave;" which, by divine help she was enabled to do.

May the great Head of the church, He who has promised to be "husband, lover and friend,"

sustain the lonely widow, who, being in feeble health, claims our deepest sympathy, and heart felt prayers. Two brothers, and many more distant relatives and friends, besides his brethren in Christ, mourn for him, but not without hope. "He has fought a good fight, he has finished his course, and kept the faith."

Eld. JOHN COUCH officiated at the funeral, and addressed a large assembly of friends and neighbors from the text. "Thy brother shall rise again." T. H. & A. T. FORD.

Concord, N. H., Jan., 1876.

LETTERS RECEIVED TO JANUARY 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

O. F. Yale, H. Brittain (2), Polly G. Pitts, Henry Seitz, Mrs. A. Logan, Abel Robinson, Mary A. Beasley, Dr. J. S. Seabury, M. C. Harriman, E. Perkins, S. Battey, S. W. Bishop, Wm. Wright, Eld. J. Blain, A. Z. Given, J. B. Eggleston, J. A. Salin (2), N. L. Thayer, Eld. H. Rockwell, Chas. Hope for Mary Winchester, Wm. Lindsay, Dr. J. K. Finly, Mrs. L. H. Buxton, Timothy Wright, Mrs. R. W. Pierce, Mrs. J. E. Peck, Eld. J. A. Spafford, Eld. N. H. Palmer, Robert Steele, F. J. Leighton, Lucy W. Shaw, Christian Hanson, J. Beeching, T. J. Harris, Eld. J. Lewis, for Maria McDow and Mrs. W. E. Lamoth, N. D. Wright, Mrs. C. W. Eastwood, Walter Patterson, H. A. Powers, Jacob Shafer, Dr. E. C. Balcom, Mrs. A. M. Dickinson, J. H. Mills, Mrs. A. R. Goddard, Dr. T. Burns, Benj. N. Gibson, Mrs. P. D. Campbell, Dr. A. G. Case (3), J. M. Judson, M. K. Chandler, Thos. H. Verge, Sr., Mrs. R. W. Peirce, Geo. W. Hicks, H. B. Dickinson, D. B. Salter, Jos. Mott, Jr.

PARCELS SENT TO JAN. 26.

Wm. Arlidge, H. Brittain, Mary A. Beasley, J. N. Graham, Mrs. H. C. Brown, Mrs. Ann Dollbey, Mrs. M. Boothe, M. C. Harriman, John Klintberg, S. Battey, H. E. Ward, Esq. Maria McDow, Eld. H. Rockwell (by Express), Wm. Lindsay, K. S. Pettibone, Jared Hoadley, (by Exp.), H. A. Powers, N. H. Palmer, F. J. Leighton (2 parcels), Lucy W. Shaw (2 par.), Jacob Shafer, Mrs. W. E. Lamoth, Trueman Pennoyer, Benj. F. Gibson, Mrs. Avis Hamlin, Thos. H. Verge, Sr., Kinsey Wantland, Mrs. A. M. Dickinson, Dr. A. G. Case.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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IT WILL be impossible to publish any more Tracts unless funds are sent me for that special object; as more has already been paid out in that work than has been received. I cannot run any further risk for that object; and that part of the work must not encroach in the funds of the EXAMINER. GEO. STORRS.

Vol. XX. No. 6. Whole No. 306

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MARCH, 1876.

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CORRESPONDENCE.

THOMAS J. HARRIS, Harrisburg, Pa., writes: The EXAMINER is all that I expected it would be; and gives no uncertain sound. I believe it to be the best periodical published, and we cannot do without it. I am always glad on its arrival. I do not believe there are any "*conditional* prophesies;" all will be fulfilled at the proper time; some before and some after the second advent of Christ.

ELD. J. LEWIS, Illinois, sends a new subscriber, and writes; The BIBLE EXAMINER takes well; and commends itself to the understanding of the intelligent class of community. The subscriber I now send has for many years been a believer in the second advent of Christ to reign on the earth with immortal saints; after the wicked were destroyed and probation ended; but now begins to see that the justice of God requires that every one who has, by unavoidable means, been deprived of the gospel must have *an* opportunity, (not "another") to know and accept its blessings before they can be condemned to a final death. Consequently, there will be probation in a future life, till all have had an opportunity to secure an endless life. "Known unto God were all his works from the beginning of the world."

MRS. A. LOGAN, Paxton, Ill., writes: I prize the EXAMINER more and more, if possible, as it always comes laden with good things pertaining to the kingdom of God. It is the only means we have of hearing the gospel preached. I am truly thankful to our heavenly Father for permitting us to have such a blessed medium, by which I have been so much instructed, edified, and blessed in receiving His precious truth from His holy word. May the Lord bless you and all the dear ones who love and sustain the truth. Yours in hope of eternal life when Jesus comes.

J. HUBBARD COTTON, De Kalb Centre, Ill., writes: Notwithstanding I am Abraham's seed and heir according to promise, through Christ, it gives me much pleasure to think I am literally so; but much more to have full proof that God indeed loves the world, as we have learned from the Scriptures, by the help of the BIBLE EXAMINER. Your brother, in hope of a glorious heirship.

E. A. POOLE, Lincklean, N. Y., writes: I think I can say I "hunger and thirst" after *truth*; but I am certain the proper place to look for it is not in the "broken cisterns" which protestant Christians have hewed out for themselves, which can hold no waters, and that the "living waters" can be enjoyed only by drinking at the fountain of the revealed word. Agitation is the necessity of the hour.

MARY A. BEASLY, South Otselic, N. Y., writes: I shall continue to let others see, as I have done, this glorious doctrine of "the ages to come." It is a great comfort to me, and I belive it is God's truth. May God bless you, my aged brother, and raise up others to help you in publishing these truths.

ABEL ROBINSON, Pardee, Kansas, writes: I hope the EXAMINER will still be published. I delight in its contents. I feel thankful to you for all your labor. I always look for the name of Henry Dunn.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, MARCH, 1876. No. 6.

THE CHRISTIAN PASSOVER: OR LORD'S SUPPER.

It occurs, this year, April 8th, in the evening. I addressed a line of inquiry to my learned Hebrew friend, G. R. LEDERER, of New York city, and received the following reply:

"The first day of the Feast of unleavened bread will be, this year, on the 9th of April; consequently, the Passover is celebrated in the evening of the 8th, which is Saturday night. This is rather a rare case; hardly occurring once in twenty years; still it is the exact time, for it is the first full moon after the equinox."

Myself and family intend to "keep the feast" at our house, at 8 oclock that evening. Friends of Jesus, who are so disposed, are cordially invited to meet with us.

Any family, or individual person can, if they choose, or find it difficult to meet with others, celebrate this Feast alone, and without the aid of a *proffessional* priest. Every true Christian is of the "Royal Priesthood," (1 Pet. ii. 9), and has no need to depend upon any other to consecrate the elements of bread and wine for the occasion. I have several times, in past years, given my reasons for a *yearly* celebration only, of the Lord's Supper, that I do not now deem it needful to repeat them. Let every one "be fully persuaded in his own mind." EDITOR.

"FATALIST" ONCE MORE.

I took some notice of this "*Ignis fatu-us*" in the last EXAMINER. Before that went to press, "Fatalist" appeared,—as "wandering stars" often have done in times past—with lightning speed to defend the blasphemous doctrine that "God fore-ordained whatsoever comes to pass." He says:

"The true reason why men will not come to Christ and be saved, is because their organism and constitutions were so formed in their creation that they are naturally averse to Christ and his truth. And, not only do they naturally possess this objective will, but they are also lacking in all those qualities which are essential for every one to possess to seek the truth, to come to Christ, believe his word, hunger and thirst after righteousness, endure tribulation and persecution, and persevere to the end."

That is plain enough, and easily understood. God "created" some men so that their salvation was impossible. That will do, madam "Fatalist." No one is to blame for their being "children of the devil"—God, by "*creation*," made them such! Yea, the CREATOR furnished the devil with more children than He did Himself! That was a generosity which ought to make even devils ashamed of their enmity to the Creator! Then the devil might also have joy in the thought that, the saved ones were a poor, imbecile set of fellows, worked up like any other *machines*, powerless to do a praise or blame-worthy act; for whatever they might have done, "God fore-ordained" it: whether it was praying or swearing; being chaste, or committing adultery; etc., to the end of the catalogue of virtues or crimes. Saul of Tarsus was just as truly serving God, "*compelling* saints to blaspheme," as when he taught them to pray. "God fore-ordained" both: and Paul had no freedom of will in the matter! It would be awful to hold that he had "free-will" in either case. "Fatalist" says:

"Geo. Storrs has been groping as if he had no eyes, around God's promise and oath, ever since he has been advocating future probation for the dead, trying to save his pet theory of free-agency."

If a man lies, "God fore-ordained" it; of course the man was not to blame, for he had no "free-agency." I have been "trying to save" God's character and government from reproach such as "Fatalist" and his or her associates are casting upon it by such "damnable heresies, even denying the Lord who bought them" (2 Pet. ii. 1).

Here, Mr. or Mrs. "Fatalist," is a text for your benefit. Either the persons spoken of were the elect or the reprobates. If the latter, the Lord never "bought them" according to your theory; so, the elect must be those who do this wicked deed, "and bring upon themselves swift destruc-

tion" for their "damnable heresies." What becomes of "Fatalist's" assertion concerning his "elect?" of whom he says, "Not one more can come; not one of these can be lost." O, he can try his hand at expurgation, and turn Peter out of the Bible. Well, what saith Paul? "I keep my body under or bring it into subjection; lest that by any means when I have preached to others, I myself, should be a cast-away" (1 Cor. ix. 27). "Let us therefore fear, lest, a promise being left us of entering his rest, any of you should seem to come short of it." (Heb. iv. i.)

Not to prolong my remarks at present, if ever, "Fatalist" makes for the reprobates a perfect excuse for their unbelief. God gave them "no qualities which are essential for every one to possess to seek the truth, to come to Christ, believe his word," etc. Then why, in the name of truth, tantalize these persons by telling them they "are of their father, the devil," and say to them, "How can ye escape the damnation of hell?" Why blame or reproach the unfortunate creatures, if they never had any "qualities essential to seek the truth?" Why tell them of the "damnation of hell," seeing that destiny was fixed on them before God created them? No, madam "Fatalist," your God is more malicious than the orthodox devil; and quite as great a hypocrite. You can worship such an "Idol," if you will; but you will find—I hope not too late—that you worship a monster as unlike the God of the Bible, as Moloch himself. But you must bear your own burden, and reap as you have sown. I shall not, probably, notice your productions again, as I have a more pleasing and glorious work to do; viz., to show to all men, everywhere, that "God is love;" and that "His tender mercies are over all His works;" and that "The living God is the Saviour of *all men*, specially of those who believe" (1 Tim. iv. 10).

EDITOR.

THE ENGLISH PRE-MILLENNIALISTS.

This class of Adventists, it seems,—by an item cut from the "Messiah's Herald," of March 1873, sent me by Eld. Spafford, of Canada,—hold to probation after the advent. Speaking of Mr. Spurgeon, the "Herald" says: "Like English pre-millennialists generally, he holds to probation after the advent (or, "the conversion of the world" *after* the Lord comes), and is not a little confused on prophetic subjects. This will appear from the following *letter from* MR. SPURGEON, which we received in reply to a note of inquiry sent him last fall:"

"*Nightingale Lane, Clapham, Nov.* 29.

"DR. CUYLER, *Dear Sir:* The more I read the Scriptures as to the future the less I am able to dogmatize. I see the conversion of the world—and the pre-millennial reign—and the sudden coming—and the judgment—and several other grand points, but I cannot put them in order, nor has any one else done so yet. I believe every prophetical work I have ever seen (and I have read very many) to be wrong on some points. I feel more at home in preaching Christ crucified than upon any other theme, and I do believe He will draw all men unto Him.

"Yours, most truly, C. H. SPURGEON."

How any candid mind, who *studies* the Scriptures with the simple desire to know what is truth, can come to any other conclusion than that "the world (the mass of mankind) is to be converted," or "subdued" *by* and *to* Christ, or, that Christ "will *draw*" (not *drag*) "all men unto him," is now incomprehensible to me. He may be like Spurgeon, puzzled as to *how* or *when* that work will be accomplished; but that it will be done, not a truth of the Bible, as to things future, is more fully and clearly revealed, nor more certain of accomplishment. As it has not been done in any of the ages or dispensations past or present, nor will be before the personal second advent of Christ, it follows, to a demonstration, that *probation* will continue in "the ages to come" till all nations, kindreds, and people shall have the knowledge of "the only true God and Jesus Christ" whom "God sent into the world to be the *light* of the world and the *life* of men." Till men have received that knowledge, with an opportunity to improve it to secure life everlasting, their *final* state will not and cannot be decided, whatever previous judgments or punishments may have been inflicted on them. *Justice*,—so much abused in the theories of religionists,—stands with a drawn sword, as it were, to present an invasion of its claims for every human being, that, before any one shall ultimately perish, infinite love shall have exhausted all its resources to bring the sinner to a state of willing obedience to Christ. I say "*willing* obedience;" for, an obedience *forced*, or the free-will destroyed, is not a virtue, nor rewardable; and, hence, is no salvation; but would be virtually the final annihilation of the *manhood*. Taking away the freedom of the will, or denying to man such freedom, is in fact converting him into a machine; thus throwing all responsibility for his action on the MAKER; and if the machine is

a sensitive one, to inflict pain upon it for any defect in its operation is not only an act of injustice, but is also an outrage to be abhorred; and the perpetrator is and should be regarded as a remorseless tyrant. Such a being is not the God of the Bible: He has provided, as a free gift in Jesus Christ, eternal life for every member of the human family, with time, opportunity, and every necessary aid and means to enable each and every soul to secure that life in the exercise of their free-will, graciously given them; the use of which constitutes their responsibility or accountability, and will fix their final state. All the influences used by the CREATOR, on the will of man, are to help him to right faith and action, and consist in the aid of the Divine Spirit, accompanied with great and precious promises of good, and the certainty of disaster and ultimate death if improvement is *wilfull* persisted in. ED.

AN INQUIRY.

I will thank you for your opinion of Rev. xxii. 15: "For without are dogs," etc. Also, Matt. xxv. 31, 46. Who are those on His right hand? Are they the Bride, or some other saved ones?

T. H. V.

The term "dogs," in the text, Rev. xxii., is clearly used to indicate a class of bad men, who will have no part in the holy city. *What class*, it may not be possible to determine with certainty; but I am willing to give my "opinion."

Paul cautions the Phillipeans to "beware of dogs:" (chap. iii. 2). He doubtless had reference to some testimony somewhere in the Scriptures. By turning to Isaiah lvi. 10, 11, we shall most likely find who are referred to. It reads thus: "His watchmen are blind: they are all ignorant, they are all *dumb dogs*, that cannot bark; sleeping, lying down, loving to slumber: yea, *greedy dogs*, which can never have enough, and they are "shepherds that cannot understand," etc.

It seems from this language, the "dogs," that have no admission into the holy city, are Watchmen, Teachers, Ministers, Shepherds, who undertake the offices, as such, for some other purpose, than to care for the instruction, safety, and edification of those committed to their charge. They are ignorant,—not disposed to learn; "blind,"—do not see the truth, and probably growl and quarrel with those who do, because it interferes with their "greediness" for gain; for, "they never have enough." They do as little as possible, but want much; they "seek their own, not the things which are Jesus Christ's" (Phil. ii. 21). They are "the blind leaders of the blind," and both "fall into the ditch" (Matt. xv. 14); and so never get into the holy city, but are "without," with other vile characters. Such is my "opinion" of the meaning of Rev. xxii. 15. What the *final* destiny of such characters will be, is another matter.

My friend's question on Matt. xxv., if I understand him, relates to one point, viz: "Are those on the right hand the Bride, or some other saved ones?" They, evidently, are *not* "the Bride." She is ready, and the marriage takes place *before* Christ sits "upon the throne of his glory" for, He has promised her to sit with him on his throne (Rev. iii. 21). Also, "The saints shall judge the world" (Rev. ii. 56, 27: 1 Cor. vi. 2: Matt. xix. 28: Lk. xxii. 30). These texts may suffice on this point. Hence, it follows, another class of the saved, are "the sheep" referred to.

The idea that the judgment scene of Matt. xxv. takes place immediately on Christ's taking his throne has no support from the Bible. It is like the false idea held by the Jews that He would take the throne as soon as He appeared among them; and at one time they were determined "to take him *by force* and make him a King" (John vi. 15), but He refused; and near two thousand years have passed, and He is yet to be King, in fact. So some Christians, in these days, throw into a promiscous heap, of a few days at the second advent, the work that will take "*ages* to come" to accomplish. According to the truth of God, the final judgment, of the mass of our race, does not begin till after the personal reign of Christ and his saints has been in operation for a thousand years" (Rev. xx.), and then no limit is assigned to its duration; it may run through thousands of ages more, for all that any man can prove to the contrary; and it is highly probable it will before the final result is reached. The transactions of six or seven thousand years will not be hurried to an issue in a few days or years. Such an idea is not warranted by divine testimony, and reason is shocked by such an imaginary process. No; the judgment scenes in Matt. xxv. will run on in ages untold before the full result is arrived at; but when that time comes, it will be final, so far as revealed.

This hurrying the judgment of Matt. xxv., and Rev. xx., into a short period, is the work of

finite and fallible men; men who practically ignore nearly all the prophetic utterances of the Old Testament, and much of the New: "limiting the Holy One of Israel," and "making the Word of God of none effect by their traditions." (Mk. vii. 13). The truth of God is a *harmony;* and any system of theology that does not produce such a result is defective somewhere, and should be revised and remodeled till such harmony is reached. This sterotype system of creed-making, to be unalterable—like the "laws of the Medes and Persians,"—is the disgrace of professed Christians, and a fatal hindrance to the knowledge of "the only true God and Jesus Christ," and of the glorious work of "the endless succession of the ages to come" (Eph. ii. 7, and iii., throughout).

All sterotyped Theologians "are straitened in their own bowels;" but saith the Apostle, "Ye are not straitened in us;" for "the word of God is not bound:" then, "Be ye also enlarged" (2 Cor. vi. 11, 13; and 2 Tim. ii. 9). It is clearly manifest, that all the theological systems in Christendom are defective and deceptive in regard to the character and government of God, the Creator and Governor of our race; and unless revised and remodeled will fill the world with infidelity, and make the self-styled *churches* powerless to stay the plague. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. vi. 9). A spirit of inquiry has gone forth, inspired, as I believe, by the Spirit of God, and cannot be successfully resisted till the "wood, hay, and stubble" of the creeds of men give place to the truth of God, and the reverence now given to these human traditions is displaced, and the words of God stand forth in their glory and purity; then shall we see a harmony in the Scriptures that shall honor God and his dear Son, covering them with a glory that shall command the reverence and love of the human race, and "the earth be filled with the knowledge and glory of the LORD, as the waters cover the sea" (Hab. ii. 14, and Isa. xi. 9). ED.

"THE LAW AND THE PROPHETS."

There are persons who seem to think "all Scripture is" *not* "given by inspiration of God." At least, they treat both "the law and the prophets," in a large degree, as if they were *not* "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). Much of the *law*, to them, is useless lumber, not even being "a *shadow* of good things to come" (Heb. x. 1): and the prophecies are likewise of no value if their fulfilment stands in the way of their theories, or they cannot see how they can be fulfilled. Such notions relating to the law and the prophets are pregnant with doubt and uncertainty; they unsettle faith and cause the Scripture to be dark, where, but for their theories, all would be "light in the Lord" (Eph. v. 8, and Isa. ii. 5).

Our Redeemer says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. v. 17, 18). And again he says, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke xvi. 17).

With such testimony before us, it is no trifling matter to call prophecies "conditional," and to speak of the law as if there were no instruction in it "concerning things to come." Those, therefore, who do not study both the law and the prophets in reference to things in the future, as well as in the past, can never obtain that knowledge which is essential to make the "man of God perfect," as Paul said; and which had been so beneficial to Timothy; for says the apostle, "From a child thou hast known the Holy Scriptures" (the law and the prophets, of course), "which are able to make thee wise unto salvation through faith in Christ Jesus" (2 Tim. iii. 15).

The Scriptures of "the law and the prophets" are to be studied as well as the New Testament: and it is safe to say, that he who neglects them, or disregards any portion of them, or counts them as uncertain in their fulfilment, even "one jot or tittle" of them, so far neglects the teachings of Jesus, and lightly esteems Paul's commendation of Timothy. The feebleness of faith, so manifest in Christendom, is clearly traceable to this neglect of the Scriptures of "the law and the prophets." When Jesus would dispel doubt and unbelief from the minds of His disciples, it is said, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 27); and he accused them of being "slow of heart to believe all the prophets have spoken."

The truth is, the Scriptures are given to us as a *whole*. Even the "ceremonial law" is full of instruction; and much of the other Scriptures are dark without the light thrown upon them by the ordinances of that law. For the lack of the study and understanding of the significance of

that law, the Jews stumbled at their Messiah, and rejected him; and for the same reason multitudes in Christendom are, at this day, stumbling at the "good things to come" concerning Christ and the kingdom of God. They walk on in darkness, to them impenetrable, for the lack of that light which "the law and the prophets" would give them if they would "search the Scriptures" and believe the testimony set forth by types, similitudes, visions, and prophecies, which God says, "I have multiplied by the ministry of the prophets" (Hosea xii. 10).

It is to be feared that a vast proportion of professed Christians do lightly esteem that large portion of Scripture which speaks of "good things to come," just because to understand them they need to apply their minds to study and prayer for light; and indolence, tradition, or prejudice prevents their engaging in such work; and they content themselves with the idea that such and such laws and prophecies concerned only the Jews, and do not concern them, and no prophecy is of importance to them which they cannot at a glance comprehend,—such they pronounce "*conditional*" and are never to be fulfilled because the Jews did not comply with the conditions. With such thoughts they justify themselves in the neglect of great, important, and precious truth, which God has given for our edification and salvation.

Will not the persons thus described suffer loss? How can it be otherwise? Have they not had a "price put into their hands to get wisdom," and shown that they have no heart, or mind, to improve it? (Prov. xvii. 16). They suffer some of the causes named to keep them in ignorance of "the great things of God's law, and they are counted as a strange thing." (Hosea viii. 12.) These great things, God has caused to be "written" in vain, so far as these persons are concerned. They heed them not, and are likely to enter on "the ages to come"—or, future dispensations—with as great a disappointment as the Jews experienced when ushered into the present one.

Let it be settled, once and forever, that not one jot or one tittle of the law or the prophets will pass till all be fulfilled. The "jot and tittle" are the two smallest letters of the Hebrew alphabet: and the expression of the Saviour denotes the certain fulfilment of the most minute or trifling item of the law and prophets,—not one jot or one tittle shall fail. He that doubts it, does it to his own loss or damage. Let us, therefore, take heed *what* we hear and *how* we hear concerning "the law and the prophets." Give careful attention to all, that certainty may take the place of doubting in our minds concerning the "good things to come" relating to God's dealings with us and the race for whom He formed the earth to be an everlasting habitation and inheritance. By acting thus, we shall find stability and peace of mind, and honor God and his beloved Son, our Redeemer and Lord. ED.

A SINGULAR FACT.

What is it? Ministers who call themselves "Evangelical," and believe themselves called by the "Holy Ghost" to preach the Gospel, will go to the most desperate and hardened sinners, following them into prison, after they have been condemned to death, yea, on to the gallows, offering the mercy of God and a pardon of their sins to the last moment of life; but the instant death takes place it ends all hope of any mercy ever reaching them! Can such great and abominable sinners, a moment before death, be accepted of God, and "go to heaven," and, because death intervenes, there never can be mercy offered them again, and pardon on no conditions ever be obtained, because their present life is extinct? Is it not a singular fact that men, professing to have a Divine call to preach the Gospel should hold, promulgate, and act out, such absurd and unscriptural ideas?

If the Bible contains a "Thus saith the Lord" for such a theory, let them produce it. That Book contains no such utterances. That a man may pass the bounds where mercy and pardon cannot reach him is not the question. Is that boundary, in all cases, at the end of this present life? That is the point at issue. If teachers of religion are authorized to offer the mercy of God to the *vilest* of sinners, even on the scaffold, the instant before death, who has authorized them to say, that under no circumstances will God offer it to a sinner subsequent to this present life?

Again I ask, Where is the Divine authority for such a statement? Can it be produced? If so, let it be forthcoming without delay.

Have we not been long enough under the slavery of "the traditions of men," promulgated by a self-constituted ministry, who have been educated, not by a prayerful study of the Bible, with an eye single to know what God has said, but by "the traditions of men," who were themselves, also, the slaves of like traditions from the *corruptors* of the truths, brought in by the love of fame, popularity, money, a corrupt mind, or some other influence not from God? Is it not time to see what God has said? and to inquire whether the false representations of God's character, government, and designs towards the chil-

dren of men, are not the grand cause of the wickedness and infidelity that now prevails, and which has filled the nominal churches with worldlings as destitute of self-denial and the Christ-like spirit as the non-professing world around them. ED.

CONDITIONAL PROPHECY.

Did ever man utter words of such unbelief as the above? Alas! that any one should thus speak, or be so predjudiced as to entertain such an idea! Nothing can be more absurd; and we may defy language to be more expressive of unbelief.

The *absurdity* will appear when it is considered that prophecy is history written by the finger of God. He placed the prophet, or "seer," as he is called in Scripture, in the distant future, and bade him record what he saw. When this is written, it becomes God's history. To call history "conditional," every man sees, is absurd. If conditional, it is not history; it is worse than a fable; it is a deception, a falsehood, and its author is an impostor. Such is the absurdity into which men fall who talk of conditional prophecy.

Such a position is the grand cause of *unbelief*. It denies that there is any reliance upon prophecy. It may or it may not come to pass. No one can certainly say it will do so. Hence we are left in utter darkness and uncertainty as to the future. "The kingdoms of this world" may never "become the kingdom of our Lord and of His Christ;" for that is a matter of prophecy. Christ may never return from heaven, for that also is a prophetic matter. The saints may never again see Christ, nor arise from the dead; for these things are matters pertaining to prophecy. None of the writings of the prophets are reliable which relate to the future, and faith has no foundation on which to rest for the future; all is conjecture and uncertainty, and we are thrown back into blank heathenism as to what is before us. Alas! that Christian men should be preachers of so God-dishonoring a doctrine as that of "conditional prophecy." It is little short of telling us, God does not know what is in the future, and has deceived us by telling us anything about it. Such a position shakes all faith in Bible testimony, and can only make disbelievers in that Book, and pour contempt on its professed messages. It is the doctrine of *Unbelief*. Promises and threatenings may be conditional; prophecy never can be. It is God's revelation of things that "*must* come to pass" (Rev. i. 1). ED.

ALL MEN EMBRACED IN GOD'S LOVE.

DR. BLOOMFIELD, in his Notes on the Greek New Testament, says, on John iii. 16:

"*The kosmou* is as Grot., Lightf., and Tittm. remark, meant to show that the salvation to be obtained by the Saviour was to be extended to all nations of the earth, and held out to every individual of the human race, in contradistinction to the notion of the Jews, that He came to bless and save them alone. Comp. 1 John ii. 2."

Truly who that has any just conception of the mission of Jesus Christ and of the love of God to "THE WORLD," could have had any other idea than that "*every individual* of the human race" was embraced in "the salvation to be obtained by the Saviour?" Any other conclusion manifests the same spirit that influenced the bigoted Jews. Shall not, then, "every individual" have an opportunity to *obtain* the salvation there is in Christ? Most assuredly they have had or will have, in this life or a future one in "the ages to come," human traditions to the contrary notwithstanding. No man can obtain "*the* salvation" without *faith* in the REDEEMER: and no man can have faith without *testimony:* hence, God has pledged himself that in "due time" the fact that Jesus Christ gave himself "a ransom for all" shall be made known to all men. I can as soon doubt that God is a Being of truth, as to believe that one of the human race will finally perish till God's love and Christ's sacrifice is made known to them clearly, and an opportunity to take the benefit thereof by faith. Till then, no man's final state is fixed. Glory be to God and the Lamb! Let our hearts be enlarged to understand God's love to "the world," and let us labor for our fellow men under the influence of that love. Let "the *only true* God" be exalted, and the God of the "INQUISITION"—the God of human tradition—be displaced from the minds of men; so, and only so, shall "the knowledge and glory of God fill the whole earth, as the waters cover the sea" (Isa. xi. 9, and Hab. ii. 14). ED.

CYPRIAN, A. D. 220, said, "It were a self-contradictory and incompatible thing for us, who pray that the kingdom of God may quickly come, to be looking for life here below. . . . Let us ever in anxiety and cautiousness be awaiting the sudden advent of the Lord."

"It's Universalism."

Cry "*mad dog*," and no matter how harmless the animal is, there are plenty ready to join in the effort to destroy him. So some of our opposers seem to think by putting what they regard as an evil name on our views they will succeed in preventing their spread. And though they know that our views are not universalism in their sense of the term, they keep up the cry for the want of something better to meet the arguments presented in defence of the ground we occupy. Very well; it is better to be called a "Universalist," when that system is truly represented, than to be called an endless misery believer, or a hopeless torment believer, or a "Non-Resurrectionist," because the true Universalist theory is far more honorable to God and his government than either of the other theories I have named.

Some time since, some poetry was inserted in one of my exchange papers, which is extremely discreditable to the author, because it is a libel on Universalism—a bearing of "false witness against" a people, many of whom are men of a most generous and Christian spirit, and put to shame multitudes of those who revile them, showing far more of the spirit of our Divine Master than do those who revile them. The poetry I refer to, is headed, "A hymn—adapted to the public worship of Universalists." The first verse runs thus:

"Sinners, Christ at last will have you,
He no wrath on you will lower,
But his boundless love will save you,
In your sins by wondrous power.
He is able, he is able,
Pray no more."

The "author" of the hymn is "Unknown;" but the endorser, who gave it to the public, is "J. F. Wilcox." The production is a scandalous misrepresentation.

Before reviling or condemning any theory, it is best to be sure that we understand just what is its true position in relation to God, and His government of His creatures. Recently there has appeared a statement of the doctrine of Universalism, in a Congregationalist paper of this city—written by an able and intelligent minister of the Universlaist persuasion, which may give us all a better understanding of what their theory really is, than most of their opposers have entertained. If we oppose their views, let us first inform ourselves of what they are, from a reliable source. I trust the following statement will give many who are in the habit of reviling that faith a better view of the matter. If some men believe that the blessed Saviour will go after the lost ones "till he finds" them, and his Father joyfully receives the returning prodigals, though they had "spent all in riotous living," even "among harlots;" shall we be guilty of reviling them by "murmuring" and reproaching them, saying: "These men receive sinners, and eat with them." (Lk. xv. 1). Are we better than the worst of sinners? And if so, *why?* "Who maketh us to differ? What have we that we have not received? And if we have received it, why do we boast as if we had not received it?" (1 Cor. iv. 7.) Why is it that professors of religion in these days possess so much of the prejudice and hostility to those from whom they differ, as characterized the religionists called "Scribes and Pharisees" of our Saviour's time? Is it not the same self-righteousness which led those murmurers to find fault with Jesus because he received *sinners* and eat with them?

It may be safely doubted whether the doctrine of universal salvation, as set forth in the following statement, will encourage continuance in sin any more than the orthodox doctrine, or than the doctrine of annihilation, or that of the non-resurrection of the wicked dead. The two last named doctrines have certainly not as much "terror" in them as is presented in the statement of Universalism, which I now lay before the readers of this magazine. While I do not agree with the idea of the *certainty* that all men will finally be made *holy*, and therefore happy, I give the honest believers in that theory credit for their benevolent construction of the government of God, the *Creator* of all men, and cannot but respect them for their effort to wipe out the foul stain on the character and government of God, which nearly all other theories are chargeable with.

With the foregoing introduction I submit the statement following. Ed. of the Exr.

UNIVERSALISM.

By Rev. Edwin B. Sweetser.

The Universalist Church in America is a little less than a hundred and five years old. It celebrated its centenary anniversary at Gloucester, Mass., in September, 1870, doubling the population of the town for a week, and causing a considerable overflow into the neighboring villages. Its first preacher was Rev. John Murray, an Englishman, who landed accidentally, or, as the Universalists believe, providentially, on the coast of New Jersey, in September, 1770, and there

began a humble but fruitful ministry, from which as from a planted seed, the Universalist Church has sprung. During the early stages of its growth, it had to contend against great opposition. It grew, however, with great rapidity, overcoming its difficulties, and increasing in numbers, wealth, and influence, so that it now stands among the principal Protestant Churches, a recognized power, compelling attention and respect, even from those who reject its distinguishing doctrine. It has nearly a thousand parishes, and fourteen literary institutions, most of them well endowed, including two Divinity schools which, although they are prospering, cannot supply the demand for ministers which increases in vehemence every year. It has two publishing houses, one in the East, and one in the West, and is represented by twelve periodicals. Its church buildings, exclusive of indebtedness, are valued at $7,620,190, and its schools and colleges have an aggregate endowment of $2,494,000. It embraces within its membership many of the most prominent men in the country, and is making a very marked impression upon the thinking of the age.

Concerning the doctrines of the Universalist Church, there has been, and still is, a great amount of misconception, notwithstanding the facts that have been mentioned. The popular notion of Universalism is utterly inadequate, and the Universalists themselves reject it as a travesty of their belief. The idea which a great many people still entertain in regard to Universalists, is, that they are a set of people who are sufficiently described by saying that they deny there is any hell.

Such an idea is radically false. The Universalist Church is not built on a mere denial of hell nor on any negative doctrine whatever. It has a positive faith and a definite purpose, and owns no fellowship with those who are simply destroyers and skeptics. It is built upon the rock Christ Jesus. It has come "not to destroy, but to fulfill" the religious ideas of mankind. Its destructive work is incidental, and its denials are subsidary; its main work is of a constructive character, and its creed is correspondingly affirmative. Here it is:

ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and happiness are inseparably connected; and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

This creed, adopted by the Universalist Church at its General Convention in Winchester, N. H., in 1803, has since stood, and will probably continue to stand, as its test of denominational fellowship. It was meant to express the essentials of a true Universalist faith, binding alike upon all of its ministers, and at the same time leave sufficient room for their individuality; there has been no occasion yet to change it. Every Universalist minister subscribes to it, and must subscribe to it. Let it be emphasized, then, that a mere denial of hell, or even of its endlessness, is not enough to entitle a person to be called a Universalist.

Let it also be understood that Universalism is not sentimentalism. Many people seem to think that Universalists look upon God as a weak-minded, goodyish kind of a person who will easily overlook their sins, and take all men into heaven at last without regard to their deserts, like some doting old grandmother who hides the children from punishment which they deserve, and stuffs them with sugar-plums. It is supposed that Universalists do not believe in hell because they are constitutionally averse to the infliction of pain for any purpose, and that they interpret God by their own weak feelings in this respect. Nothing could be farther from the truth. The Universalist Church, passing through an experience which besets every new and progressive institution, was afflicted in its earlier stages, by a class of people who took its name without sharing its spirit or its work, and among them, no doubt, were both skeptics and sentimentalists. But such people were only the driftwood of the current, and most of them have long been stranded, so that now there is probably no body of Christians more free from their evil influence.

Universalism is, to be sure, a religion of sentiment, as every true religion must be. A religion without sentiment is only a philosophy; and a religion which runs counter to the best sentiments of the human heart, is essentially false and dangerous. True sentiment lies at the root of true religion. But Universalism, though it springs from a true religious sentiment, does not end in sentiment. There is nothing mawkish about the feeling which it involves. It does not consist in a soft, unthinking, fanciful belief that all men will finally be made happy, but in a firm conviction that all men must finally be made holy; a conviction which is founded on an intelligent conception of the character of God as re

vealed in his dealings with mankind, especially in the life and teachings of Jesus Christ.

Universalism means universal salvation from sin, not simply universal exemption from pain, nor simply universal joy. It means, first of all, universal obedience to the laws of God, universal acceptance of the kingdom of God and his righteousness; and it promises universal happiness only as one of those things which shall be added unto that primary and chief possession. The Universalist's belief in the final happiness of all mankind is only a corrolary to his belief in the final holiness of all mankind.

This, then, is what the Universalist Church distinctively stands for—not a mere denial of endless torment; not for a sentimental belief in the final happiness of all men: but for an intelligent faith in the final triumph of good over evil. It says that in a universe where God rules, there can be but one issue to the conflict which is being waged between the forces of sin on the one hand, and of holiness on the other hand. It says that sin must be destroyed in order that God may be all in all. It says to the sinner, you not only may be saved, but you must be saved; sooner or later you must forsake your evil ways, and yield obedience to the Lord; if not in this world then in the next world, for God has sworn by himself that he will have you to be saved, and there is no escape from his requirement. He will not let you sin forever; but though you harden your heart like flint, and resist him with your utmost power, yet he will finally conquer you, and bring you in penitence to the foot of his throne. The longer you persist in sin, the more heavily he will chasten you, and the harder it will be for you to repair the mischief which you have done, but you have no final alternative: you must repent and reform, and the sooner you do it, the better for you. Now is the most acceptable time. Otherwise when you do repent, you will have to repent that you did not repent before. You cannot fight against God forever. You are a fool to fight against him at all. He loves you with an infinite tenderness, better than you love yourself, and he asks nothing of you that is not for your advantage. Self-interest if nothing more, should lead you to render unto him that filial obedience which is your reasonable service. But if you will not see your interest now, and act according to its dictates, God will punish you till you do. He will make the path of transgression so hard for you that you will be glad at last to turn from your iniquity, and walk in the ways of righteousness. You cannot always be a prodigal for you cannot always live upon husks. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." God loves you so that he will save you from your sinfulness though he has to slay you in the process, and raise you up as from the dead. His love is a strong love, a relentless love that never lets its object go. Think not to hold out against it forever. Yield now and accept the free salvation which he offers you through Jesus Christ.

It is sometimes said that Universalists believe that all men will be saved, anyway. Not so. The doctrine of the Universalist Church is not that all men will be saved "anyway," but that all men will be saved and must be saved in the only way that God has provided. "I am the way," said Jesus; and that is the only way which Universalists recognize. They know of no other door of salvation and preach no other. They believe, however, unlike most of their fellow-Christians, that the door of salvation will always be open, and that all men will finally avail themselves of it. They deny the doctrine that death will close it against the unrepentant sinner. They reject the idea, that in this life only the sinner has hope in Jesus Christ. They believe that "neither death nor life, nor things present nor things to come, nor height nor depth, nor any other creature," can separate sinners from the love of God, which is in Christ Jesus our Lord, but that his saving purpose will pursue them even beyond the grave, giving them no rest until they turn, and seek and find rest in him. They believe in future punishment, though not in endless punishment: that is to say, they believe in continuous spiritual discipline, not broken at death, but extending from this life into the next life, and destined to bring all souls at last to perfectness. They believe that between the life that now exists, and that which is to come, there is the same close connection as between our life today and our life to-morrow; that by as much as we lack perfection when we die we must be made perfect after we die; and that there, as here, or then as now, suffering will be one of the agencies.

There is no other Church which lays such stress on the certainty of retribution. There is no other Church which is less amenable to the charge of prophesying smooth things to a rebellious people. Universalism teaches that "whatsoever a man soweth, that shall he also reap." It teaches, therefore, that there is no escape from the penalty of wrong-doing, but that for every sin which a man commits, he must suffer proportionately. It teaches that Christ came to save men,

not from the punishment which their sins deserve, but from sin itself, and that the only way to avoid punishment is to cease to do evil, and learn to do well. It teaches, moreover, that to save men from the punishment which they really deserve, would be an injury instead of a blessing to them, because God's chastisements are meant for the good of the sufferers, that they may learn his statutes and become partakers of his holiness. It teaches, in short, that God has the ages of eternity in which to accomplish his loving purpose, and that, although no man can be saved until he willingly seeks salvation, yet such is the perfection of God's government that it will finally conquer the stubbornest soul, and make it willing to be saved.

It will be seen from these statements that Universalism partly agrees, and partly disagrees with both Calvinism and Armenianism. It agrees with Calvinism in saying that God has fore-ordained certain souls to be saved, and that such souls will be saved beyond all peradventure. It agrees with Armenianism in saying that salvation is free to all alike, and that those only will be saved who obey the conditions of salvation. By combining the truths of these two systems, it eliminates their common error, the doctrine of endless misery. According to Universalism, God has fore-ordained that all men shall finally seek salvation, and find it in the appointed way. It reconciles God's sovereignity with man's free agency in a common result, which redounds to the glory of all concerned. It likens them to the two horns of a crescent moon, which, though they seem to point away from each other, really belong to the same perfect circle, meeting when they are extended, and blending into one another without the least discrepancy.

Universalists draw their doctrines from the Bible, believing that it sustains them fully; those texts which are commonly thought to teach the doctrine of endless torment being buttresses of Universalism when they are rightly understood. They believe, moreover, that their interpretation of the Bible is not a new interpretation, but that it is as old as the book itself, having prevailed in the church during the first five centuries of the Christian era, and having been condemned as a heresy only when the dark ages had begun.

The object of the Universalist Church is to save souls. Its methods are the usual methods of the church universal—words of truth, and deeds of love. It does not depend upon preaching alone, but busies itself also with practical efforts for blessing humanity. Its charities are numerous. It maintains a friendly attitude toward every movement of reform, welcoming truth from whatever quarter, and rejoicing in all sincere endeavors to promote the welfare of mankind. With the advancement of science it has no controversy. Against some of the assumptions which have been put forth in the name of science it takes its stand decidedly, but not frantically or unguardedly. It has no fear that the truths of science will in any way conflict with the truths of the Bible, but, contrariwise, it feels assured that science will enable men to interpret the Bible much better than before, and that the more they learn of God in nature, the more they will believe in his changeless purpose to reconcile all things to himself.

Toward other churches it holds a position that has been forced upon it, not such a position as it would. While disagreeing with them in regard to the great question of human destiny, it agrees with them in so many respects, that it would gladly be on more intimate terms with them if they would encourage such fraternity. Having a similar aim, and the same great Captain, Jesus Christ, Universalists see no reason why they should not march in the same ranks, and fight shoulder to shoulder with their brethren of other churches against the evils of the world. Are they less "evangelical" because they believe in a greater victory?

The government of the Universalist Church is modeled on our civil government. Each parish governs itself in local matters, and sends delegates every year to a State Convention, which in turn sends delegates to a General Convention, which represents the Church at large and makes laws and provides measures for the furtherance of its interests. The convention has no authority except such as is derived from the consent of its constituents, and its power of disipline is limited to a withdrawal of its fellowship. Each parish is expected to contribute annually to the church treasury, and to co-operate in whatever plans the General Convention may suggest.

As a body, the Universalists are becoming more imbued each year with the spirit of missionary enterprise, and the tendency is to organize themselves more closely, that they may concentrate their energies and use their means to the best advantage. Of late years they have kept a permanent officer continually in the field, traveling about from place to place, overseeing, directing,

encouraging and upbuilding, doing good for the church as he has opportunity. They call him the General Secretary. In the Methodist church he would be a bishop. It seems likely that as the church increases in numbers and strength, each State will maintain such an officer, and the time may not be very far distant when the Universalist Church will be as thoroughly furnished with such executives as the importance of its work demands. What the future has in store for it who can tell? As for the Universalists themselves, they do not expect that their church will swallow all other churches, as Aaron's rod swallowed the rods of Pharaoh's magicians, but they do expect that its distinguishing doctrine will prevail before long in all Protestant churches, and that it will stand in the very front rank of power as an evangelizing agency.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter IX.

THE KINGDOM OF GOD.

But it will be said, What *is* this kingdom of which you speak so much, and to the recognition of which you attach so much importance? I reply, it is the kingdom spoken of by Moses, by Zechariah, by Hosea, by Ezekiel, and by Daniel. It is, as an outward and objective reality, to commence at the second advent of the Redeemer. It is a kingdom existing now only in mystery, as a thing yet to be fully revealed. It is *already* the believer's just in the same sense, and *only* in the sense that eternal life is his present possession. It is to be manifested at the resurrection of the dead. Its rulers and teachers (kings and priests unto Christ) are to be the *elite* of the universe, the best and wisest of all ages. Its *subjects*, whatever may be their condition, or whatever their employments, will be the myriads who have been redeemed by Jesus from the power of Satan, and brought by Him while on earth, whatever may have been their apparent wretchedness, under that precise course of training and development which He has appointed *for them*.

The education thus commenced, however elementary it may be in form, will be *there* carried forward under far more favorable auspices. Then, too, will every human being reap as he has sown: *some*, rest and peace; *some*, sorrow, toil, and dissatisfaction—the evil things which they escaped on earth. The ruling body—the royal priesthood—will, without doubt, inhabit the new Jerusalem, of which "the Lamb is the light thereof," and where all joys congregate. The rest will dwell *outside* that city (nations of the saved) but receiving both instruction and guidance from those that dwell within, for "the leaves of the tree of life are for the healing of the nations."

All this, however, in the present day—let it be for a lamentation—is, even among the best, extensively denied. Christians do not shrink from saying in reference to the second advent of the Lord, "Where is the promise of His coming?" so that were He to return immediately, it might well be said, "Shall he find faith (in His advent) on the earth?" Some of the most popular and widely read publications of the religious world do not scruple to say (no one blaming them for the view, or even expressing dissidence) that because our Lord, when speaking of *the characteristics* of the kingdom to the Pharisees, who thought of it only as a kingdom of earthly ambition and pride, said to them "The kingdom of God is within," (or rather, as the margin, *among*) you—for the King was then present in person,—we ought to believe that the kingdom itself is purely a subjective thing; that it consists "in a right state of mind;" that it is simply Christ dwelling in the hearts of men by His Holy Spirit; that it is amongst us now, and that it will be seen in its fulness when the triumphs of the Gospel shall be universal.

Alas! these are the teachings of a generation distinguished above all other generations by its ignorance of Scripture: a generation essentially "earthy" in its *thoughts* whatever it may be in its affections; a generation in which teachers and taught alike recognize little else than what they have received by tradition from their fathers; a generation, therefore, still dwelling in spite of all its advantages, under the shadow of Antichrist, and more or less involved in the "mystery of iniquity."

What can be more sad than to find, as we do, in the most widely circulated of all religious periodicals such sentiments as these—"Christ's own disciples yielded more or less to the temptation that the kingdom of heaven was a kingdom beyond the grave: they always looked for a kingdom in which Christ was to be visible King, and in which they were to have visible honors,—a kingdom in the distance, a kingdom in the future." As if Christ ever taught anything else; as if He had not again and again indicated the position and duties of those who were to share the kingdom; as if He had not spoken of it as a

compensation for earthly suffering, and a reward for eminent service. (Matt. v. 10; Luke xviii. 29–30; Rev. xi. 15–18.)

Such statements are unhappily but a true and simple reflex of Christian public opinion such as it is,—confused, unscriptural, excited, ignorant of Christ's teaching, and filled with false expectations.

On this ignorance and falsity Christendom has been built up. From the death of the apostles and the passing away of the Jewish dispensation to this hour, Christians as a whole, the holiest and the best, have to a great extent lived a false life; have mistaken the Gospel; have taught error in place of truth; and have reaped as their reward a state of things which no eye but that of God can pierce, and no wisdom but that of God can correct and purify.

The error—the *mistake*, if it may be called by so gentle a name, has been precisely that to which I have adverted. It has been the making, from the end of the first century downwards, the Kingdom of heaven a kingdom of this world; sometimes by insisting, as the Romanist (and not the Romanist alone) does, that *his* church is the kingdom of Christ; sometimes by maintaining the same doctrine when applied to all churches; sometimes by associating the kingdom, or rather *identifying it*, with the advancement of piety in the world; always in one form or other, denying that it is future, or associated in Scripture with the resurrection, the second advent of Christ, and the great restoration by which that event is to be accompanied.

Men can scarcely take any other view so long as they hold that earth is the theatre of the world's conversion; that only those who believe on Christ *here* can be saved; that every man's eternal destiny is fixed when he dies. If this be true, what room is there for *a future* kingdom? what end is it to answer? what peculiarity could such a reign have that could distinguish it from that of the eternal Father?

Chapter X.

CHRIST CRUCIFIED.

I am desirous in this chapter to draw attention to the relation in which, according to Scripture, the crucified Redeemer now stands, first, to the world at large considered as a whole, and then to the believer and the unbeliever *as such*.

The relation of Christ to the world, *regarded as a unity*, and irrespective of spiritual distinctions is very plainly laid down in the New Testament. It may be summed up in one text, God was in Christ reconciling *the world* unto Himself, *not imputing their trespasses unto them* (2 Cor. v 19). Other declarations, such as that of John the Baptist, "Behold the Lamb of God which taketh away *the sins of the world*," or that of the Lord Himself, "the bread that I will give is my flesh which I will give *for the life of the world*," with many others, all express the same thought, viz., that in consequence of the death of Christ, God has pardoned *the world;* "He will not impute their trespasses unto them." It is needless to say that "the world" in these passages means *all* men, or that it includes every individual that has had, or will have life on this earth of ours. To give the words any other interpretation is simply to render them unintelligible.

The question then arises, In what sense are all men pardoned? (For I have already repudiated universalism, and have expressed my belief that Scripture leads us to suppose that *some* at least, will be lost forever). If God, in consequence of Christ's death, will not impute the trespasses of men unto them, what is their present standing before Him?

The answer to such a question must be explicit or it cannot be the true one. What then does this pardon include? Certainly not the removal or remission of all *the consequences* of sin; for men, whether penitent or impenitent, suffer,—and often very severely too,—for their past transgressions, whether committed in youth or in riper age, and no one can dispute that "after death," all men will stand before God in judgment, and every one receive according to the deeds done in the body, whether they be good or bad. *How*, it will be said, can it be made out that facts like these are consistent with pardon?

The difficulty, if it be one, arises from our considering the pardon of God to be the same thing as the pardon of man. But it is not so. It is something different and *far greater* than the pardon of a criminal by an earthly ruler. The pardons of earth simply remit the penalty that has been incurred by the transgressors, for they can do no more. They cannot restore the offender, if he has been guilty, either to himself or to society. They cannot take away from him the consciousness of degradation, nor can they give him the confidence and love of his fellow men. These, once lost, cannot be regained by any act of mercy on the part of a human tribunal. The man himself is unchanged, and being morally the same is naturally excluded.

It is otherwise with the pardon of God. *This*, —heavenly and not earthly in character,—does not indeed remove all the penal consequences of sin, but *it does far more.* It removes every barrier *on the part of God*, to the complete reconcilia-

tion of the sinner to Himself; to the transgressor becoming a part of the mystical body of Christ; to his being made a partaker of glory and honor. This, and nothing less, is the position of *every* man, so far as God is concerned, *whether the transgressor himself be sensible of it or not.*

From penalty, so far as it arises out of sin, or is suffered in the form of pain, sickness, or death, Christ does not deliver any man. So far as penalty is disciplinary He sanctifies it. So far as it necessarily involves retribution here or hereafter He does not interfere with it; for Christ's death "did not dissolve the connection between sin and suffering, the righteousness of that connection remaining unchanged." We may speak therefore with the strictest Scriptural propriety of this world of ours being a pardoned world, without implying thereby anything inconsistent with God's hatred of evil, or any belief that no man can ultimately perish.

But is this declaration of pardon sufficient? Is this all that a sinner needs in order to be restored to spiritual health and happiness? Clearly not. He needs the removal of *the moral stain* caused by sin. He needs a change of *character*, without which the fulness of blessing implied in pardon cannot be enjoyed. And this can be obtained only by that co-operation on the part of the sinner with a pardoning God without which no man, so long as he is a free moral agent, can possibly be benefitted. Pardon, when believed in, leads to this. It may be very mysterious, but it is nevertheless true, that the more God works in a man by loving-kindness, the stronger that man becomes in himself. Grace acts morally, not mechanically, so that holiness cannot exist without freedom; for, as it has been well put, "without the conscience, without freedom, without will, without the act or the person, nothing is done in the kingdom of spirit."

We now go on to inquire, In what way the death of Christ affects the believer and the unbeliever *regarded as such.*

By the believer I mean the man who *truly* bears that character,—the man who believes "with the heart unto righteousness." I understand by the term, simply and alone, one who by a living faith is united to Christ; for I have nothing to do here with a multitude who may either think themselves, or call themselves, believers, but whose hearts are untouched by Divine love. The question put is simply this, "What is Christ to the man who by a living faith is united to Him?"

The answer must be "all in all." Christ is *everything* to the believer. He is to such a man "the end of the law for righteousness," since he is "justified freely by His grace." Christ is made of God to him "wisdom and righteousness, and sanctification and redemption." Christ is to him "the power of God, and the wisdom of God," for his faith stands not "in the wisdom of man, but in the power of God." Language, in short, fails to express the innumerable and eternal benefits the believer receives from the Redeemer.

But what is Christ to *the unbeliever?* In what relation does He stand to the man who either knows nothing of Him, or else deliberately rejects His mediation?

I reply that to *the first* class (those who know Him not)—a class which includes the great majority of mankind, viz., the myriads of heathen who never heard His name; the multitudes, whether savage or civilized, who are *brought up* from childhood, in ungodliness, ignorance, and sin; as well as other multitudes who die either in infancy or in idiocy—to these Christ is not less a Saviour because the blessings of that salvation are left to be revealed in other states of existence, where alone fitness for whatever position it may please God to allot them can be gained.

The *second* class,—those who, in countries like our own, whether moral or immoral, live and die in carelessness and sin,—are in a different position, a position varying with almost every individual: in some, involving the very height of wickedness, in others, an amount of guilt which only God can estimate, but *in all* implying alienation from the holiest and the best, a heart full selfishness, and a will corrupted and perverse. What we want to know is, in what relation Christ stands to *these*, and how He ought to be presented to such persons by the believer.

It is no uncommon thing to hear these ungodly ones told that Christ is waiting to bless them, that He is standing with outstretched arms entreating them to come to Him; that He is in fact pleading with them day and night, filled by a Divine anxiety to save them from eternal ruin. But how are such statements justified from Scripture? Not certainly by that often quoted passage in the first chapter of the book of Proverbs, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded, I also will laugh at your calamity; I will mock when your fear cometh."

Solomon, by a bold personification has, in

these words, strikingly and truthfully portrayed the claims of Divine wisdom, and the retributive consequences of neglecting and despising her offers; but a neglected or rejected Christ is never presented to us in the New Testament "laughing" at the calamity of sinners when it reaches them, or "mocking" at their fears in the day of doom. Neither is He *there* represented as "crying without," uttering His voice "in the street," or "stretching out His hand" to a disregarding people.

Is the justification we ask for, found then, in Christ's words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest?" That cannot be; for these were addressed not to the careless, but to the "weary," not to the light-hearted trifler, but to the "burdened," and the "rest" promised is in connection with obedience, meekness, and humility. "Take my yoke upon you, for I am meek and lowly, *and ye shall find rest* unto your souls."

Finally,—for we can only glance at possibilities,—is the authority wanted, discoverable in the text, "Behold I stand at the door and knock," or as the well-known hymn puts it:—

"Behold a stranger at the door
He gently knocks, has knocked before,
Hath waited long, is waiting still,
You treat no other friend so ill.

"Admit him, ere his anger burn,
His feet departed ne'er return,
Admit him, or the hour's at hand,
You'll at his door rejected stand."

Attention to the context of the symbolic book in which the words occur will show that they do not refer to the position which Christ now occupies in relation to the ungodly, but to His near approach when He comes "without a sin-offering unto salvation." He has said to Sardis, "I will come unto thee as a thief," silently and *unexpectedly;* then to Philadelphia, "Behold I come *quickly;*" finally to Laodicea, "I stand at the door and knock," I have *come*. The passage corresponds to that in Luke where the Lord is represented as "returning from the wedding," and *having come*, "knocketh" that they may "open to Him immediately." The voice of Christ to the careless sinner is not, "I stand at the door and knock," but "*to him that knocketh it shall be opened*," implying that he who would come to Christ must do so voluntarily and with earnest supplication.

The question is in the present day a very serious one for those who desire to follow the instructions of the Master in their endeavors to awaken men to a consciousness of their spiritual needs, "*How* should Christ be presented to the careless and ungodly? Should it be *as a motive* to repentance? or *as a remedy* for moral incapacity? Ought we to say to such—as we do,—Christ waits and longs for your reception of Him, *or* Christ alone can answer your cry, "What shall I do to be saved?", Christ alone can hear the prayer, "Lord, remember me when thou comest into thy kingdom."

For presenting Christ to the sinner *as a motive* to repentance I know of no scriptural authority whatever, whether that motive take the form of terror, or of love. To the believer the love of Jesus is continually presented as the great, all powerful, all prevailing motive to godliness; but to the careless and unbelieving He is never thus presented. Our fathers dealt much *in terror*, and mistaking the words of Paul, which are strangely mistranslated in our authorized version, their favorite text was "By the terrors of the Lord we persuade men." Many, now made aware of the gross mistake involved in this application of the text, which really refers to the apostle himself and not at all to the Corinthians, have to a great extent ceased thus to misapply it. Convinced also that terror, however excited, never leads to anything better than a selfish desire to escape punishment, these have substituted the love of Christ as the great motive to penitence and faith. But this course, however good the intention, or however certain it may be that Divine love manifested in redemption *ought* to win every heart, is an equally mistaken mode of procedure.

The love of Christ "constrains" a believer to *much;* it never constrains an unbeliever to anything. The love of Christ is therefore in Scripture never brought before the sinner *as a motive*, either to repentance or to anything else; nor is He *there* even pressed upon the unbeliever as the appointed way of deliverance from eternal death. He is always and only set before him as the sole remedy for moral incapacity. He is the Saviour *from sin* of all who come to Him *feeling* the weight of their trangressions. He is the strength of those who, conscious of their weakness, yet long to live above themselves and the world. But He is nowhere represented as doing anything for men who are unconvinced of the evil of sin, of the eternal beauty of righteousness, and of the certainty of a judgment to come. The "Comforter" (or monitor) now represents Him *in* the world, and what the character of His teaching *to* the world is, we have already seen.

Nor is it difficult to see *why* this divine action on mankind at large is limited. For, as Vinet has well expressed it, "While in the sphere of material things, *the satisfaction* of our wants

is the principle thing; in the sphere of Spiritual life *the existence* of religious wants is the thing to be wished for, since their satisfaction has been already provided for, and can never fail." But this satisfaction cannot precede a sense of want, nor can the sense of need be called out by any *forcing process* on the part of man. It must, in order to be obtained, be *voluntarily sought*. There must be the *will to accept* the forgiveness of God *with a consciousness of its results*, before forgiveness can either give peace with God, or create power to love His holy will; for "wherever there is Christian faith, there is, with the belief of what is true, the desire of what is good, and the choice of what is right."

I know it may be retorted in reply to my assertion, that Christ did not plead with sinners; did not Paul say, "Now then, we are embassadors for Christ, *as though God did beseech you by us*, we pray you in Christ's stead, be ye reconciled to God!" Doubtless these were his words, but to whom were they addressed? To Corinthian *believers*, not to the careless and unbelieving. They were spoken to men of whom but a little before he had said, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart." We may stumble as we will at *believers* being bidden to be reconciled to God but the fact that they were so besought is certain, and the object of such address is declared to be that they might not receive "the grace of God *in vain*." (2 Cor. iii. 3 and v. 20.)

Let no one, then, wilfully perverting what has been said, exclaim in bitter irony, "Are not sinners, then, to be pointed to Christ? Is the poor wanderer not to be led to the only Saviour of the lost?" Such persons *must* know that no one disputes the propriety of their being invited to the Redeemer. That which has been asserted is, that men must not be led to suppose that Christ *waits for them* before they feel the need of Him; that they ought not to be addressed in language appropriate only to the believer, while they are yet hardened in unbelief; that it is not possible for a man to think of Christ aright before he has been made conscious of the evil of sin; that he cannot really avail himself of the Redeemer while he seeks only deliverance from punishment; that the salvation Christ brings is salvation from the power and love of evil. Motives so low and selfish as are those that operate on a man while in unbelief, *are never transforming*, and no higher or better motives can ever be excited in an unbeliever's mind by human entreaties, or by considerations which involve nothing better than a dread of futurity.

What men really want, in addition to the pardon which removes all obstacles to their salvation on the part of God is, *Holiness*, conformity to the Divine will: Love, proceeding from a consciousness that the pardon granted is itself love to one "dead in trespasses and sins," love manifested to an enemy *while* the enmity exists. But as I have before said, this love to God supposes a change of character, a change which can only be effected by the Spirit of God, calling forth the voluntary co-operation of the sinner; for it can never be too often repeated, a holy character cannot be created except on the condition that man shall work out "his own salvation," while, and because, God is working in him "both to will and to do of His good pleasure."

The Scripture Unscathed:

Being a Reply to B. F. Underwood's Strictures on the Prophecies of Holy Writ.

BY WILBUR F. BRYANT.

Mr. Editor. I will not burden you with apologies for my tardiness.

Since writing my first article, I have received a private letter, charging me with inconsistency. The writer thinks that my extreme High Church proclivities forbid the position I assumed in my former letter. This is not the place for personal defense.

IV. The fulfilment: Moral evidence is of two kinds, to wit: legal and historical. Simeon Greenleaf has written a most excellent work upon the former kind, and the arguments of the able council in the late great trial in your city, is an excellent exemplification of the application of the principles laid down by Prof. Greenleaf. C. F. Volney, in his lectures before the Normal School of Paris, gave the world some idea of what historical evidence *ought to be;* and, before him, Gibbon gave to man the best application of those principles which have made his name a synonym for fidelity.

Under my fourth and last caption, I propose to argue from the principles of historical evidence, which, by the by, has never been accurately defined.

But I shall endeavor myself to be so circumspect in the election of my witnesses as not to expose them to the impeachment of the most fastidious shyster.

The first three predictions mentioned in my first letter were, (1) Jerusalem would be legalized,

(2) Jerusalem would be taken, (3) Jerusalem would be razed. The predictions are literally fulfilled. In proof of my position, I will call to the stand Flavious Josephus, a Jew, and a Pharisee, a historian who wrote under the auspices of a Pagan Emperor. Josephus is careful to say very little of either Christ or his followers. He is the last man to be accused of any partiality for Christ or Christians. Hear him: Turn to *Jewish War*, bk. V., Chap. xii., Sec. 2. Read there a description of the "trench" which the enemies of Jerusalem "cast about" her. In the next paragraph we read: "So all hope of escape was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men wandered about the market places like shadows, all swelled with the famine, and fell down dead, wheresoever their misery seizes them." I might multiply my quotations *ad infinitum*.

After reading the above from Josephus, turn to Lk. xxiii. 28: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children."

Titus, the Roman General, took Jerusalem September 2nd, A. D. 70.—*Dr. Wm. Smith's History of Rome.* "And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpieus [Elul, which answers to our September, nearly.]—*Josephus' Jewish War, bk. VI., chap. X.*

Jesus said to his disciples (Matt. xxiv. 2,) "Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." A. V. The foregoing prophecy related to the destruction of the Temple. In the previous chapter Jesus had said of Jerusalem itself: "Behold, your house is left unto you desolate." Now let us turn to Josephus for the fulfilment. At the commencement of the seventh book of the Jewish War, we read: "Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any had there remained any other such work to be done) Cæsar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared in order to afford a a camp for such as were to lie in garrison, as were the towers also spared, in order to demonstrate to posterity what kind of a city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that come thither believe it had ever been inhabited." So much for Josephus.

Jerusalem had lain in ruins about forty-seven years, when the Roman Emperor, Aelius Adrian, while visiting the eastern part of his empire, came to the spot where Jerusalem once stood, and found the city all level with the ground; and the Temple trodden under foot. There were only a few houses standing about the spot. He then formed the resolution of rebuilding it; but his design was not acted upon till near the close of his life. The Jews goaded by despair, broke out in open rebellion. The ring-leader of this insurrection was one Barchochad, who appears as a sort of Hebraistic Spartacus. He was one of those singular characters in history who possess genius for achievement, and magnetism for organization; but whose surroundings are adverse. With a wider theatre for action, the man styled in history "a vile robber" might figure as a "hero." Then, instead of a Barchochad, we should have a Bonaparte; instead of a Philip of Mt. Hope, a Philip of Macedon; instead of a Spartacus, a Sherman; instead of a Turpin, a Tamerlane.

"Of the great names which in our faces stare,
The General Boone, backwoods-man of Kentucky,
Was happiest 'mongst mortals anywhere;
For killing nothing but a bear or buck."

Barchochad signified, "the son of a star;" and the possessor of that euphonic name declared himself to be the person prophesied by Balaam: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." (Numb. xxiv. 17.) It is probable that Barchochad made himself master of the New Jerusalem; but he was at length beaten, and the miserable remnant of the City of David was entirely demolished. It was estimated that five hundred and eighty thousand men perished from among the Jews, in this war; but this does not include such as died by famine, and pestilence. The Romans sacked and demolished fifty of the strongest castles, and nine hundred and eighty-five towns in Judea. Of the Jews who survived this second slaughter, "an incredible number," says Bishop Newton, "of every age and sex, were sold like horses, and dispersed over the face of the earth." (*Dissertations on the Prophesies*, p. 368. It is a sufficient com-

mentary on this remarkable work to say, that it has never been answered.)

Let us pass over a couple of centuries. Julian, yclept the "apostate," was born A. D. 331. He was the son of Julius Constantius by Basilina, his second wife, and the nephew of Constantine the Great, who pretended to have seen the cross in the heavens with this inscription: "*In hoc signo vinces.*" Julian was six years old at the time of his uncle's death, and except his elder brother, Gallus, was the only person of the imperial family who escaped the murderous fury of Constantine's sons. During his youth he was imprisoned for six years in the strong castle Marcellum, near Cæsarea, and about seventy miles from Jerusalem. At twenty-three years of age, Julian lost his brother. The next year he went to Athens, to pursue his studies. He was the fellow-student of Basil and Gregory, the Nazarene. The study of the Greek Philosophy, probably led Julian secretly to discard Christianity, and adopt Paganism. At thirty years of age, Julian became Emperor. (*Smith's Classical and Bib. Dics., Gibbon's Dec. and Fall.*) Julian reigned but two years, when he died while prosecuting a war against Persia. There is a striking analogy between this man and Alexander the Great. Both were of royal blood, both were taught by Grecian philosophers, both were distinguished for their prowess, both were pagans, but both were distinguished for their tolerance of others' religions, in general, and particularly to Judaism; each became monarch upon the sudden and unexpected death of his predecessor, and each was on unfriendly terms with said predecessor; both died at the same age, while carrying on a war against the same people, and nearly in the same locality; and, last of all, each tried to foil the fulfilment of God's decrees without effect, though the Macedonian was innocent of any design.

Julian, despite the abuse that has been heaped upon his devoted head, is one of the noblest characters in history. He is the one to whom Byron alludes:

> "To keep *one* creed's a task grown quite Herculean,
> Think you not so, my Tory, ultra-Julian?"

I should not have expatiated so elaborately upon this son of Cæsar, but I wish to contrast him with a certain son of a carpenter, mentioned in my letter of last September.

In the year 262, (nearly four centuries after the Galilean male-factor had thundered from Olivet his terrible malediction against Jerusalem) Julian, the Roman emperor, resolved to make Christ a liar. He accordingly issued a decree to the Jews, allowing them to rebuild their Temple. The devoted race needed no second invitation but came with their proverbial zeal to the work. This conduct of Julian was in marked contrast with that of his predecessors. Aelius Adrian had erected a temple to Jupiter Capitolinus upon Mt. Moriah, where the Temple, (that temple proposed by David, built by Solomon and Hiram, and enlarged by Herod,) once stood on the ancient site of Araunah's threshing floor. Adrian build a city about it, which he called after himself, Aelia; and the name of Jerusalem was forgotten.

But let us not forget Julian. The Jews came obedient to the call of Rome's great monarch. For four hundred years they had smarted 'neath the lash, and groaned beneath the yoke of Pagan and Christian Emperor, equally intolerant. They are eager for the work.—but let Edward Gibbon tell the story. My friend, Mr. Underwood, knows him, and will not charge him with being over friendly to Christ or his followers.

The vain and ambitious mind of Julian might aspire to restore the ancient glory of the Temple of Jerusalem. As the Christians were firmly persuaded that a sentence of everlasting destruction had been pronounced against the whole fabric of the Mosaic law, the Imperial sophists would have converted the success of his undertaking into a specious argument against the faith of prophecy, and the truth of revelation....At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers; and their insolent triumph alarmed and exasperated the Christian inhabitants of Jerusalem. The desire of rebuilding the temple, has, in every age, been the ruling passion of the Jews. In this propitious moment, the men forgot their avarice, and the women their delicacy. Spades and pick-axes of silver were provided by the vanity of the rich, and the rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions, every hand claimed a share in the pious labor; and the commands of a great monarch were executed by the enthusiasm of a whole people." After *referring* to a phenomena which he proceeds to relate, the writer goes on to say: "This public event was described by Ambrose, Bishop of Milan, in an epistle to the emperor Theodosius, which must provoke the severe animadversion of the Jews: by the eloquent Chrysostrom, who might appeal to the memory of the elder part of his congregation at Antioch; and by Gregory Nazianzeu, who published his account of the miracle before the expiration of the same year. The last of these wri-

ters has boldly declared, that this preternatural event was not disputed by the infidels, and his assertions, trange as it may seem, is confirmed by the unexceptionable testimony of Ammianus Marcellinus. The philosophic soldier, who loved the virtues without adopting the prejudices of his master, has recorded, in his judicious and candid history of his own times, the extraordinary obstacles which interrupted the restoration of the temple of Jerusalem. 'Whilst Alypius, assisted by the governor of the province, urged, with vigor and dilligence, the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.' Such authority should satisfy a believing, and must astonish an incredulous mind."—*Decline and Fall*. Vol. II. chap. xxiii., ps. 341, 342, 343, 344. The foregoing passages speak for themselves. They need no comment. How much they say for the fulfilment of the prediction, to wit: "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." Let the candid reader judge.

Jerusalem has been ruled by Arabians, Turks, Egyptians, Mamelukes and Franks. It was long a bone of contention between the followers of the Cross, and the followers of the Crescent. On the plains of Palestine, Peter of Amiens, Saladin and Walter the Penniless, immortalized their names fighting for—an empty sepulchre.

It is late in the day to attempt to assail the authenticity and veracity of the book which has withstood the assaults of every critic from Porphyry to Paine. The fulfilment of whose prophecies brought Gibbon to his knees; and the majesty of whose truths extorted praise from the unwilling lips of Rosseau.

Mr. Editor, what you and I say will be forgotten. But God's words are *tried*; and now let your readers of every description, put the Carpenters Son in one balance, and the Negro fortune-teller in the other. Which kicks the beam? Perhaps it is well that I have not space, in *this* article, to notice details, as these have been sufficiently noticed by others. But I have noted enough, I think, to warrant me in saying of the victory, *Tuum est, Christe.** *Semper Eadem.*

Lebanon, N. H., Jan. 1876.

* It is thine own, Christ.—Ed.

Is God in a Difficulty?

BY ELD. S. W. BISHOP.

I heard an Adventist preacher, a few Sundays ago, make the following remark, in a Sunday discourse: "I believe that Scripture that declares that God has no pleasure in the death of the sinner; and I believe God will save all he can in harmony with his government." How many God will save, or try to save, the brother did not attempt to tell us; but his statement of what he believed threw me into a train of thought. The question arose in my mind, whether indeed it is true as stated the Sunday before in the same place, by an intimate friend of mine, also an Adventist preacher, that "It is the chief end of God to glorify and bless the creatures he has made." I most sincerely believe that both statements are correct.

That God loves every child of our race,—*the world*,—as none but an infinite God can love, none will question who give credit to the plain declarations of the holy Scriptures. This, almost all professed Christians admit. Now, unless God's government, as some honestly suppose, stands in the way, he will do all that his love dictates for the good of the men and women He has created. But how many has He made? Some tell us that God never made but barely one man and one woman; but the inspired Paul has declared that God made the world, and all things that are therein; and that *He* made of one blood all nations of men. (See Acts xvii. 24, 26; and chap. xiv. 15. Psa. cxlvi. 6.) All these Scriptures declare in the plainest language that God created the heavens, earth, and sea, and all things that exist in them. This settles the question that God is the maker of all flesh; that not one being exists on the earth but by the exercise of His creative power. When God has made man He created Him free as to the exercise of His own will. To assume the opposite of this, is to charge God with infinite folly, and to declare, virtually, the plan of God through Jesus Christ to be a mere farce; and His dealings with the children of men to be characterized by deception, and hypocrisy. If God has created man with no power to control his own will, and has fore-ordained, and predestinated everything, in minute detail, that ever has, or ever will occur in the life, thoughts, feelings, motives and acts of all the people he has created, as some aver; what use is there of a plan of redemption at all? The plan will change nothing; for, from eternity, God decreed unalterably that no man except such

as he had fore-ordained to eternal life could by any means believe in Christ and be saved.

According to this view, the only effective plan is this,—God has, by his creative power made a certain number in just that way, that they cannot possibly be saved, come what will; and he has created and so endowed another portion of mankind that it is utterly impossible for them to be lost, let matters turn as they may. Yea, it does not matter how bad they may act, they cannot be lost: for an advocate of this system wrote me, in a private letter, that the "*sheep* sometimes go as far astray as the goats." But, according to this theory, they are just as much sheep while they are doing the works of the devil as if they were working the works of God.

Another, and now the principle advocate of this system, once said: "Some of the elect may now, perhaps, be drunk and in the ditch." They are, of course, just as much "the elect" when drunk as they are when sober; yea, more. God "fore-ordained" that they should get drunk, and how are they to be blamed? I ask again, with this view, what need is there of a Christ, or a plan of salvation through Christ? It changes nothing whatever; everything was unalterably fixed before creation began, and therefore this blasphemous notion virtually charges God with making a great ado about nothing.

I have said, it virtually charges God with practicing deception, and hypocrisy. Let me prove it. Take the case of Cain. In the result of Cain's offering not being accepted, we read that "Cain was very wroth, and his countenance fell." "And the Lord said unto Cain, Why art thou wroth?" What sort of a question is this? If I had been in Cain's place, and the doctrine of fore-ordination, as some now hold it, is true, and the Lord had asked me why I got mad, I should have answered him, Lord it is because you fore-ordained that I should get angry. If *I* had been placed under *these* circumstances, I should have been ashamed of my question.

But this is not all. *No*, no; there is more and worse still to come. The Lord said to Cain, "If thou doest well, shalt thou not be accepted? and unto thee shalt be his desire, and thou shalt rule over him." If Cain was predestinated before he was born, not only to do evil and that not for himself only, but was fore-ordained to be the progenitor, and head of an accursed seed, it is not only folly but hypocrisy for Him who predestinated him for the work, to hold out promises of good to him *if* he would do well. If this monstrous theory be true, God knew he could not do well; and it was mockery for Him to suggest any such thing to him; for he had decreed from eternity that he, and his seed should do evil all the time. And why does God charge him with sin for doing what He had pre-determined he should do? If God decreed that Cain or any one else *shall*, irrespective of any choice or will of their own, commit certain acts, by so doing they do the *will* of God just as much, and just as certainly as those who by God's decree are compelled to pursue the opposite course. How then can the doing of those acts be *sin?* Is it sin to do what God compels us to do? to do God's decreed will? In such case, God alone is responsible; and it is bare-faced injustice to punish any being for doing what God himself has appointed him to do by His unalterable decree.

The case is like this: Suppose I should profess unfathomable love for my child, and then should tell him if he put his haud in a certain drawer that contained treasure I will whip him till he dies. The child has no will of his own to transgress this command, but I take hold of his young and feeble arm, and by my superior strength I force his trembling hand into the drawer, and then charge him with the act of transgression, and whip him till he expires under my lash! what would all the world say of me? What would be the out-gushing feelings of the hearts of even my predestination friends? I should be branded as a consummate hypocrite; a black-hearted villian; a fiend in human form.

Predestinationists, of to-day, charge God with dealing not only with Cain, but with the entire antedeluvian world, the inhabitants of the cities of the plains, the Amorites, the Amalakites, the Egyptians, the Babylonites, the Israelites; yea, *all* unbelievers, on precisely this principle. It is charging God with greater injustice, hypocrisy, deception, and cruelty, than we would tolerate one hour in one of our fellow men. Endless torture with an opportunity, unimproved, to escape it, is sufficiently horrible: but there is not a thousandth part of the detestable horror connected with the presentation of that doctrine, as there is in the blasphemous notion that "God has fore-ordained, [or, "Predestinated,"] whatsoever comes to pass."

Does God love the *world?* So He declares over and over again. Did He devise a plan sufficiently broad to save all the race? Certainly. Has He invited all to come and be saved? YES. Read Isa. xlv. 22, 23. Psa. xxii. 27. John iii. 14–17. Rom. v. 12–19. 1 John ii. 2. chap. iv. 14. 2 Pet. iii. 9. Heb. ii. 9. 1 Tim. ii. 1–6. These and many other Scriptures that might be quoted, declare plainly that, (1.) God's love extends to all the race: (2.) His plan through Jesus Christ

is made for the race; and (3.) That plan will eventually be presented to all the race for their acceptance or rejection. Why not? There is surely nothing in God's government to prevent. We have seen that no government founded on unconditional decrees stands in the way; and if "God has no pleasure in the death of the wicked;" if it is "the chief end of God to glorify and bless the creatures He has made," and there is nothing in His government to prevent the course of His infinite love, He will give that race, that came into being by the special act of his creative power, an opportunity to hear, and believe the gospel, and be saved in an endless life.

Let us remember that God's government over the race, is simply His devised plan to save the race. If, therefore, infinite love dictated the plan through Christ, the government of God is of necessity the fruit of that same infinite love. To suppose that infinite love in dictating the plan, shall make an arrangement that will thwart infinite love, and defeat infinite justice in the carrying out of that plan, is to charge God foolishly, and to suppose Him to be altogether such an one as ourselves. He is more generous than wise. If God's love for the race impelled him to arrange a plan adapted to the wants of, and sufficiently broad to save the race, as the Bible plainly declares, that plan being the form of government He has instituted for the race, we are driven to the conclusion that nothing short of a full presentation of that plan, with its conditions, to every member of the race can justify the wisdom, power, and benevolence of the great undertaking. The wisdom, love, and power of God, will be justified in the eyes of every member of our race in God's due time; so that if any of the race are lost in eternal death at least it will be, not for the lack of an opportunity to believe the Gospel and be saved; but, because of their own choice—the free exercise of their own will: they refuse to believe and obey the Gospel. This plan addresses itself to our reason; is in harmony with the plain teachings of the word of God; and I love to believe it.

May God enable us all to believe and *obey* the Gospel of Christ; lead holy and consecrated lives, and in a little while we will lay off the pilgrim garb, and put on the wedding robe; lay aside the crown of thorns, and receive the diadems of kingly authority, and sit and rule on David's throne with David's royal Son; be "kings and priests unto God and Christ," to work in immortal joyfulness in bearing the knowledge of the glory of God to them that have not known his glory, on, and on, into the "endless succession of ages." Amen, and amen.

West Meriden, Conn., Feb., 1876.

The Blessing: What is it?

"In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." —(Gen. xx. 18.)

The above promise contains and reveals God's purpose to bless the world; and that too, because Abraham obeyed His voice. This is the ultimate, and central promise, which runs through the whole Bible. The blessing will finally become complete. It will eventually take the place of every annoyance.

In place of having wicked rulers over the nations, God will put in such as will be just; ruling in equity. In place of bad governments over the nations, there will be *one* universal good government over all nations. In place of the nations being at war with each other, they will learn war no more. In place of fear and danger, there will be none to molest, or make them afraid. In place of oppression and injustice, love and righteousness will prevail: for a king will reign and prosper, and execute judgement and justice in the earth, before all the families of the earth can be fully blessed. In place of barrenness and unfruitfulness of the soil, the earth will yield her increase. In place of ignorance, bigotry and superstition, the knowledge of the Lord will cover the earth, as the waters cover the sea. In place of the great mass of the race having no fear of God before their eyes, all the ends of the earth will remember and turn unto the Lord. In place of a scattered few worshipping the Lord,—all nations whom God has made will come and worship before Him, and glorify His name.

In place of one denomination worshiping God in one way, and another in another way, they will all worship, *believing* the same things; for their watchmen will see eye to eye, *speaking* the same things. In place of sorrow and sighing, sorrow and sighing will flee away. In place of the blind feeling their way in the dark on the earth, the eyes of the blind will be opened and the ears of the deaf will be unstopped, the lame shall leap as a hart, and the tongue of the dumb sing: for, in the wilderness shall waters break out, and streams in the desert. In place of sickness among the inhabitants of the earth, the inhabitants shall not say, I am sick. In place of tears, all tears will be wiped from off all faces. In place of pain, there will be no more pain. In place of death, there will be no more death. In place of the curse of being on all the earth, there will be no more curse; but the Throne of God

and of the Lamb shall be in the Holy City, New Jerusalem; and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither the light of the Sun; for the Lord God giveth them light; and they will reign for the ages of the ages.

These sayings are faithful and true, and the Lord God of the Holy prophets sent His angel to show unto His servants the things which must shortly be done. And they sing the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art Holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

The more we search, and research the divine promises of God, the more we will feel like exclaiming with Paul; "O the depth of the riches and wisdom and knowledge of God! How unsearchable his judgments, and untraceable his ways! For, who knew the mind of the Lord! or, who was His Counsellor? or, who first gave to him, and it shall be given to Him again? Because out of Him and through Him, and for Him are ALL things. To Him be the GLORY for the ages. Amen. W. H. WHITMAN.

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A BIRTHRIGHT CLAIM TO A TRIAL.

PROF. JAMES G. CLARK, the widely known poet and singer of western New York, thus wrote in an Albany letter to the Rochester (N. Y.) "Daily Union and Advertiser."

"I may be wrong, but I am firmly of the opinion that bad children, and bad men and women, will not be quietly locked up in the lower story of the Here-after, and that all the so-called 'good people,' are going into the upper story to sing psalms and enjoy themselves generally, out of sight and hearing of the scenes and sounds underneath. In other words, I believe that our responsibility extends into the other life, and those rich and dainty 'saints' who have wilfully or ignorantly neglected 'the least of these little ones' in this world, will be compelled to do 'home missionary work' in the world to come, or be eternally *shocked* by the conduct of 'bad children,' who have a *birthright claim to reformation* somewhere in the economy of existence. Why not?"

The above sentiments from a highly cultivated mind are significant as showing how thinking people are breaking away from the old theological notion, purely of human origin, that only a precious *few* "good people" called the "elect," are to partake of the "blessings" dispensed in the "hereafter" out of sight and hearing of the unfortunate masses who never had a chance of elevation to the "upper story," where God's love and blessings are supposed to be confined.

I have been led to reflect, How many poor, *selfish* Christians there are in the world! To them the idea is almost unbearable that God's love should embrace more than a *few*, upon whom He should lavish all His blessings; and they tremble at the bare mention that God's love, in its great breadth and depth, embraces the ignorant masses. Possibly they fear that the extension of grace so as to bring the masses of Adam's children to "the *knowledge* of the truth," may eventually so increase the number of the saved that they may be crowded into a "back seat," and be eternally tormented by seeing God's blessings lavished upon the multitudes on whom they had looked down in this life as "natural brute beasts made to be taken and destroyed." They forget that God "made of *one blood* all nations of men," and, hence, the masses who have died in ignorance of the glad tidings, have at least as good a "birthright claim" to an opportunity of securing some of the good in the "hereafter" as the more favored few. When we find men thrown into a paroxysm of agitation at the mere mention of there being hope for Judas, we may be sure that they lack much of that love and compassion for perishing humanity which caused the Eternal One to give his only begotten Son to seek and *save* the lost, even the lost sheep of the house of Israel.

I rejoice to see light breaking upon our world that completely vindicates the character and government of God from the dishonoring claims of man-made theology. Let the good work go on. Let men be convinced that death does not terminate their responsibility, that in "the ages to come" God "will have all men" "come to the knowledge of the truth."

WM. H. SPENCER.

Rochester, N. Y.

A PROPHECY ILLUSTRATED.

BY ELD. N. H. PALMER.

"Drop down, ye heavens, from above,
And let the skies pour down righteousness:
And let righteousness spring up together;
I, the Lord have created it." Isa. 45: 8.

This sublime poetic imagery is naturally illustrated in the Scriptures thus:

"God covereth the heavens with clouds;
He prepareth rain for the earth;
He maketh the grass to grow upon the mountains." Psa. 147: 8.
"He watereth the hills from His chambers,
He causeth the grass to grow for the cattle,
And herb for the service of man;
That he may bring forth food out of the earth;
And wine,... and oil, ...and bread." Psa. 104: 13, 15.

It has also a spiritual significance which may be expressed or illustrated thus:

1. "Drop down, ye heavens from above:" "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

2. "And let the skies pour down righteousness:" "Behold the Lord cometh with ten thousand of His saints." Jude, 14. "He cometh in the glory of His Father, with the holy angels." Mark 8: 38. "The Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thess. 1: 7.

3. "Let the earth open, and let them bring forth salvation:" "Them which sleep in Jesus will God bring with Him." 1. Thess. 4: 14. "The dead in Christ shall rise first." 1. Thess. 4: 17.

4. "And let righteousness spring up together:" "We shall not all sleep, but we shall all be changed." 1. Cor. 15: 51. "The Lord shall descend from heaven with a shout, and the dead in Christ shall rise first: then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we be ever with the Lord." 1. Thess. 4: 16, 17.

5. "I the Lord, have created it:" "This is the Lord's doing: It is marvelous in our eyes: This is the day which the Lord hath made; we will rejoice and be glad in it." Psa. 118: 23, 24.

Dalton, Ga., Jan. 1876.

All Things for Good.

"*We know that all things work together for good to those who love God.*"—Rom. viii. 28.

God hath said all things, every joy and sorrow,
Bright hopes fulfilled, and aspirations crush'd;
The opened grave, the sweet and soothing music
Of tender loving voices early hush'd.

The buoyant step, the wasted form and feature,
The bounding pulse, the feeble languid flow,
The sunny hour, the dark and low'ring tempest,
Bursts of glad song, and wailing notes of woe.

Poor finite sense will sometimes doubt the promise,
Fail to discern how all for good can be;
The tear-dimmed eye in each dark dispensation
Scarce a faint shadow of His love can see.

Yet he saith "all things:" hush'd be each misgiving.
Though now infinite wisdom hath conceal'd
The gracious purpose, the intended blessing;
In the hereafter all shall be revealed.

Oh, for implicit trust, for faith unbounded,
'Mid floods and tempests to be still and know---
Thus far may swelling surges reach, no farther:
He will not suffer them to overflow.

A few more storms, ah! then the restful haven,
Soon shall we see the bright, the eternal shore,
Behold the Saviour in His advent glory,
And live and reign with Him for evermore.

Sweet precious hope, beyond expression soothing,
Who knows how near our blessed Lord may come:
Each morn we near the joyful consummation,
Each sunset sees us nearer rest and home.

Helen Winter.

—*Selected.*

The Brooding of the Spirit.

Every genuine teacher acknowledges the use of analogy in conveying instruction. By itself, analogy may perhaps be said to prove nothing. Be that as it may, we are disposed to think, in our studies of divine revelation, we shall act prudently if we confine our employment of the analogical argument to the three offices following; namely, (1) to set us on the right path for finding truth; (2) to help us to communicate truth when we have found it; (3) to conform arguments which afford more or less of probability without being altogether conclusive. To these uses of analogy we shall endeavor to confine ourselves in the two articles on Creation and Redemption, of which this is the first and mere introductory.

Our leading assumption will be, that between the Divine Work of Creation and the no less Divine Work of Creating Anew, there will certainly be found a number of beautiful and helpful resemblances which it is our privilege to observe and ponder. That we begin with an assumption is no reason why we should end there. If verisimilitude do but conduct us to verity, for both we can afford to be thankful. For the present we content ourselves by observing that,

—Only Life can produce Life. The creation of the heavens and the earth is attributed to God (Gen. i. 1). But God is the fountain of life, He is the living God. All forms of life, there-

fore, are to be referred to Him as their ultimate and all-adequate source. Next to this broadest generalization of faith comes (in verse 2) the first assertion of a life-giving *Agency* that our Bibles contain. The *earth*, by some means, has become, —whether by the initial act of creation, or by subsequent catastrophe, matters nothing just now,—a "*tohu* and *bohu*," a waste and a void, a devastation and a desolation. Darkness, moreover, is on the face of the roaring deep,—is on it abidingly; for the proposition is "a descriptive proposition:" we do not see the darkness come, but we find it there. Dismal indeed sounds the hollow mocking of that "*tohu* and *bohu*,"—whose dull, inarticulate moaning, ever repeating itself, coming in with a groan, going out with a sigh, seems the very climax of audible despair. But this picture of hopelessness is made the more appalling by the existence of the enshrouding, restraining darkness; whose presence tells the treble tale of nothing to see with—nothing to see—nothing to be seen.

Nothing? We must recall the word. At no moment are we allowed to find creation so utterly left. The desolation cannot be denied, nor can the darkness; "*but*"—blessed monosylable of hope!—"but *the spirit*" . . . ! With the word *spirit*, hope begins to be intoned; for is not *spirit* symbolized by every *breath* of life, by every *breeze* of health, by every *blast* of power? "The Spirit of God"—of "Elohim"—"the putter forth of manifold powers":—and why not then of the power to dispel this gloom, and to hush this dismal wail? But wait: let us spell out a little more. "The Spirit of God is"—more than merely "moving," is—"brooding on the face of the waters." This revelation at once suggests to our minds a number of welcome thoughts.

The image of "brooding" conveys the following three ideas: (1) *life;* for that which broods lives: (2) *love;* for that which broods loves: (3) *production of life;* for that which broods does, in this very way, seek to reproduce itself and to find objects on which to rest and delight.

How feeble from this point of view appears the verbal criticism which would here fain content us with "a wind of God!" Indeed we are not content; we should deserve to be cheated if we were. Finding ourselves in a region of highest creating life—life on which is shed the fragrance of the most tender, patient, out-going, self-imparting love—we unhesitatingly prefer "*spirit*," as alone adequate to render the *ruach* of the Hebrew, and translate the clause "but *the Spirit of God* (is) brooding on the face of the waters."

But now comes the question: Is it for nothing that the Spirit of God thus broods? Does no life spring from the brooding of the living Spirit of God? We know, indeed, that it has been customary in modern times to overlook this preliminary brooding, and pass on at once to the spoken word: "He spake and it was done," &c. And so we seem to be threatened even here with the old controversy as between the conflicting theories of Spirit alone and Word alone: the which controversy, however, be it known, cannot be permitted to impede our course. Perhaps if the *contents* of the Word were only measured with due care, the place and promise of the Spirit would be found clearly enough revealed therein. Here, at least, it were quite inexcusable to let go the revelation of primary, preparatory, productive and abiding work done by the Spirit of God; and that for two or three reasons. (*a*) The First Day does not begin with light but with darkness. "And the morning and the evening were the first day" would be a very modern rendering. Better far the well-known "authorized" version. Better still the original words, which for our purpose may perhaps be thus represented "*so it becomes* evening, *so it becomes* morning,—one day."

Now since, plainly, the shining of light cannot make evening, are we not forcibly thrown back on the antecedent darkness wherein the Spirit of God has been brooding? We see not how this can be denied; and hence do assuredly conclude that the first of the six creative days starts with the life-giving action of the loving Spirit of God, and that the whole series of those days is fundamentally grounded therein. (*b*) Accordingly, the sequel indicates that the *Word* of God calls forth into form, activity, order and beauty, germs of life which the Spirit of God has already deposited: "Let the earth bring forth,"—"Let the waters bring forth" (comp. verses 11, 13, 20, 21, 23). These statements implement that of the "brooding" in verse 2. (*c*) Striking to say, although the generative action of the Spirit is not *here* formally associated with the first forth-shining of light; yet such a connection is implied by the remarkable words of the Apostle Paul (2 Cor. iv. 6), "The God that said: Out of darkness light shall shine!" (so the true text). How wonderful: Not into *darkness*, light shall shine; but "*out of* darkness."

And how strange,—if we overlook the Spirit's brooding. For if "out of nothing, nothing comes," certainly out of mere, dead darkness, LIGHT could never come. But, in truth, this darkness is not dead: it is impregnated darkness, for the Spirit of God is brooding within it. It contains latent light. At the morning call of the Creator, the latent becomes luminous—the hidden is revealed. The prolific evening prepares for the vocal morning. The silent and veiled work of the night is revealed by the dawn of day.

In creation, life antedates light. Life is the parent of light in all its various forms. This is one of the first great lessons conveyed to us by the story of Creation.

How far, and in what way, this lesson is repeated in the story of Redemption, may not be so very easy to determine. That it is therein reconveyed, there can be no reasonable doubt.

Whether there be,—in the midst of the chaos of human rebellion, where Christ has never been seen and God is unknown,—a corresponding work of brooding carried forward by the Divine Spirit, and graciously intended as preliminary to the light-revealing word of the Gospel, is assuredly a very interesting question. In this form, however, it scarcely comes within the scope of the present inquiry.

Moreover, if we could venture upon it, we should perhaps find it necessary in pursuing it, to ask whether the direct teaching of Scripture thereupon did not require us to make a distinction between (I.) The immediate, and (II.) The mediate action of the Spirit of God on the waste and void world of dark human nature. By the "immediate" we mean—apart from the agency of man on man, the saint on the sinner; while by the "mediate" we intend—the action of the Spirit of God in and through those reclaimed ones in whom as the Divine Paraclete, He graciously dwells. Personally, we are disposed to think than the direct biblical evidence ranges itself with more force under the head of "mediate" than under that of "immediate;" bearing in mind, as we do, our Lord's great word on the subject (John xiv.): "whom the world cannot receive." And here, in an especial manner, we must forbear to press the analogical argument. Let us assume that it is in direct evidence, that, as the Spirit brooded in the pre-existent darkness of matter, so does He brood in the pre-existent darkness of mind. Granting that: it may still very well be that the manner of the brooding in the one sphere shall be found to differ exceedingly from its manner in the other.

There is this to be said in the most unreserved terms: It is utterly alien to the reverent mind to feel the smallest desire to fence in and straitly circumscribe the ways of God. For his own part, the writer is free to say that he would feel immensely indebted to any man who should treat with freshness and with biblical power the portion of this subject which has been indicated above. He feels disposed, if he might dare to say so, to help any man to get well started on that track. Perhaps a plain question or two will not be deemed offensive. (1.) Do you believe that there is an "immediate" action put forth by the Spirit of God on the minds of unregenerate men, altogether prior to any knowledge of the word of truth, though intended to prepare the way for that word? (2.) If you do, will you kindly direct us to the evidence that it is so? Not presuming to say that such a discussion would be suitable for the pages of this Magazine, all that the present writer will add is this: he craves to see a discussion of this theme, adapted to the present day. If anything extant is at all commensurate with the subject, he is in ignorance of its existence. At least, every age brings new demands; and this seems to be one in ours.

Putting off this querulous mood, we come back to speak out what we do believe. We believe that only life can produce life. We believe that the Spirit of God is the author of life—in Redemption as truly as in Creation. We believe that all Christian men are called into direct fellowship with the Spirit of God in respect of the emptiness and desolation and darkness caused by sin. And we believe with full assurance of understanding and heart, that the brooding lying at the base of the old creation finely adumbrates a brooding equally fundamental in the new. We have done with exegesis, for the moment, having set foot on ground where unity of heart brings all voices into accord.

Undeniably so it is,—that nothing can better symbolize the outgoing of the Spirit-moved Christian heart towards the outlying world than the fluttering, hovering, clinging, yearning, patient, warming activity of the Spirit of God at the commencement of the Six Days' work. We have no vocabulary so choice, as that which is thus provided, to express the finest sympathies; for example, of the Christian mother, yearning with unutterable love over her children; the teacher in the Sunday-school, looking with pity on the neglected ones around him; the genuine evangelist, spending and being spent for those he hopes to win; the Christian neighbor, hoping

by many a winsome deed to gain a foothold for the Lord. It is brooding: nothing so much as that. It is life throbbing with the mighty impulses of blessed love to bring others to life and light and joy.

Nor can it well be doubted that, as a rule, love must be felt ere light will be seen. The preliminary brooding is required in order that the light-evoking word may take effect. When men have come to feel the sympathy of Christians whom they have seen, have they not within them a foundation for believing in the sympathy of the Christ whom they have not seen? Jesus Himself when on earth, first did good, and then asked for faith. Would He not adopt the same plan through His members now? Suppose that method in process of being pursued in a given instance; and a human heart gradually opening itself to receive the message of which nevertheless it has as yet no true and certain knowledge. Is not such a receptive state very much akin to latent light? We think it is, and so the evening takes the lead: the morning follows; and the first day plants germs for other days to unfold. JOSEPH B. ROTHERHAM.

—*Our Hope.*

LETTERS AND EXTRACTS.

FROM REV. JONAS OLSON.

BRO. STORRS: I have been a reader of the BIBLE EXAMINER for years past; and rejoice greatly in the glorious truths its pages contain. I have felt sorry that circumstances have hindered me from writing to you before, and let you know the gratitude of my heart to you for faithful labor in the Lord in your old age; and my prayer is to God that he would spare your life, further, that you may still continue in spreading the glorious Bible truth, and in expounding the mysteries it contains, which, as Paul says, "hath been hid from ages and from generations, but now is made manifest to His saints."

I have been glad when I have read the cheering letters in the EXAMINER, which encourage you to go on, and thus help you to carry your heavy burden.

I will now tell you what has hindered me from writing to you, although I have loved your views with all my heart.

I came from Sweden, A. D. 1849, at the age of 44 years. I was a pretty good writer in the Swedish language, but since I came to America, time has never allowed me one day's school in the English language. That is the reason; even now it hinders me from communicating to you as I would like to do.

I have been a Bible reader from my youth; and I have read many Swedish Commentaries on the Bible, but not to any satisfaction, for this reason; I had to turn to the English reading. This, however, was very difficult as I never had any instruction. But by the grace of God, earnest and unwearied labor, and the help of a dictionary, I can now read and understand your language pretty well.

The first that came within my reach and gave me some light on the prophecies, which seemed to be obscure, was the "*Rainbow*," from Wm. Leask; and now for some years, I have read the EXAMINER, your Vindication; and Hope for our Race, by Jacob Blain.

The reason why we left our native land, was on account of persecution for religion. We were not permitted to read the Bible with any other view than the Lutheran Church had adopted. But when we, for conscience sake, could not endorse their creeds and false interpretation, which we saw was Roman Catholic in its origin, then we began to read the Bible in our own houses, together with some friends; for this reason the Priests and Bishops used their prosecuting power, and imprisoned some of us. Then you can imagine what made us leave our beloved home, and face the great ocean with charge to bring one thousand one hundred persons over, and most of them very poor. Now, the only thing we could do you will find recorded in Acts iv. 32, 34. Thus we had all things common till the year 1860, when the colony broke up and was divided.

O, Brother, I have many things to tell you right here; but I must leave it at present, and only say that my experience, the last thirty years, has been much like Israel in the wilderness; and in conclusion I refer to your own article in the EXAMINER for January. Many and various have been the trials of the days of the years of my life; but my pilgrimage is almost ended, and I praise the Lord for the way in which He has led me, and for that abounding grace which has borne with my errors, follies, and sins; and, as I trust, has blotted out my transgressions for His Name's sake, and has led me to see in my old age, the glories of His character and government in "the ages to come."

I have been very brief in my letter, because my desire is to see you next summer, if the Lord spares our lives.

May the Lord grant us an abundant entrance into His everlasting kingdom, is the prayer of your humble brother.

Bishop Hill, Ill., Feb., 1876.

FROM WM. H. SPENCER.

DEAR BRO. STORRS: As my friends are expecting a further report through the EXAMINER regarding my health, and of the encouragement I have received towards the publication of my proposed pamphlet, I desire again the use of a little of your valuable space.

When I last made mention of the condition of my health, in the December EXAMINER, I was improving, and hoped, and believed, my improvement would continue. In this, however, I was disappointed. With the great change in the weather Christmas week, I had one of my severest relapses, leaving me even lower than I had previously been. Yielding to the urgent request of friends and acquaintances, I placed myself under the care of D. J. Chaffee, M. D., of this city, a Magnetic and Homeopathic physician, one of the most skillful and successful practitioners of that school. This act has proved to be very providential. At the time, my vitality was very low; and for weeks he would not allow me to even read my correspondence; but under his skillful treatment I have steadily gained in vitality, so that I now feel more like my former self, both mentally and physically, than I have in the past four years. Although I am yet allowed but little mental labor, and am capable of but little physical exertion, yet I am daily growing in strength. I have got above the sinking spells to which I have so long been subject, and my physician assures me, (and I feel assured by his success in treating me,) that my restoration to health, better even than I have had, is but a matter of time, care and patience, in the providence of God.

Regarding my proposed pamphlet, "JERUSALEM IN GLOOM AND GLORY," I am pleased to say, that the interest manifested in it has surpassed my expectations. About one hundred and fifty copies have been ordered, (half the number desired,) but this has determined me to publish it just as soon as my physician will allow me to complete its revision and expansion of certain parts. Brethren may now order the work with the assurance of its publication, though possibly not till April. Price, single copies 15 cts. Two copies, 25 cts., post paid.

FROM ELD. H. ROCKWELL.

BRO. STORRS: If Jesus delays his coming, you and I must die. If I die, I must die unmourned and soon forgotten. But what of earth's joys or sorrows? they soon pass away: so we can truly say, "Man that is born of woman, is of few days and full of trouble." But man is the author of much of his trouble. Although we die, if the Spirit that raised up Christ from the dead dwell in us, while here in this mortal state, it shall quicken our mortal bodies. My position is expressed in the following lines:

On the shore of time I linger,
Looking out upon a sea
Where the ships are sailing outward
From this nether land and me.

These mysterious ships are bearing
Treasures out upon the main,
That the heart has loved and cherished,
And they come not back again.

Faith and hope speak words of comfort,
As the ships sail out at sea---
Were it not for these good angels,
That are cheering you and me,

Life would be a heavy burden,
And the shadows on the shore,
Would forever keep the sun light
From the soul's half open door.

I will wait with resignation---
My ship is coming by and by---
Through the darkness, outward sailing
Underneath a heavenly sky.

I shall find within the harbor,
Where the ships at anchor lay,
All my treasures that were tak n
From this night-world into day.

Again, farewell, dear Editor and readers of our precious EXAMINER. I think that any one with the BIBLE and the EXAMINER in their hand need not be lost. But we submit the saving to Him who only can save. Remember me to all lovers of truth.

NOTE BY THE EDITOR.—I hope the friends will not suffer our dear aged Bro. Rockwell to suffer this winter. He is, I believe, about 84 years old, and without any permanent home, or relatives to help him; and had his pocket picked of all the money he had (some $18) while getting off the cars at Hartford, Conn., and is quite destitute of funds. His post office address is New Brittain, Conn. He has not asked me to notice his circumstances, but I feel it a duty imposed upon me to HIM "who was rich, but for our sakes became poor."

FROM H. HEYES.

BRO. STORRS: Error unconfessed, unrenounced, and persisted in, leads into deeper error, resulting in loss and ruin. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." To bolster up notions, Adventists have made sad work. They have stuck to some views, let go others, and adopted new ones, palpably absurd.

I remember conversing with an elderly Advent preacher, of Scottish birth, at a private house in this city. He said that at Christ's first advent, (Dan. 7: 13, 14), "dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him," etc., were given Him, "But they did not serve Him," said he. What shall we say to this talk? If he was right, our Lord is mastered by men! For the sake of misled creatures, some errors should be loudly exposed.

According to some "teachers," the predicted rule of the Fourth Beast, "dreadful and terrible," fills the time when the Son of Man rules the nations! What glaring absurdity and folly! "Preachers" with such *beams* in their eyes, cannot but darken and mislead.

In this city there are two bodies of Adventists. One party likes preaching, but of a kind lacking in Bible instruction. The other are known as "Timists." These have boasted of being the *wise* who "understood:" the "little flock;" and "wise virgins;" and by their own former assertion they are proved lacking in understanding, indeed. They have called themselves "prophetic people;" and have been and still are afraid of prophecy! They talk about loving the Word, but they cannot bear the Word! They affirm that there is no future reign or throne for Christ; all His reign is before He comes! The separation of Matt. xxv. 32, they say, is going on now. I told one man, privately, that at the rate they were going, the personal Advent would be denied altogether; for they declared the whole book of Revelation was to be fulfilled in the present state of things!

One evening, a preacher invited all to testify who had testimony. I gave mine, quoting what Gabriel, "Sent from God" (Luke i. 26), told Mary, (v. 32, 33). I also cited Peter's words, (Acts ii. 30), and a promise to the overcomer, (Rev. iii. 21), and that the separation of Matt. xxv. 32, etc., was not before the Lord's coming again. I gave the plain words to prove. This testimony was too much for them: and during the week, I was notified that my presence was not desired!

Hartford, Conn.

P. S. A woman, who is the chief one of this meeting, told me that she had lately heard one preacher, at their meeting, declare that they "were now sitting with Abraham, Isaac, and Jacob, in the kingdom!" What next?

H. H.

NOTE BY THE EDITOR.—Leave them with the Lord. Such wild and fanciful notions cannot be cured by man; they will run their course. "Let them alone;" the Lord only can restore a diseased mind.

FROM J. A. SALIN.

[Our friend SALIN is one of a Swedish settlement, several of whom have taken the EXAMINER ever since its revival, four years ago, and now sends seven new subscribers.—ED.]

BRO. STORRS: I also want to write a little, and let you know how we are getting along here, in our religious matters. As I wrote you sometime ago, we are a little congregation here that do not belong to any other community or sect—are independent in our views, and like to investigate when something is set forth from the Bible. It was a good thing for us when we got hold of the BIBLE EXAMINER. It was most like our views to investigate the Bible, what it teaches, the glorious future, when all the families of the earth will be blessed, when the King will come and restore all things; which is spoken by the mouth of the holy prophets, from the beginning of the world.

I have been thinking, as I often do, how the glorious truth has been hidden form the world, and many thousands and millions go to the dust and never hear of the loving Christ and Redeemer of this world; and many who are living could hear of His love if they would give their attention and look for themselves.

But I thank God we are in a free country, to think and study our Bibles as we please. But it was different in Sweden. When we lived there, no one could sit down in their own home and read their own Bible among his friends and speak of his views to them, before he had the sheriff on him, and was hand-cuffed and taken away for trial, and fined a heavy sum for reading the Bible and giving his views on some points to his fellow men.

One of your subscribers, Jonas Olson, when he was in Sweden, was taken many a time, and tried before the civil courts and heavily fined, for just reading the Bible in his own house before some friends; and no glass was left in the windows, when the uprising crowd, with their minister leading them, went to persecute those who sat peacefully reading in their own homes. They could not be let alone, and had many times to go and see the king, of his majesty to have peace, but could not get other than to leave the kingdom, and seek for a better, and free country.

I was only a little boy when I was in Sweden, but often heard my father say, when he lived, it was terrible, sometimes, to see how they treated

people, those who did not want to belong to the State Church. Even my father, when he should leave Sweden, had to get papers of the minister, to show that he had settled all things in Sweden, so he had not left any thing unsettled; and as soon as he got to the minister's residence to get his papers, the minister commenced to give blows to my father, so that he was going to fall backwards, if the minister's wife had not got between them, and stopped the minister's madness and cooled him down; and father did not get his papers, and was delayed four years longer.

Although there is much more freedom there now, it would not do to go and proclaim the truth as we now see it. It would be the same way as it was when we were there, as long as the State Church has got the control. It is a sure thing that they would be persecuted. Only three years ago, a Methodist minister was taken before the civil courts, and tried for preaching Methodism. He was suffered to live on bread and water fourteen days; only one little loaf of bread, large as one's hand, each day. This punishment is death for some persons that must suffer, for it is impossible for all to live through this penalty. There are many things to relate, but they are too many to relate in writing.

I am still glad to see that many do take an interest in the EXAMINER. May it go forward, and I hope you will go forward, with God's blessing resting upon you.

Yours in the promise and oath to Abraham.

Bishop Hill, Nov., 1875.

FROM MRS. J. E. PECK.

BRO. STORRS: I do not feel willing to give up the EXAMINER as yet, and do not believe I shall as long as you have health and strength to continue it. It has already helped me much in the study and understanding of God's word. I have often felt moved to write you a line, within the last few months, but circumstances have prevented till now; and even now, I must write in haste. I feel as though I would like to spend nearly all my time in the study of Bible truth, and helping others, if it were only a little to a proper understanding of it.

If we could only have *correct* translation, it seems to me that very much that is now obscure and hard to be understood, might be made as clear as the bright noon-day. I would instance some verses in Isa. ix. In the EXAMINER for Nov., Elder Chapman asks for your exposition of the 5th verse of that chapter, and also of Heb. xii. 29; and you say in reply, that you would be pleased to hear *his*, etc. Well, I am patiently waiting to hear both; at the same time I think that Bishop Lowth's rendering of this verse is the correct one. At least, it is very satisfactory to my mind. It is said, "The word rendered *battle* occurs only in this place, and is of very doubtful meaning." Bishop Lowth renders it "greaves," (i. e., leg-armor), and reads the verse thus: "For the greaves of the armed warrior in the conflict, and the garment rolled in much blood shall be for a burning, even *fuel for the fire*." This learned critic mentions that, "a medal struck by Vespasian, on finishing his wars, represents the goddess Peace, holding an olive-branch in one hand, and with a lighted torch in the other, setting fire to a heap of armour." See Ezk. xxxix. 8–10.

In the 3d. verse of this chapter we read, "Thou hast multiplied the nations, and *not* increased the joy." Now there must be some mistake here, for the next sentence reads, "They joy before thee" etc. Lowth remarks, that instead of *la*, *not* eleven MSS. (two of which are ancient) read *lo*, "*to him*." He, therefore, reads in the affirmative, "Thou hast increased *their* joy." I am fully persuaded that this is the correct reading, as it harmonizes perfectly with other Scriptures on this subject.

But I want to refer again to verse 5, to say, that although Bishop Lowth explains *this* to my satisfaction, I have had no clear light on Heb. xii. 29, and many other texts where fire is spoken of. Do you think that the bride of the Lamb, or, rather I should say, any of that class which will be known as the bride, will yet have to pass through "the *fiery* trial" spoken of by Peter? It seems to me that those who are kept *from* the hour of temptation or trial, and have an *abundant* entrance into the everlasting kingdom, will compose a company altogether distinct from the "righteous," Peter speaks of, who are *scarcely* saved; or, as Paul expresses it, 1 Cor. iii. 15, "saved, yet so as by fire."

Appleton, Wis., January, 1876.

FROM DR. A. G. CASE.

BRO. STORRS: With great pleasure I now renew my acquaintance with my old friend, the EXAMINER; to which I was a regular subscriber from January 1843 to December 1860. I also took the Herald of Life a short time; but believing the resurrection doctrine, as taught therein, was unscriptural, and tending to mar the beauty and divine harmony of the great and glorious system of redemption, as set forth in the Holy Scriptures, I discontinued the paper. Since that time I have known but little of you, even whether you still lived, till a few days ago I received a copy of the BIBLE EXAMINER for January, 1876,

with a few tracts issued by you; and was happy to learn you have freed yourself from that—to me—defective view of human redemption.

Your views concerning "the ages to come," are not entirely new to me, as my mind has been in a similar channel for years; and on this account I think I shall prize the EXAMINER more highly than ever, because in it I anticipate material aid in my researches and efforts to bring into the light this sublime and glorious display of the infinite love of God our Father, and His Son Jesus, the Christ and Saviour of the world.

Yours, in hope of endless life.

Nebraska, Ind., Jan., 1876.

WM. JOHNSON, Dedham, Me., writes: I have recently scattered the numbers of BIBLE EXAMINERS, volumes 18 and 19, in this community to see what effect they would have. Some wonder that such "erroneous ideas are allowed to pass in this gospel land:" others take no interest in them. But I have found one where the seed has taken deep root. This man has been almost lost in infidelity. He had been greatly perplexed and incensed against the Bible by what he had been instructed that the Book taught, concerning the character and government of God. He now rejoices in the light he has gained by reading the EXAMINER. He said to me, a few days since, "I rejoice in the consistency of the doctrine; it is better than anything I ever read." I am thankful that the good Lord has heard my prayers and given me one "kid to make merry with my friends." I hope the good Lord will bless us with more of like faith, if it is only a few. How glad I should be to hold communion with those who are of this faith. O, that dear brethren would remember us at the throne of grace.

AMOS SANFORD, Anna, Ill., writes: I can't do without the EXAMINER. I am preaching all the time. My "hobby" is, the "Gospel" which Jesus and the Apostles proclaimed; and all my expositions of the Word revolve around the grand central truth that "GOD IS LOVE." I do not preach "*another* chance" for any after the resurrection "of the dead;" but I do unhesitatingly declare and *prove*, by the word of truth, that *all* will have *a* chance, i. e., *one* chance to obtain eternal life, either in this age or the age of ages. Those who hear and understand have their "due time" now, and "How shall we escape if we neglect so great salvation?"

ELD. W. H. BARNES, Albany, Mo., writes: I believed the Age to Come doctrine, (so called), though for a time I had doubts as to its embracing the dead heathen, in the past, as you hold; but I believe you are correct, as the doctrine certainly has reason to support it; and many declarations of Scripture seem to be without meaning, viewed in any other light, and many prophecies, it seems to me, can never have a fulfilment in any other way. I have been thinking of trying to write a short article on the Melchisideck priesthood, which I think puts the ages to come doctrine, as held by the EXAMINER, beyond controversy: but my hands are so crippled that I can't write much. May God bless and sustain yau in your labors to defend the character, government, and truth of His word, as taught in the Bible.

OUR AGED BRO. ROCKWELL writes, under date of Jan. 25th, from Danbury, Conn., "I have preached four Sunday evenings in this place, in a private house, to a small, but very attentive group. Verily I say unto you, they have their reward, and I have mine. Theirs, is to be blessed with a mind to inquire; mine, to thank the Lord that it is so. He that goeth forth weeping, bearing precious seed, shall come again with joy, bearing his sheaves with him. Praise God, the night of weeping is almost over; the morn of Zion's glory will soon dawn on our benighted vision. O, who would not be willing to live and suffer here, for the rich reward of the future; to know, then, that our feeble efforts here, have been blessed to the benefit of any. Truth is clothed in sackcloth in this place, but it will yet rise above the ruins. Remember me to the readers of the EXAMINER.

DR. W. K. EVERSON, Grand Crossing, Ill., writes: I hope the EXAMINER may be kept going till Jesus comes. Its general subject is so in harmony with the spirit and word of God, that I wonder how any that love the truth can fail to appreciate it. I have recently had an opportunity of confronting an avowed infidel with these views after he had denounced the Bible severely. He listened, at first, out of courtesy; but soon became interested. After awhile the water collected in his eyes, his savagery all left him; and when I closed, he said he wanted to hear more of that again; for it was reasonable, and put God and His word in a light he had never heard of, and he could love such doctriue and its Author; (or that in substance), but that the church had driven him from it, and caused him, by its traditions to hate the Bible. As I unveiled the truth to him he would frequently inquire, "Is that so?" O, how sure I felt that if this Gospel of the Kingdom could only be shown up in all its love-

liness, unhindered by the traditions of men, many, very many, who now despise the visible church and hate the Bible, would be found rejoicing in hope, and giving glory to God.

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"*Whosoever will, let him come.*"

COMMITTEE.

N. CORNWELL. S. W. BISHOP,
M. E. WHITEHEAD, CHAS. C. BARKER.

Preaching once in two weeks, alternately by Chas. C. Barker, and S. W. Bishop, for the present.

NOTE BY EDITOR OF EXAMINER.—I am glad to give the above notice, and hope and pray the meeting may be a success. It is started on the right principle. All sectarian associations are lacking in gospel liberty, and a reproach on Christianity.

LETTERS RECEIVED TO FEBUARY 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Mrs. G. B. Haddock, Jas. M. Haynes, Mrs. R. Brinkerhoff (pays to January, 1876), Eld. H. Rockwell for M. A. Jewell, Geo. Tilton, J. A. Saliu, H. Young, W. F. Bryant, Mrs. E. Chadwick, Minnie A. Barney, Ellen Anderson, Geo. H. Waterhouse, Mary P. Bush. Edwin Phelps, C. E. Marchand, J. L. Russell, Eld. John Foore, Rev. Jonas Olson (thank you much), A. McCord for N. B. Stewart, Eld. J. S. White for Eliab Wight, Danforth Parmelee, H. Heyes, J. S. Hatch for Saml. Priser, J. S. Lawver, Mrs. M. A. Battersby, ($2. was received Dec. 18), Jane Gay, Wm. M. Marshall, Eld. S. W. Bishop (2), Geo. F. Kerr, B. S. Mills (you had paid for Vol. XX. before the present remittance), Eld. J. Blain, T. A. Merchant.

PARCELS SENT TO FEB. 26.

Mrs. G. B. Haddock, Alerin Downer, James M. Haynes, C. H. Adams, Mrs. E. Chadwick (2 par.), Mary P. Bush. J. L. Russell (bound Exr.), D. Parmelee, Eliab Wight, Eld. J. S. White, N. B. Stewart, H. Heyes, Wm. A. Guy, Samuel Priser, John Bigwood, E. F. Young, J. S. Lawver (2 par.; Vol. xix. is sent gratis), Rev. Jonas Olson (by express), Geo. F. Kerr, T. A. Merchant, Eld. Jacob Blain (by express).

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine.

Terms, $2 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

"GOD IS LOVE." A Sermon by GEO. STORRS; partially revised, and an article on "The Past and the Present" is substituted for the "Reminiscence" of the former edition. Price, 5 cts.; 10 for 40 cts.

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Vol. XX. No. 7. Whole No. 307.

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, APRIL, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTICES.

AN ERROR CORRECTED. On page 177 of the last EXAMINER, last word on the page, for "legalized," read beleaguered.

BIBLE EXAMINER.—Our friends who are intending to aid financially, in completing the present volume, are earnestly requested to do so as early as possible.

A WORD TO CORRESPONDENTS.—At my age, I cannot read and comment on all news-paper articles that are sent me with requests to notice or review. I have not time nor strength for such work. Hence, nearly all such papers I am obliged to lay aside. Please excuse my neglect.

THE CHRISTIAN PASSOVER, OR LORD'S SUPPER.—Myself and family intend to "keep this feast" at my house, 72 Hicks St., Brooklyn, at 8 o'clock Saturday evening, April 8th. Friends of our Lord Jesus, who may be disposed, are cordially invited to meet with us. GEO. STORRS.

ELD. S. W. BISHOP expected to give a talk to our friends in Bristol, Conn., March 26th, and I presume he did.

He expects to preach in Eatontown, N. Y., Sunday, April 16.

I hope the friends who wish help, would keep him employed: he will thus be blessed and be a blessing. EDITOR.

LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with $4, sent at your risk and expense, you shall receive *one* volume of the *bound* EXAMINER. For *three* new subscribers, with $6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

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CORRESPONDENCE.

FROM MRS. F. W. HASKELL.

Dansville, N. Y., "OUR HOME."

BRO. STORRS: It is with sorrow that I inform you of the decease of our beloved Bro. DANIEL COGSWELL. His visit with you was one of the last he made; he returned home sick, and in one short week he breathed out his life. This loss is deeply felt by the community. He was faithful in all the relations of life, and to those who enjoy a like faith he was invaluable. We laid him away in tears and sadness, but with strong confidence that very soon he will be raised a spiritual body, to die no more. God's wondrous plan of redemption for the human race filled his soul with love and praise.

I am glad he saw you, as he expressed a strong interest in you and a wish to have an opportunity to converse with you on the great subject that filled his soul. May the Lord comfort you and spare your life, and lead you on and into truth, that the church may be fed and live up to her privileges.

Yours in the blessed hope.

REMARK BY THE EDITOR OF THE EXAMINER. —Only a week or ten days before his death, Bro. Cogswell called at my house, and we had a very pleasant interview. I had not seen him before for nearly 20 years, and was much pleased to greet him once more after so long a separation. Little did I think that we should meet no more this side "the glorious appearing" of our Saviour, Jesus Christ. I trust we shall then meet again.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 4, 6.

Vol. XX. NEW YORK, APRIL, 1876. No. 7.

"A Better Chance."

Those who oppose what they imagine to be the views advocated in the Bible Examiner, make themselves believe I maintain that those who die without the knowledge of God's love manifested in the remedial scheme in Jesus Christ, will have "a better chance" than we who have that knowledge; and the leaders in the opposition strive to make that impression on others, as is evident by their use of the above expression, always with quotation marks, as if it were an expression made use of by us. The expression, "a better chance," is one of their *own* coining; it was never used by me, nor, so far as I know, by any one who holds with me as to probation in "the ages to come." The opposers quote from each other as if it expressed our views, which is not true; and I do not *father* the expression; it is their *own* child, begotten in ignorance or misapprehension of what I teach.

The truth is, Those who die without the knowledge of "the only true God, and Jesus Christ whom He hath sent" into the world to be the "life of the world," have not had *a* "chance," at all, if their lives have been spent in unavoidable ignorance, as is the case with all little children and the unnumbered millions who have died without any knowledge of the only true God and Jesus Christ: they have gone down into death "without God, and without hope," and were "strangers from the covenants of promise" (Eph. ii. 12.) They had no knowledge of the way of life; hence it was impossible for them to find it: yet, "Christ gave himself a ransom for all, to be testified in due time." That time never came in this life; but I *believe* and teach "that God is able to raise them up even from the dead" (Heb. xi. 19), and will do it; for His pledge of a "due time" to have the knowledge of the "*ransom*" Christ has made for them cannot fail, because He cannot "lie:" therefore, the provision of that "ransom for all" shall be "testified" to "all men everywhere" in this life, or another after God has "raised them up even from the dead."

To talk as if the believers in these views taught "a better chance" for the persons of whom we speak, to be enjoyed hereafter, is to talk ignorantly or to misrepresent wilfully our views. I hope the plea of ignorance may be the true one. Those who are to have "a chance" hereafter are such as never yet have had *an opportunity* to secure life in Christ; by unavoidable circumstances they were deprived of it while they lived—the "due time" never came to them; but it shall come, as God has said, and He changeth not.

But our opposers *infer* that is "a better chance." Are they "willingly ignorant," that they thus speak? Will it be "a better chance" than we, who now receive the Lord Jesus, have? How can that be, seeing we are called to be "joint-heirs with Christ?" Yea, called to be "kings and priests" in "the ages to come" and to "sit with Christ on His throne" in those ages? Such is the honor to be bestowed on those who in this life form a divine union with the Life-giver. Nor is this all: their resurrection will be in immortality and endless life; "neither can they die no more." (Luke xx. 36.) "Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power." (Rev. xx. 6.) Is it possible for any one to have "a better chance" than this? Indeed, I know of no authority to even hint that others, after the close of the present dispensation and second advent of Christ, will ever have *any chance* to obtain the exalted position of those who compose the Bride, "the Lamb's wife." That completed at the first resurrection—that "door" to such honor and exaltation is "*shut*," and shut forever, so far as revelation informs us. This exaltation was never designed for all the race it would be a grand absurdity to suppose it. A strange kingdom that, in which all are rulers and none are subjects; or where all are the King's Bride, and none the "friends of the Bridegroom," nor any called "her companions that follow her" (John iii. 29 and Psa. xiv. 14). It will be, indeed, an honorable and glorious state to the "friends of the Bridegroom," and to "the companions that follow" the Bride; yea, a most exalted privilege to live under such a government as *subjects*. The Bridegroom and his Bride are

the "few" spoken of by Jesus. The subjects are a "great multitude, which *no man could number*. (Rev. vii. 9.) Two classes which no man can make to be identical.

Wherein then does the imaginary "better chance" consist? It certainly does not consist in giving the immortalized ones another trial; nor in giving those who "have received the knowledge of the truth," and "after" that, have "sinned wilfully" by rejecting it, and "have trodden under foot the Son of God" (Heb. x. 26, 29); nor such as have been "once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come," if they "shall fall away;" for such there is no other "chance;" nor do I teach there is. The "better chance," then, has no existence in our theory, and is purely an invention of opponents to the doctrine that God will give *an opportunity* to every son and daughter of Adam to know that "He *is love*," and that He has loved them, and that Jesus Christ "gave himself a ransom for" them; even "for *all*" men, and that "in due time" this fact shall be "testified" to all men, and they shall have "*a* chance" to believe in Christ as their Redeemer; not a "*better* chance;" for that implies they have previously had *a* chance and did not improve it, and so are to have another, which is superior to the first.

The persons who are to have an opportunity to embrace Christ, and thus submit to the will of God, in "the ages to come," are those who never had "a chance," or opportunity, to do it in the previous ages, having been deprived of it by circumstances over which they had no control, and were ignorant of God's will and of Christ's work for them. "How can they believe in Him of whom they have not heard?" But millions on millions have died without having heard of "the only true God and Jesus Christ:" yet Christ "gave himself a ransom for all." Shall His death for them be of no avail? Shall infinite love and wisdom be assumed to be incapable of devising a method by which these ignorant ones shall come to the knowledge which shall result in life everlasting? Shall those who have died in unavoidable ignorance perish hopelessly for the lack (not of "a *better* chance," but) of *any* chance, or opportunity to be benefitted by God's rich provision for the race, which His love made for "*the world*" (John iii. 16)? Is all this expenditure of God's love for "the world" to be an utter waste, because He has provided no way or means to bring that knowledge to the mass of men which it was indispensable for them to *believe* in order not to *perish*? Is Christ not to "see the travail of his soul" because death intervenes before the news of His love has reached the ears of the millions? or, is He to be "satisfied" that his sorrows and anguish for the race are known to and benefit a *few*? Is death to triumph over life, and never to be "destroyed?" Will not all the race have *a* trial—*a* "chance" to partake of the benefit of Christ's death and mediation, and exercise *faith* in God's love, and in Christ as the LIFE-GIVER? Surely every soul of man will have such an opportunity: neither death nor *hades* can prevent it.

But this opportunity, in "the ages to come," is not a "*better* chance" to them, because they never had any other; this is their *first* and the *only* chance they ever had. Yet, says an objector, "It is a better chance than we now have." Mistaken soul! You now have a chance to have a part in the "royal priesthood," as "joint-heirs with Christ," as partners of His *throne* and His glory; and to be made immortal "at His appearing and kingdom." Those of whom we speak, as having an opportunity of life in the ages to come, will not have any of these glorious privileges and honors. They will be liable to "the second death;" but, if improving their opportunity they are saved from that, they have no part in the glory and honor of the immortal kingship and priesthood, but are the subjects of that body of "the children of God." Their chance a *better* one! I pity the man who can think so. Give me my "chance" in this life, if I may choose; the chance to be of "the children of God" by being raised from the dead immortal and undying: to be of the Bride of Christ. The opportunity for that will never come again; this dispensation closes up that work; no more will be gathered into that company.

The future ages will gather an assembly "which no man can number;" but they may have to pass through "great tribulation" before the work is accomplished and their "robes are washed and made white in the blood of the Lamb." (Rev. vii. 9–14.) All who ever rise from the dead, will be revived with the same moral character with which they died. No change, in that respect, is made during the time of death's dominion. If this be a fact, as I firmly believe, then we can see why some who may say, "Lord, Lord," will find themselves excluded from the marriage feast, who are expecting to be there: they did not seek to obtain that maturity which Christ speaks of when He says, "Except ye be converted, and become as little children, ye

shall not enter into the kingdom of heaven." (Matt. xviii. 3.) Possibly they may "be saved; yet so as by fire." (1 Cor. iii. 15.)

Again: If men rise from the dead in the same moral condition in which they died, it can easily be seen that some will have to endure terrible trials before their proud hearts will consent to be subject to God, in Christ, and His body of rulers; many of whom, in their ignorance, they may have despised and persecuted even unto death. "What," exclaims an opponent, "do you believe any of the persecutors of Christians will have a chance to repent and believe hereafter?" My answer is, That depends on their ignorance. Paul said he obtained mercy for having done his wickedness "ignorantly in unbelief." (1 Tim. i. 13.) And of all wicked persecutors the murderers of Jesus would seem to have the least excuse; and we can hardly see, in the light of His works, miracles and teachings, ignorance could be plead in their behalf. Yet hear the voice of the great INTERCESSOR, as He hangs dying by the malice of His enemies: "Father forgive them; for they *know not what they do.*" (Luke xxiii. 34.)

After such an exhibition of merciful kindness to those we all call "betrayers and murderers" (Acts vii. 52), who shall affirm when and where that mercy shall end, and who shall be the subjects excluded utterly and forever from its plea? Have we one spark of Christ's love and compassion on the "ignorant and them that are out of the way" (Heb. v. 2)? Then let us be careful that we do not limit "the Holy One of Israel," lest we be found *wanting* before Him at his coming.

Let the narrow contracted views of the love and compassion of God and our Redeemer, which have so long corrupted the truth and blinded the minds of men to the glorious character and government of our CREATOR, be banished from the world: let all sects and parties cease their reproaches in these matters; and let them join heart and soul to undo the mischief which the false views hitherto advocated have done to our fellowmen; and let the reproach which has been cast upon the Divine character and government cease now and forever. O that by timely repentance christendom might wipe away this sin of ignorance, which will yet be "visited with a rod," if not voluntarily put away. ED.

"THE SIN OF THE WORLD."

"Behold the Lamb of God, which taketh away the sin of the world."—John i. 29.

The above text has caused much conjecture and perplexity to many. What is the true sense of the words? Commentators apply them to the atonement, but differ as to what was to be the effect. Some hold that "It carried sin away in *reality;* while the *lamb*, under the law, did so only representatively." So says Dr. ADAM CLARKE. He adds: "It carried away the sin of the WORLD: whereas the other was offered only in behalf of the Jewish people." . . . "This salvation was now to be extended to the *whole world.*"

Dr. BLOOMFIELD says, the original "never signifies to *remove* sins, i. e., to *extirpate iniquity* from the earth, but to *forgive* sins, or to pay the *penalties of sin*, either one's own, or others." He adds: "As to bear one's own sins denotes to be punished for one's own sins, so to bear the sins of others, must mean to be punished for the sins of others; to undergo the punishment which the sins of others have deserved."—*Notes on the text.* Dr. BLOOMFIELD concludes his remarks by indorsing a quotation from another eminent writer on the atonement, ending in the following words: "It is the peculiar foundation and principal doctrine of the Christian Church in all the ages, which has never deviated from the opinion that the death of Christ on the cross was the full, perfect, and sufficient, oblation, and satisfaction for the sins of the whole world."

On the teaching of these Commentators, what other conclusion can be arrived at than, *First*, The doctrine of endless misery for any of Adam's race is a falsehood; for Christ took no such punishment on himself. *Second*, That the doctrine of *twice* dying for sin is, also, false; for Christ did not die a *second* time. *Third*, That universal salvation is inevitable, as, according to the statements of these learned orthodox men, Christ was *punished* for the sins of the whole world, and made a full and perfect satisfaction for all.

If Christ was "*punished* for the sins of others," even "for the sins of the whole world," as these learned men affirm, then there is no claim that justice can make for any transgression of *law;* sin being "the transgression of law." Men, then, according to these worthy Commentators, do not die under *law*, but under *grace.* Their punishment under law has all been inflicted on Christ. In this view of the subject, I am happy to be mainly agreed with them: for "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 13.) The race was subjected to death, "not willingly, but by reason of Him who hath subjected the same in hope." (Rom. viii. 20.) The provision was made, before the foundation of the world, for man's deliverance from death; which death

was not a fortuitous or unforeseen event. Hence, Christ is called "the Lamb *slain* from the foundation of the world" (Rev. xiii. 8); and again, "God the Father . . . hath chosen us in Christ *before* the foundation of the world." (Eph. i. 3, 4.) Once more: "In hope of eternal life, which God, that cannot lie, promised *before* the world began" (*pro chronon aionon*) "before the *ages* began." Thus it is seen, God's plan and mode of operation has not been changed nor supplemented since the world began. He saw "the end from the beginning." (Isa. xlvi. 10.) The CREATOR was not to be disappointed: He foresaw the sin and death and provided the RESTORER, in whom and by whom, "In the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth." (Eph. i. 10.) "Therefore, as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18.) The death by Adam is reversed by a revival from death, just as extensive as it affected the race. In this sense, there is *a* universal salvation—Christ "taketh away the sin of the world;" not, indeed, at one time, any more than all men die at one and the same time; but "*every* man in his own order"—*tagmati*, band, appointed succession, series (1 Cor. xv. 23); Christ first; afterward they that are Christ's at his coming; "then the end"—*telos;* the ultimate, the uttermost: of what? The resurrection, most assuredly: and that ultimate or uttermost resurrection is not till after the thousand years' reign of Christ with His immortalized saints on the earth; for, "the rest of the dead lived not again till the thousand years were finished." (Rev. xx. 5.) Then, and not till then, shall death be destroyed." (1 Cor. xv. 26, and Rev. xx. 13, 14.)

Christ by his incarnation, sufferings, death and resurrection, taketh away the sin of the world—"the whole world"—so that no man is now under the law, but all are under grace; and "by the deeds of the law there shall be no flesh justified in His sight." (Rom. iii. 20.) Christ has magnified the law and made it honorable (Isa. xlii. 21); and by so doing "taketh away the sin of the world," and brought the race under grace, delivering all men from death by abolishing it (2 Tim. i. 10); and their sins being thus taken away their final state turns on their "obedience of faith" in Christ as their DELIVERER, whenever He is set before them as their REDEEMER and Lord. If they die a second death it is not because their sins were not taken away by the Lamb of God, but because they reject him as their DELIVERER. "If ye believe not that I am He, ye shall die in your sins." (John viii. 24.) The final state of men turns on their belief or unbelief in Jesus as their REDEEMER. But first, He must be proclaimed to them as such: for, says Jesus, "If I had not come and spoken unto them, they had not had sin." (John xv. 22.) As "Christ gave himself a ransom for all," He has taken "away the sin of the world" which was the result of the transgression of law, and put the race under *grace:* a dispensation in which *faith* is the grand criterion—the acceptance or rejection of the REDEEMER on evidence presented, which, if rejected, leaves the person without excuse, and is the ground of his condemnation—"He that *believeth not*, shall be damned;"—condemned (Mark xvi. 16.) Condemned for what? for sins against law? No: but for *unbelief* in the REDEEMER. That is *the* sin, and the only sin that is now punishable with the "second death." All others are taken away by "the Lamb of God." In this view, unbelief is seen as a most ungrateful sin; a sin, in fact, against the Holy Ghost, because it was "through the *Eternal Spirit* Christ offered himself without spot to God" (Heb. ix. 14): so that he who rejects Christ, rejects the Holy Ghost. ED.

QUESTIONS BY W. H. WHITMAN.

BRO. STORRS: You say in the EXAMINER, Oct., 1873, page 3, "The *opportunity* to come into harmony with God, and secure immortality, will be given to every individual of the race of man; if not in the present life, in a future one, or some of the "ages to come."

Query: Will *immortality* be offered to the nations in the future ages, under the reign of Christ and his immortal saints? Will not the nations have their existence perpetuated by having access to the restored tree of life? God has immortality, so has Christ; the Church, or the chosen ones, have the promise of it, at the resurrection, and no others. Is this so?

RESPONSE BY THE EDITOR.

At the time spoken of by my friend Whitman, I was not as cautious in using the term "immortality" as I now am. However, "*everlasting life*"—the phrase I now usually employ in speaking of those reconciled in the ages to come—does not differ so very much from that of immortality. The Saviour said to "the churches:" "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. ii. 7.) Hence, it seems,

their immortality is not absolute, but somehow secured by a free access to the tree of life; and this access is secured to "the nations of the saved," and it is "for the healing of nations." (Rev. xxi. 24, and xxii. 2.) If men have access to the tree of life they will "live forever." (Gen. iii. 22.) To live forever seems not to be so essentially different from a *derived* immortality as to require a distinction in speaking of a permanent life in the future.

Immortal, is simply, *not mortal*—not liable to die. And whoever has access to the tree of life will not die, but will "live forever." It seems, therefore, really of little importance which phrase is used to express the state of those reconciled to God in the ages to come, whether everlasting life or immortality. In either case it is *derived*, or, *inherent;* because God *only* has inherent life or immortality. (1 Tim. vi. 16.)

Second Question, by friend Whitman: What does the book of Jonah teach? Jesus says, there shall no sign be given to this generation, but the sign of 'the prophet Jonah.' (Matt. xii. 39, 41.) As the great work of Jonah was done after he was three days and three nights in the stomach of the great fish; will not the great work of Christ and his chosen ones be done after they come from the heart of the earth, or from the tombs? Is there not a great lesson taught us here?

The sign, Jesus assures us, related to *his* burial and resurrection. If it had a further signification we can learn it only by conjecture; and, for one, I would be sorry to preach only *destruction* and then get "angry" because the inhabitants were spared. That "the great work of Christ and his chosen ones" is, mainly, in the future, I cannot for a moment doubt. The ages past and present have only been ages of *preparation* for rearing up the "*tower*" which infinite wisdom and love has planned to be the glory of the "endless succession of ages," and is to be an eternal monument of God's abounding love, mercy, and grace toward the creatures He has made, and concerning which it may and will be said, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33.) Yea, when millions on millions of ages have passed away, the same utterance will be made at the discovery of new glories in JEHOVAH'S administration, and wondrous developements of His wisdom, love, and power.

Again, friend Whitman asks, "Are the chariots spoken of by Nahum, ii. 3, 4, our trains of cars, running in our days? Do they not seem to be described by the prophet, and does it not seem they were to be running 'in the day of his preparations?' What are your views of these two verses?"

My views are, that railroads and steam cars are to become almost universal before the second advent; and that they are an important *sign* of the "near" approach of our King; for, it is manifest, from many portions of Scripture, that rapid transit will be essential to the work to be done at and near the time the kingdom of God is set up on earth. How long the prophecy will be in having its fulfilment, or how extensive these means of rapid traveling are to be established, who can say with certainty? Vast distances are yet probably to be overcome. It is highly probable that railroads are yet to be built in Palestine, on the Euphrates, and in other parts of Asia and Africa, and also in other countries; for, "all families of the earth" are to "come up to Jerusalem to worship the King, the LORD of Hosts." See Zech. xiv. And now is "His day of preparation." The Lord may make a "short work of it," and nothing is so important to us as to be in a prepared state to meet our King in the day when He comes to take the "kingdom of the world" out of the hands of corrupt and wicked rulers. That the prophecy of Nahum points to the running of railroad cars, or "chariots," seems indisputable.

"FATALIST" TROUBLED WITH HIS OWN GOD.

Let it be kept in mind that *his* "God has fore-ordained whatsoever comes to pass;" or, as expressed by him in another paragraph, "predestinated all things whatsoever comes to pass, or will *in the future* come to pass." Now, it has happened that one "GEO. STORRS" has called in question the truth of such assumptions; but it happens that STORRS' method of showing up "Fatalist's" theory gives offence to him, so he accuses STORRS of getting "nervous," of "attacking" him "very uncourteously and unjustly," also, of "using unchristian, cowardly thrusts" at him. Well, what of all that? Did not "Fatalist's" God "fore-ordain" that STORRS should write just as he did? It was one of "the things" that "came to pass." If STORRS were to be ten times as severe in denouncing the God-dishonoring theory of "Fatalist" as he has been, would that personage have any complaint to make, except of his own self-made God? According to his own theory, did not He fore-ordain, or "*predestinate all things*" that STORRS has said?

Mr "Fatalist," do not quarrel with *your* God; submit to his "predestination" a little more gracefully, seeing that "STORRS"—poor fellow—has "no free-will," but only says just what he was "predestinated" to say. "But STORRS has some of the most absurd notions of the plan of salvation that have been advocated in this dark age." Well, what if he has? You say, God "predestinated whatsoever comes to pass," and how could STORRS break the decree and accept any other "notions?' What if he should call you by all the approbrious names found in the Bible, as applied to haters of "the only true God?" Could he help doing it, having "no free-will," as you affirm? Of all the errors that ever cursed the church, or world, none can exceed the blasphemy of making our CREATOR the PREDESTINATOR of "all things whatsoever comes to pass, or shall hereafter come to pass," as "Fatalist" does. It virtually makes God a liar, a hypocrite, a dissembler, a false swearer; in fact, the most deceitful of all tyrants that ever ruled over intelligent beings. But, dear reader, "be not deceived," evil men and seducers shall wax worse and worse, "deceiving and being deceived" in the "last days;" and of all deceptions none exceeds that of God's having "predestinated" all our conduct without exception. It destroys all sense of responsibility, and gives a license to every abomination man chooses to practice; and he can soothe his conscience, if he has any left, as though it were "seared with a red hot iron."

To make the awful pill go down, it is "sugar-coated" with some precious truths on other topics which operate to remove the suspicion from simple hearted and trusting souls that there can be any danger in taking the dose from such a hand. Let us all remember, "Every one of us shall give an account of himself to God." (Rom. xiv. 12.) For what are we to give account, if God has "predestinated all things whatsoever comes to pass," and we had no "free-will" that could help us to do otherwise than we have done? "Fatalist's" God is the only one that has to give an account of his administration, and it may be that it will bring him to the "lake of fire and brimstone," where "the devil and false prophets" are to go. Surely, if any being deserves such a destiny, that one who "predestinates whatsoever comes to pass" and then finds fault with the creatures he has made for doing that which his decree compels them to do, should himself be "damned" with a double damnation; and it is most certain that "the only true God" will thus dispose of "Fatalist's" idol God.

ED.

GOD'S LOVE: ITS EFFECTS.

What a blessed mission for *the race* was that of the Son of God; and "He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?" (Rom. viii. 32.) And "we love Him *because* He FIRST loved us." (1 John iv. 19.) men must first be convinced that "God is love," and that He loved them, before their hearts will melt in love to Him. That sorrow for sin which is produced only by dread of punishment (whatever may be the punishment contended for) has only the element of "the sorrow of the world," that "worketh death." (2 Cor. viii. 10.) It lacks the element of "godly sorrow" that "worketh repentance to salvation, not to be repented of." How far short of *this* sorrow for sin is that state of mind which is induced by presenting to the sinner the torments of hell (whatever that hell may be), and telling him of the awful things in store for him. That soul may dread God, who, he supposes, has appointed him to such a destiny; it may produce regret that he has exposed himself to such a fate; but never did and never can produce the "godly sorrow" of which the apostle speaks; a sorrow arising from a view of God's great love to us, and of the awful ingratitude of living in opposition to Him who has *so* "LOVED US." O, what sorrow must arise in our hearts when we are made to see and realize the magnitude of God's love to us, notwithstanding all our sins and ingratitude. Our sins then become hateful in our own sight; and our grief is, not that we have exposed ourselves to punishment (whatever that may be) but that we have sinned against *love:* LOVE such as no earthly friend ever did or ever could manifest to us. Here is "godly sorrow," and it brings with it "SALVATION"—*present* salvation; and the "lively hope" of future and eternal salvation.

In order to this result, we must first have the knowledge of "the only true God and Jesus Christ" (John xvii. 3); and that knowledge must be the *true* knowledge, as well as of the *true* God. False notions of God's character and government never can produce "godly sorrow," nor lead men to abandon sin, from a hearty abhorrence of it as a hateful thing in itself. Let us, then, make it our first study to know "the only true God and Jesus Christ." Let that study be guided by the Bible and the reason God has bestowed on us, and calls us to exercise in our researches (Isa. i. 18); so shall we become wise unto "salvation."

ED.

Keep sin away, and leave the rest to God.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter XI.

THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY.

These are necessarily determined by the condition of the world and the character of those who are to be acted upon.

The truth is,—and because it is now so commonly denied or ignored it can never be repeated too often,—that, if the statements of Scripture are to be believed, there are always two distinct classes of men in the world, and these are, so to speak, dealt with by God separately. These are those who have a *peculiar* history, and are subjected to a peculiar discipline; who are at all times led by an unseen hand, and governed by a special providence in a way, and to an extent, altogether different from the experience of others.

These persons are constantly spoken of in the Bible as "the Elect," and said to be "chosen in Christ from the foundation of the world." Not, however, that they in distinction from others, may be saved from eternal ruin,—as is commonly taught,—but chosen to high and honorable service; to do work in the world to come, as "kings and priests" under Christ; work which will bear on the restoration and spiritual education of the myriads who, whether in infancy or idiocy, or in gross ignorance, leave this world without having practically known anything of Christ or of His righteousness. They are *the few* chosen out of the world *now*, for the benefit of *the many hereafter*. The world, however, knoweth them not. They do not always themselves know that they are *the privileged*. Their true life is a hidden life, hidden "with God in Christ." They are the scattered ones, scattered far and wide; having no visible embodiment; represented by no organization; to a great extent invisible to mortal eye.

Yet are they, in an emphatic sense, *known* to Christ. His eye is always on them. His heart is perpetually yearning after them. His attention,—if such a phrase may be allowed,—is constantly fixed on them. The world, in a certain sense, exists *for* them. It is a *redeemed* world on their account. They are to be in the future its teachers and rulers; for, as Scripture asserts and re asserts, "the meek shall inherit the earth." Nay, more, says He who controls all things,—"He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall (although meek as his Lord) rule them with a rod of iron: as the vessels of a potter (if they refuse to be governed by love) shall they be broken to shivers: even as I received (similar power and authority) from my Father."

It is of the responsibilities of these persons to "a world lying in wickedness" that we have to speak.

And, in doing so, let it first of all be observed, these "chosen ones" cannot increase their own number by an action on the unconverted. Regarding them *as a body*, they can only be looked at as consisting of *a fixed and determined number* of persons, "chosen in Christ before the foundation of the world," and therefore, being such, no human effort can add one to the blessed company. In His own time and way, God will call each and all of them out of the world, and so "complete the number of His Elect," but man, who knows them not, cannot do anything to advance or to hasten the process.

I know that many, notwithstanding all that is said in Scripture, absolutely reject the doctrine of Election, not only in the form it has taken when somewhat caricatured by persons called "High Calvinists," but in any way whatever. They consider such a doctrine to be nothing better than Fatalism; as if the Heavenly Father was but another word for Fate. This prejudice, however, carries no argument with it. The doctrine of Election is either in accordance with that revelation of the Divine will which God has made to us in the facts of life, in providence, and in the Bible, or it is not. Whether it be so or no, every man may judge who is not too prejudiced to inquire, too thoughtless to consider, too indolent to search, or too obstinate to be convinced.

Influenced more or less by prejudices of this character, many, when speaking of the dignities connected with the everlasting and glorious inheritance of the holy, say, "These are not special privileges for a few, but a common benefaction for all." The error involved in this statement is a grave one. The supposition that the Kingdom is for all men, or rather *acting on tha supposition*, is extremely dangerous. As I have already said, it lowers "the high calling" by taking away its exclusive character; while it brings down the standard of righteousness which belongs to the believer,—and which *ought to be* much higher than that of others is ever likely to become,—to the level of the mass. It makes spiritual Christianity a question rather of popular diffusion, of sympathy, and of appeal, than a supernatural thing. It makes preachers fancy they can "compel" men to come in by the power

of their exhortations; as if the kingdom of God could be taken by the force of eloquence, by entreaty, by alarming address, or by any other form of human action.

The denial of Election is an almost inevitable consequence of the notion that Christianity is *essentially aggressive*. For if every blessing spoken of in Scripture belongs to all men; if the great work of a Christian on earth is the conversion of the ungodly; if the eternal condition of every man turns on his acceptance or otherwise of Christ *here and now*, what have we to do with God's purposes? In this case the one and only thing worthy to be thought of is the safety, of our neighbor's soul; and no labor can be too great, no means too public, or too indiscriminate, no appeal too pungent or too selfish, no motive too low, and no methods too exciting, that can be made available to arrest the attention of the thoughtless, or to produce a professed faith in Christ as the vicarious sin-bearer, the *punished of God* in the place of man.

This view of things has, of late, been very largely acted upon, and, according to the testimony of those who have been most engaged in these evangelistic efforts, a signal blessing has been given. Multitudes, it is said, who, before hearing truth thus presented, were either careless or in darkness, have through it, first become distressed about their spiritual condition and then entered into peace and joy. What stronger evidence, it is added, can we have that this mode of presentation is of God than the joy it produces? only because it is in harmony with the mind of the Holy Spirit is it thus signally supported by Him.

I must be pardoned if I say that *to me* this joy is no proof whatever that the Divine Spirit has, so to speak, *endorsed* the utterances referred to. That *joy* should be all but spontaneously produced when these comforting doctrines are received; when, in the way spoken of, sin is supposed to be forgiven, and the happiness of heaven obtained, need excite no surprise. It is the most natural thing in the world; and the wonder would be if excited satisfaction were not the result of such teaching on a certain class of persons who are sensitive to appeal, affected strongly by the sympathy of others and especially of crowds, generally ill-informed and ignorant of Scripture, and, not unfrequently, somewhat deficient in intellectual power and vigor. But to infer from the fact of this joy being experienced that what has been accomplished *must be* a work of the Spirit of God, is at best but a hasty assumption. The Romanist invariably draws the same conclusion in relation to the proceedings of his church, since the converts or "perverts" he may make *always experience similar emotions*, and are never weary of telling us how happy they have become, and what a proof this happiness is that in submitting to Rome they have done right.

But the question returns,—Under what limitations are we placed in relation to our fellow men? What, according to Scripture, is the nature and extent of the action of the Spirit of God on the minds and hearts of the unconverted multitudes? The answer that must be given to the last of these questions will decide our reply to the first; for it never can be our duty to do more than to follow Divine leading.

In obtaining the information we seek, no difficulty need be found, for Christ himself has told us, in express words, what the action of the Spirit on the world at large really is. "When He, the Comforter, the Spirit of Truth is come, whom the world knoweth not, and whom the world cannot receive, He will reprove the world of sin, and of righteousness, and of judgment to come. Of sin, because (or rather since) they believe not on me. Of righteousness, since I go to the Father and ye see me no more. Of judgment, since the prince of this world is judged." And, let it here be especially noticed, that the Lord is speaking of what the Comforter (or Monitor) would do for the world *after* His ascension; when His sacrificial work was finished; when "the middle wall of partition" was broken down, and the gospel thrown open to the world.

What under such circumstances would have been our expectation? Why, clearly this,—That the Spirit of the Lord thus sent, would point the whole world to Christ, would teach them that by looking to Him alone their souls could be saved. Nothing of the kind however is announced. The knowledge of evil and of good, as these things exist in the mind of God: the difference in His eye, between right and wrong doing, between sin and righteousness, all ending in judgment, is the entire message. How different is the voice from that which we fancy ourselves bound to utter! How marvelously is it *in accordance* with what St. Paul delivered to Felix, Festus, and Agrippa, to the Athenians, and, so far as we have any opportunity of knowing, to unbelievers everywhere! The case of the jailor, as I have already observed, is not in point at all, for he, whatever he might mean by the cry, "What shall I do to be saved?" was a man earnestly seeking deliverance from what he felt to be a position of great danger, and was therefore naturally pointed to the only Saviour, and to the only salvation worthy of the name.

But how are we to account for this singular

withholding of the good news of Christ's sacrifice, both by God himself when acting as the Comforter, and by the inspired Apostle speaking as his messenger? I see not how it *can* be accounted for except on the supposition that the judgment of the world will be something very different from what we have generally supposed; that earth is not the only place where Christ's redemption can be made available; that *a class* of persons, and not all men, are *here* training for glory and honor.

That all this harmonizes, both with the facts of life and with the revelation of Scripture regarding the past, is clear. On any other supposition it would be inexplicable, that the knowledge of God was at first apparently confined to the family of Seth; that no provision was made under the Patriarchal dispensation for communicating this knowledge to any one; that the Jews were actually *restrained* from that kind of intercourse with other nations which would have seemed to us most likely to have diffused Divine truth; and that under the Christian dispensation by far the greater part of mankind have lived and died in utter ignorance that a Saviour had ever been sent into the world.

When I say these revealed statements are collated with the facts of life; with the state of the world as it is, and as it always has been: it seems impossible to suppose that mercy is confined to this world. Who then are we that we should deny, or wish to set all this aside, and undertake to do for men what God has not done for them, and, shall I say it, to improve on the work of the Spirit? Alas! there is but one answer, and *that* is to be found in the whole history of Ecclesiasticism from the second century until now.

The truth is,—and it is high time it should be recognized,—almost all our views about God or man; about the Divine dealings of humanity; about the nature, extent, and bearing of the sacrifice of Christ; about its influence in satisfying the law of God; and about the possibility, or otherwise, of faith being exercised and sin pardoned after the death of the transgressor, *rest*, not on plain Scripture statements, but form a part of that huge system of theology,—the work of ages,—according to which everything in heaven and earth is mapped out with wonderful precision, and apparently demonstrated; not however as any order of thought would be, but by the application of texts in the most arbitrary fashion—texts separated altogether from their contexts, and quoted with a recklessness which, *when perceived*, is perfectly astounding; frequently in defiance of their natural meaning, and often without regard to anything beyond mere sound.

Centuries have passed since this state of things first came into existence. Since then many generations of men have come and gone; systems, one after another, have been framed, accepted, denied, and disappeared; churches of all possible kinds have sprung up and passed away; sects have risen, flourished, and decayed; everything has changed save the one absorbing, controlling thought of all ages,—Christ has committed to His believing people the salvation of their fellow men. For this, as time has rolled on, Christians have continued to assert they are bound to live, and if needful to suffer and die. Why speak then, say they, of the limitations in this respect of Christian responsibility? Love knows no limits. Life is too short to allow us to fulfil half the obligation that rests upon us to save sinners from the burning. Are they not brands to be plucked out of the fire at any cost?

If our theology be Scriptural, *they are*, and in this case, all that I have written is idle if not mischievous. But I cannot allow the Biblical authority of what we term orthodoxy to be thus *assumed*. There are too many reasons for supposing the contrary, and too many probabilities, that in accepting it, men have been biased in their conclusions, to permit us to take for granted that either our Fathers or ourselves have, as yet, honestly examined the matter, without being influenced either by prejudice or interest.

I do not like to attribute inferior and unworthy motives to any one. Especially do I think such imputations unfair in relation to persons who, if thus biassed, frequently are so unconsciously. But it is impossible to forget that not only the great worldly Hierarchies that have afflicted mankind, but also all churches and sects, down to the very humblest, have always depended for their existence on endeavors to bring men out of the world into their association. Without such a process priestcraft could have no existence; the ministers of sects would have to retire; denominations would cease to exist; persecution would be unknown, for the power of Ecclesiastics would vanish like an evil dream; property would be dissociated from religion; status arising therefrom would be unrecognized; magnificent buildings reared in support of an æsthetic piety would soon become ruins; and in the eyes of all formalists, all hypocritical professors, all persons whose lives consist in a perpetual mingling of things secular with things that are Divine, religion would cease to exist, and the world would in their eyes become purely atheistic.

Whether it would become so in the eye of God

is another question. Whether society would become demoralized, manners decay, moral considerations be, to a great extent, disregarded, or the world be in any respect worse than it is, may fairly be questioned. For "the Comforter" would still be convincing men of sin, of righteousness, and of judgment to come; the elect of God would be living nobler lives than they do now; the Scriptures would be more diligently studied; families would be better taught; the obligation to fulfil the duties involved in a Priesthood of Home would lessen that greed for gain which now absorbs everything else! Christians would still meet together for Divine worship, "exhorting one another;" and outsiders would, from time to time, as in Apostolic days, come in, and "be convinced of all, and be judged of all;" the "secret of men's hearts" would thus oftentimes "be made manifest," and the spectator be led to "worship God, and to report that God is with Christians of a truth." Whether this would be so or not, I think it every way desirable that the tremendous issues at stake in the question before us should be fully realized in all their length, and breadth, and vastness.

The immediate consequences of such a return to Apostolic practice I do not pretend to guess. But of this I am quite sure, the ultimate result would be every way beneficial. Not one sinner less would be converted. The line separating the believer from the unbeliever would be broader and clearer: the delusions that now so frequently gather about death-beds, and nestle in every crowded congregation,—delusions that are fostered in families, sustained by ecclesiastics of every name and class, confirmed by a literature almost boundless in extent, embodied, sometimes in books of high pretensions, and more frequently in tracts which are important only from their extended circulation,—*these*, all of them, would in process of time disappear; men, called by the Spirit of God, would listen to his voice, and set before their minds the glories of the everlasting Kingdom; while the careless and ungodly, instead of being perplexed as they now are, by the conflicting theories and doubtful disputations which meet them everywhere, would be led to dwell more on the character of moral evil, on the beauty of righteousness, and on the certainty of that judgment which will render to every man according to his works.

The sooner, therefore, this change takes place, although none but God can bring it about, the better will it be both for the world and for the church. For the sooner Christians begin to perceive that their *first* obligation is to perfect their own characters; to live a *manifestly* Christian life; and to be *felt* by all men as different from others, the sooner will "the mystery of iniquity" come to an end. Then will the great crisis arrive when the final struggle between good and evil will take place in the world; terminating, as it inevitably will, in the second advent of Christ, "in the manifestation of the Sons of God," and in the perfect deliverance of a groaning and troubled creation, from the sorrows that have so long weighed it down.

But the question still remains unanswered,—What have Christians, *as such*, to do in the world? In what forms are they to represent Christ, so as to become the "lights of the world," and the "salt of the earth?" I shall endeavor to answer this question as plainly and as simply as I can.

I might perhaps be content to do so by observing that all they have to do is to walk in the footsteps of their Master, and to follow the leading of the Holy Spirit; but since this reply may be accounted too vague, it will be better to go somewhat into detail.

First of all, then, the Christian, if he would exercise a valuable influence upon the world, must *live* Christ, by direct and implicit obedience to His commandments; not adapting Divine precepts to the supposed necessities of the time, but compelling the time and all its supposed necessities to bow before the authority of the Lord. *This* (and I do not except myself from the sweeping condemnation) the Christian world, as I have already shown, is, as yet, far enough from doing.

Next, they have to render to their fellow creatures what have been termed "the dues of Humanity." They must sympathize with the afflicted; they must pity and aid the poor; they must instruct the ignorant, whether young or old; they must, in short, in all things do unto others as they would that others should do unto them. They must live unselfish lives, and, like their Lord, go about doing good. And this, if done properly, will, as a rule, be done individually, and without the help of organizations or any other machinery;—love to others being the prime mover, and an individual heart brought into contact with another individual heart being the only satisfactory result.

Nor is this all. They must care for men *spiritually*, as well as physically and morally. In this respect, too, no man has a right to say, "Am I my brother's keeper?" They must, therefore, while illustrating the gospel by their conduct, make it known, *to all who are ignorant of it*, in the plainest possible terms; taking care only that they state it correctly, viz., as a call to share in the blessedness of the Kingdom and glory of

our Lord Jesus Christ; a call, therefore, to give up this world for the next; a call to follow Christ along the path He trod when on earth; a call to make ourselves of no reputation; to be careless of the world's ambitions; to be unbiassed by Christian conventionalities: to walk, in short, in that narrow way, which is the choice of few and the ridicule of most. I know of no authority for bidding men to come to Christ in any other way, and on any other conditions; or for making Him known to them in any character beyond or beside that of the atoning Redeemer, the source of all moral and spiritual strength, the author and lover of righteousness, the seeker of those who, by His grace, have imbibed His Spirit, and are prepared to follow Him in self-denial, in weakness, in truthfulness, in humility, and in all virtue.

The "fulness and freeness" of the gospel does not consist, as we are incessantly told, in the offer of future glory to men who, having *lived* in sin, are willing, on a bed of death, to profess faith in the Redeemer, but in the applicability of its offers to all without distinction, who accept its conditions. The direction "Believe on the Lord Jesus Christ," *as that command is now commonly understood amongst us*, is thoroughly unscriptural; leading sometimes to delusion, sometimes to perplexity, and generally to serious misconceptions regarding the essential nature of Christianity. Put thus barely, the demand is almost sure to be misunderstood; and faith is but too likely to be regarded as a talisman.

Further, when such teaching is illustrated, as it commonly is, by the looking of the Israelites on the brazen serpent,—an illustration, *not used by our Lord as explanatory of faith*, but simply of the "lifting up" of Himself as the Saviour of the world—belief in Christ is almost sure to become a merely mental process; a momentary act of the mind, not only separable, but too often separated, from any change either of heart or purpose. This is not to "call on the name of the Lord," (Acts ii. 21.) but to say, "Lord, Lord," without departing from iniquity.

The teaching of Scripture is *not*, "Believe that Christ died *for you*, and you are safe; your guilt is transferred to Him; His righteousness is imputed to you." But "Believe what Christ came to teach. Believe *on Him*, as what He has declared Himself to be—the only Saviour from the love and power of sin." To say that in the salvation which God has provided, everything is done *for* us, is simply absurd. Justification is indeed not by works of our own, for nothing we have ever done or can do, *merits* anything; but "salvation" must be worked out "with fear and trembling," and this because "it is God that worketh in us both to will and to do of His good pleasure."

Distinctions are not therefore destroyed by the assertion that all men are under grace. The only difference is, that He who by the Spirit of God has become convinced "of sin, of righteousness, and of judgment to come," instead of being directed to cry for salvation from hell, will be taught to pray, to struggle, and to hope for deliverance from the power of sin by faith in Christ; and to *believe* Him when He says that Satan's power is already gone, that the Prince of this world is already "judged." It is on the recognition of this great fact that the final award rests.

It is because Satan is judged (dethroned) that God hath appointed a day in which He will judge mankind by the Redeemer.

See then, the work of the Believer while on earth! It is to a great extent the same in character as was that of his Lord. It is a redeeming work. It is the obligation at all times and at all hazards to promote truth and righteousness; to redeem men from evil of all kinds; to alleviate their distresses; and to bear constant witness in favor of the goodness, the wisdom, and the love of the Father of us all.

Here Christian obligation ends. High excitements and passionate entreaties are neither appointed nor appropriate means for bringing men to Christ. The ungodly are to be *won*, not worried, as they too often have been to their lasting injury, into a premature profession of piety. Let us beware then lest we irritate men by our impatience to do them good; or, which is worse, in our hearts reproach God for not subduing human hardness. We are in danger of doing both if we imagine that our responsibility is unlimited, and that if men perish their blood will be required at our hands.

A few more remarks on what Christians can or cannot do for the propagation of the faith must form the subject of a distinct chapter.

Questions on our Origin and Birthright in Christ.

Qurs. 1. Where are we to look for the people upon whom more particularly the blessing of Abraham was to come, and who were to minister the same to all the families of mankind?

ANS. The descendants of Ephraim and Manasseh, the sons of Joseph, to which the birthright was given (Gen. xlviii. 14–20; 1 Chron. v. 1, 2; Jer. xxx. 9), were separated from the Jews at the death of Solomon (1 Kings xii.), and were ultimately cast afar off among the Gentiles, and scattered throughout the countries (2 Kings xv.; Ezek. xi. 15, 16). When apart from the Jews, they were lost among the Gentiles (Hos. i. 6, 7), and should therefore be looked for, not among the Jews, but among the Gentiles, the more especially as it was promised to Ephraim that of him a multitude of nations, or Gentiles, should come (Gen. xlviii. 8–20; comp. Rom. xi. 25). It was in the view of this "fulness of the Gentiles" that, through the Cross, the blessing of Abraham was pronounced upon the head of Ephraim.

QUES. 2. When were the descendants of Ephraim lost among the Gentiles?

ANS. About 742 years before the birth of Christ, it was said by the Lord (Isa. vii. 8), "Within threescore and five years shall Ephraim be broken, that it be not a people." Soon after this prophecy was pronounced, Israel began to be removed (2 Kings xv.); and, within the predicted period Israel, including Ephraim, was wholly carried forth of their land (2 Kings xvii.—xxiii.), long before their brethren the Jews were removed to Babylon (2 Kings xxv.).

QUES. 3. Were not the Israelites restored along with the Jews after the seventy years' captivity in Babylon?

ANS. No; Samaria, which had been the capital of Israel, and the surrounding country which had belonged to Ephraim, continued after that event in the hands of the people who had been placed there instead of the Ephraimites, showing plainly that the first-born had not then returned to claim the inheritance.

There was no recognition of Ephraim being any longer a people in the land. But out of the land, though as much lost as Joseph was in Egypt, his posterity were still to be fulfilling their destiny, growing up into the predicted "fulness of the Gentiles," unto whom was to be given the kingdom taken from the Jews (Matt. xxi. 41–43; Jer. iii. 11–17), and through whose ministry all the nations of the earth were to be blessed.

QUES. 4. To what nation has specially been given that which chiefly distinguished the Jews, —the keeping the oracles of God? (Rom. iii. 1, 2.)

ANS. To the Anglo-Saxon race in these "Isles afar off," and spread out to "the ends of the earth," is given the unspeakable privilege of distributing the Scriptures in all languages, to all the families of mankind.

It is theirs both to testify for Christ, and against AntiChrist; to proclaim liberty to the captive, and point all men everywhere to the means of health and cure and blessing. God hath not dealt so with any nation. No people have been so literally dealt with by the God of providence, whether in respect to gold itself, or that which gold represents, or that which is better than gold, the true riches, his word, his statutes, and judgments to Israel (Psa. cxlvii. 19, 20).

QUES. 5. Is the past history of the English correspondent to their present remarkable position? And is it possible they can be the people unto whom the promises were made, which have been thus far to them so remarkably fulfilled?

ANS. It is possible. It has been acknowledged that no history presents to our view so great a number of striking pictures as that of England. Even long previous to the time when as Jutes, Saxons, Angles, Danes, and Northmen, they came into England, God appears to have been most remarkably preparing for their coming, by sending in this direction, down through Asia Minor, Greece, and Rome, the messengers of his grace. Every successive journey of the apostles was more and more in this direction (see Acts xiii.—xxvii.), and in the same direction seem to have been sent all the New Testament epistles. The very first of these, that to the Romans, very plainly intimates that through the mercy thus sent, the outcasts of Israel were to obtain mercy. The word which was sent away from "treacherous Judah," after "backsliding Israel" into the north country, hath been declared to them as bearing the name of "GENTILES" in these Isles afar off, and hence has been carried out by them to all the ends of the earth, and from which Israel are at length to be assembled (comp. Jer. iii. 11–17; xxxi. 10; Isa. xliii. 5–12, 21). The English, as their language itself indicates, and as our best historians have traced, came from the border of the Caspian Sea, to which quarter had been deported the people unto whom the promises were made (2 Kings xvii. 6).

QUES. 6. Can the English be lineal descendants of Ancient Israel?

ANS. The Anglo-Saxons came from where the Israelites were lost. And, as has been shown in "Our Israelitish Origin," they possess the physi-

cal, intellectual, and moral characteristics of Israel; and in their ancient laws, political constitutions, and ecclesiastical arrangements, they give evidence of having been under the training of Moses, and as having been punished and otherwise dealt with as Israel was to be when cast out among the Gentiles. They were lost as Ephraim, but as promised, they are found "the sons of the living God" (Hos. i. 10). To them belongs in truth the responsibility of using aright the privileges of the first-born.

They ought not to defer acting till they see those privileges in the hands of another, which are already in their own. They should have confidence in Him who put them there, thank God, and go forward.

QUES. 7. By what great mark may the nations of Abrahamic descent be known, and especially those appointed unto the birthright? How may they best prove their right to be considered the heirs of the promises made unto the fathers?

ANS. By returning in humble penitence to their Father, confessing their unworthiness and guilt; and by their learning to be like the Son of God, eminent in self-denying service for the glory of God in the good of man; by acting as Joseph did to his brethren in Egypt; and as the man of Ephraim did to the captives of Judah brought into Samaria (see 2 Chron. xxviii. 12–15): God's great purpose in separating a people to himself was to make them instrumental in converting good to others.

ABRAHAM was to be the progenitor of a race whom the Almighty intended to employ in distributing blessings to all mankind. And when the Lord promised (Gen. xii. 1–3) that Abram should be "the father of a great nation," and be given a great name, the purpose for which this great nation should come into being, and be given extensive influence, was declared in what follows,—"And thou shalt be a blessing." THE POWER PROMISED WAS A POWER TO DO GOOD.

When it was intimated that others should have blessing or curse, success or defeat, according as they had helped or hindered the people of the God of Abraham, it was that the law of love might have free development among all mankind This was the promise,—"And in thee shall all families of the earth be blessed."

The land which Abraham was to be shown, the great nation, the great name, and God testifying of his choice both by mercy and by judgment, were all in order that blessing might be universally diffused. And thus, the call of Abram's posterity was the very opposite of a narrow, selfish pre-eminence. Their "greatness" was to be a greatness of service; the widest possible manifestation of the Divine power in bestowing blessing through whatever means God might be pleased to work.

Here is the birthright—the WILL to work freely for others; not as slaves, not as hirelings, but as the free-born sons of God, doing whatever our Heavenly Father may give us to do for other's good. This, which distinguished the Son of God, should characterize those that are Christ's. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29). True, the promise is to the natural seed of Abram; but it is to them as it was to Abram —through faith, a faith which working by love, bringeth forth the fruits of righteousness. (Comp. Gen. xv. with Gal. iii.).

When ISAAC, whose name means "*laughter*," was born, his mother, as if in prophetic anticipation, said (Gen. xxi. 6), "God hath made me to laugh; and all that hear will laugh with me."

Isaac's posterity were to convey the glad tidings of great joy to all people. Unto them were to be entrusted "the oracles of God," not that they might hide this precious talent in a napkin, but that they should open it up for the joy of all the earth.

When Isaac was received back as from the dead, and the Lord was pleased to confirm his promises to Abraham, this was the climax,—"And in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). All nations are to be made blessed in Christ. And this is the unspeakable happiness of the children of faithful Abraham—that, being found in Christ, they are not only made to rejoice, but are given the privilege of diffusing his joy abroad among all nations.

When to JACOB at Bethel, possession of the Central Land was predicted, and a wide diffusion therefrom—west, east, north, and south—this is contemplated as the purpose for which Israel were to be raised up and spread abroad (Gen. xxviii. 14.),—"And in thee and in thy seed shall all the families of the earth be blessed."

Those who are in Christ should be found, as he was in the world, going about doing good. If so found, there is no occasion to ask, "Who is their Father?" There can be no doubt that they are the children of promise, and heirs of the kingdom.

[*To be concluded.*]

The Anglo-Saxons:

Are they of the Lost Tribes of Israel?

In the June No. of the Examiner, 1875, I gave an article on the above inquiry, showing, as I believe, unanswerably, that they are of the tribe of Ephraim, which was the leading tribe of the House of Israel, that was lost, or carried into captivity by the Assyrians more than a hundred years before the House of Judah was sent into Babylon.

Recently, I have had access to two or three pamphlets by Edward Hines, of England, on the "Identity of the English Nation with the Lost Tribes." I have been much interested in reading them; but think he may have carried some points too far; nevertheless I trust that may not prevent the usefulness of his labors. It is a subject of deepest importance, and cannot but be of interest to a sincere student of prophecy.

I give the following extracts from one of the first of his pamphlets, and may be followed with more.

Editor of Examiner.

Two Great Questions have for many generations puzzled and set at defiance the intelligence of the great and learned of our land. The first, What has become of the Lost Tribes of Israel? The second, Who were the ancestors of the English People?

The object of these pages is to show that the latter are identical with the former, and out of very many others that could be produced, to advance Twenty-seven Identifications that shall clearly establish the proposition. A few introductory remarks are needed. We take for granted that the reader is well informed as to the past Israelitish history,—that they were once One People, and afterward became Two Houses; the House of Israel, and the House of Judah. Since their captivities this distinction of the two houses becomes the grand essential to be borne in mind. To confound Judah with Israel, and Israel with Judah, is the root of all mistakes in reference to this subject; these two people are as distinct as France and Russia, as fire from water, so that to speak of Israel as meaning the Jews, is to fall into an error, which destroys the sense and meaning of much of the prophetic word; yet this mistake is almost universally made, the result being, that in the pulpit of our divines, the prophetic word is seldom touched upon; the great command to "take heed" to the sure word of prophecy is disobeyed, or, if brought forward at all, it is generally so wrested, by its literal meaning being disregarded and a spiritual one substituted, that from a dozen different pulpits a dozen different interpretations are given; and under this teaching the word can no longer be said to be the "*sure* word." (2 Peter, i. 19), or be taken as the "light that shineth in a dark place." It is quite contrary to the spirit of prophecy, when a plain literal interpretation can be accepted, to substitute a figurative or spiritual one. "No prophecy of the Scripture is of any private interpretation," and the greater number admit of a literal sense. Thus, with the Jews, or the House of Judah, it is most interesting to mark how literally the prophecies have been, and are still being, carried out. Thus,—"I will cause thee to serve thine enemies in the land which thou knowest not." Jer. xvii., 4. "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them." Jer. xxiv., 9; Jer. xxix., 18. "I will fan them with a fan in the gates of the land; I will bereave them of children." "Thy substance and thy treasures will I give to the spoil without price." Jer. xv. "Thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee," "and thy life shall hang in doubt before thee, and thou shalt fear day and night and shalt have none assurance of thy life." Deut. xxviii. 20, 66.

These and many other dreadful curses have been literally fulfilled, and to this day in our own country the Jew is a taunt, a hissing, and a by-word. Then surely if they have been so minutely fulfilled with the one House, so surely shall a literal fulfilment take place of the prophecies concerning the House of Israel. Very many of these have been fulfilled most wonderfully, yea, marvelously; indeed so many, that but few are left yet to be accomplished, and these few must shortly come to pass. The most remarkable feature of the prophecies concerning Israel, is their exactly opposite character as contrasted with those concerning Judah. Thus, instead of being a marked people, known by all nations, Israel was to become a lost people, known by none, not even to themselves. Hosea, i. 9: 2. Instead of being a small people, bereft of children, Israel was to have the multitudinous seed as "the stars of heaven." Instead of being a dispersed people, and no nation, Israel was to become the fulness of nations, kings coming out of her. Instead of being a trembling people, smitten before her enemies, Israel was to be the

most warlike nation possessing the seat of power, "the gate of her enemies." Instead of being a standing witness to the prophetic word, Israel was to become the overwhelming witness to the truth in the Latter Times. Instead of being under the Mosaic Law, Israel was divorced from the Law and is to be found in Christ. Judah is represented as Deaf, but Israel as Blind. It was treacherous Judah. Backsliding Israel. From Judah one seed. Of Israel seeds, and so forth. Israel was never Judah, but Judah was *of* Israel, and will, eventually, be one with Israel. Sometimes Judah is referred to in Scripture as of Israel, when the distinction is still kept up, for then Israel as the Ten Tribes is distinguished as "All Israel," "the whole House of Israel," the "House of Israel wholly," etc. These distinctions are more generally to be found in the book of Ezekiel.

A review of the leading prophecies concerning Israel, will enable us most clearly to identify the English people as the Lost House of Israel.

It was not until 725 B. C. that Israel or the ten Tribes was carried captive into Assyria, "and the king of Assyria did carry away Israel unto Assyria, and put them in Halah, and in Habor by the river Gozan, and in the cities of the Medes; because they obeyed not the voice of the Lord their God, but transgressed his covenant." 2 Kings, 18: 11, 12. It was in these parts that Israel was lost, which includes the southern border of the Caspian Sea, and as far west as Araxes, beyond the Euphrates. Here her name was to be taken from her, "they shall no more be remembered by their name." Hos. 2, 17. Hitherto they had been known by the name of God's people. "My people." "Then said God, call his name Lo-Ammi," Hos. 1: 9, meaning "not my people." They were not only to be lost in name, they were to be "blinded," become ignorant of their ancestry, and as this "blind" people were yet to accomplish the marvelous works allotted to them as the "pre-ordained" "chosen" and "special" seed. "Yet doth he devise means that his banished be not expelled from him," 2 Sam. 14: 14. "And I will bring the blind by a way they knew not; I will lead them in paths they have not known," Isa. 42: 16; thus Israel though in captivity, inasmuch as they were "cast out" of their land, yet would not remain under the dominion of the Assyrians, for God twelve years after the event says through Nahum "though I have afflicted thee, I will afflict thee no more. For now I will break this yoke (the Assyrian) from off thee, and will burst thy bonds in sunder." Nahum 1: 12, 13. This the prophetic word plainly recognizes as having been done, for afterwards Israel is addressed as being in the North, and then North-west of the seat of Prophecy: "Behold these shall come from far, and lo, these from the North, and from the West." Isa. xlix., 12. "To the islands will he repay recompense, so they shall fear the name of the Lord from the West. (Isa. lix. 19). "Go and proclaim these words towards the North and say, return, thou backsliding Israel." Jer. iii. 12. That Israel did not go to the East is positive, because God in prophecy declared they should have "the Assyrians before, and the Philistines behind" (Isa. ix. 12). Had they gone eastward this would have been reversed; therefore, this assures us they went first to the north, then to the west, which is further proved by the direction Paul went when he journeyed after them, and Christ himself never went to the south of Jerusalem, where the Jews were chiefly to be found, but always to the north, through Samaria. Had his mission been to the Jews, he would have gone southwards, but he did not.

Thus it is evident that from this point they would become wanderers, without any fixed design of their own, whether their tribeship would be kept as distinct as they were when in the Land, I am not prepared to affirm, though I think the probability is that they would endeavor so to preserve them, at least for a time.

Since the publication of the former editions of this work, I have been amazed to find the amount of ignorance that exists upon the Captivity of Israel, having been told, even by Ministers, who presumably should know better, that Israel did return, they confounding Israel with Judah, and the seventy years, that I must be allowed the indulgence now and then of showing the difference between the two Houses; Israel never returned, they went into captivity 725 B. C.; Judah went into captivity 588 B. C.; but Israel at this time was in captivity, and had been so for one hundred and thirty-four years. Israel's captivity was in Assyria; Judah's in Babylon. Israel's was complete, "there was none left but the tribe of Judah only" 2 Kings, xvii. 18. Judah being then a distinct nation. Judah's was partial, the poor being left behind. Jer. xl. 7. Israel never returned, their captivity "is unto this day" 2 Kings xvii. Judah did return after the seventy years. Neh. vii. 6.

THE IDENTITY. In just such a state as that of these people now, were our ancestors found. The Anglo-Saxons were wandering tribes among the Germans, with so much of the warrior spirit, that the Ancient Britons invited them into these isles to help them in their national difficulties.

To trace the origin of our fore-fathers has been the perplexing problem for ages. Who were the ancestors of these Anglo-Saxons? To this day nationally we are in positive ignorance as to our true ancestry, a mystery which these pages are intended to remove. From the very parts through which the tribes of Israel wandered, we came. So interesting has been the tracing of our ancestry to our historians, that to some it was a life study. Sharon Turner is foremost in the search, and he traces us to the very spot where Israel was carried captive, the one where the name of Israel was taken from them. Arriving here, he loses all further trace of them. Here was the connecting link, but had he seen and lain hold of it, the purposes of God would have been frustrated, for the "time of the end" was not then come, for which reason it was hid from him. The fact however, is most important, and forms the ground-work of our argument. Our own historian, Sharon Turner, in treating of the second or Teutonic stock of European population in his "*Anglo-Saxons*," (vol. i., 93—102) says: "It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic." "The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth,* or according to Herodotus, in the seventh century before the christian era." "The first scenes of their civil existence, and of their progressive power, was in Asia, to the east of the Araxes.† Here they multiplied and extended their territorial limits for some centuries, unknown to Europe." The account of Diodorus is, "That the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and courage. They extended their boundaries on all sides; till at last they raised their nation to great empire and glory. . . In the course of time they subdued many nations between the Caspian and Maeotis, and beyond the Tanais." "In the time of Herodotus, they had gained an important footing in Europe, and to have taken a westerly direction." Having reference expressly to the Saxons, Sharon Turner observes: "They were a German or Teutonic, *i. e.* a Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sakai, or Sacae, are the people from whom the descent of the Saxons may be inferred, without the least violation of probability. They defeated Cyrus, and reached the Cappodoces on the Euxine. That some of the divisions of this people were really called Sakasuna is obvious from Pliny; for he says that the Sakai who settled in Armenia, were named Sacassani, which is but Saka-Suna spelt by a person who was unacquainted with the meaning of combined words. . . . It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones."

These extracts are invaluable to our purpose, as they call to our aid Strabo, Homer, Herodotus, Eiodorus, Pliny, and Ptolemy, to prove that our so-called Saxon ancestors came from the parts where Israel was lost, making their first appearance in those parts at the exact time that Israel was lost—two most important points, by which we are enabled to gather another most important fact, viz., that in the days of Christ our fore-fathers were then occupying the north-west of Asia, and gradually making their way into Europe; that in the very days of the apostles our race were located in Cappadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achaeia, Thessaly, Macedonia, and Illyricum. We are traced in this direction seven hundred years before Christ, and we did not reach these isles until four hundred years after Christ; so that between these periods, and at the time of Christ, we were in the regions specified. This is important to see because one of Christ's most pronounced declarations was, that He was "not sent but unto the lost sheep of the House of Israel;" Matt. xv. 24. He instructed his disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel" Matt. x. 5. And, in obedience to this command, we find the apostles making their journies to the precise localities where our English fore-fathers then were, preaching the word and forming churches. This is an indisputable interesting historical co-incidence, which fully justifies the inference of an identity.

* The date of the Assyrian captivity.

† The identical place to which Israel had been carried captive.

THE authority of Christ alone is to be regarded in everything purely religious, as he is the only judge to whom mankind are accountable. —*S. Bradburn.*

The Predestination Theory.

BY ELD. S. W. BISHOP.

I have a few words more to say concerning this blasphemous notion.

We read in the Bible that God has in the past condemned nations, classes, and individuals, for pursuing a certain course named, and He has assigned as a reason why He has inflicted punishment on them, because they have done thus and so. I am glad that inspiration uses the word in making these statements. I am glad because there is a large meaning in this word when used in this connection. If God be God—a God of infinite veracity, He will, of course, assign the true reason, if He assigns any at all, why He does certain acts. Is it true that the real, the primary reason for destroying nations, or individuals, is because they have sinned, on the supposition that God has "fore-ordained whatever comes to pass?" If He has fore-ordained every thing that takes place, that decree of fore-ordination lies far back of every other act; and the great ultimatum of the whole matter—the last act in the drama, is the important thing to the accomplishment of which the decrees of God look forward. If the end of any being, class, or nation, is destruction, that destruction is the one climax intended to be reached by God's fore-ordination; and therefore they are destroyed, not because of some mere incidental occurrences, but the great primal reason why they are destroyed, is that God decreed from eternity that they should be destroyed. To say, therefore, that they are destroyed because they have sinned, is, on this hypothesis, utterly false. They sinned because God compelled them to sin, if indeed there is any such thing as sin. Suppose that a highwayman meets a traveler on the road, and fires the contents of his revolver at him; the ball goes through his brain, and he is murdered. Who sinned in this case? Was it the revolver or the ruffian who used it? It certainly was not the revolver, for it had no power of choice, no will in the matter; and where there is no volition there can be no actual sin. If, therefore, God has unconditionally decreed every act of our lives, if free-agency is "nonsense" as "Fatalist" says, if man has no control of his will, he *cannot* sin. He is just as much a machine, wholly controlled and directed in every word, act, motive, and thought, as the revolver was managed by the highwayman, with only this difference; the ruffian was a poor mortal, but man is controlled by the power, and wisdom, of an infinite God. If he murders, God decreed he should. If he is an adulterer, it is by God's appointment; if he steals God fore-ordained that he should; therefore, if there is sin in the world, the poor, predestined creature, man, is not the sinner, for he is only a machine, and has no power or will to control a single act. If there is any such thing as sin, God alone is the sinner; and if He sins, it can be only against Himself: so that the doctrine of fore-ordination, as taught by "Fatalist," in a certain paper published in Massachusetts, be true, then all the talk in the Bible about sin, the punishment of the sinner, etc., is sheer "nonsense," unless we assume that God will punish Himself, for who would think of hanging the revolver for murdering the traveler?

Suppose, again, that a perfect mechanic should erect a mill, put in the machinery, apply the proper power, but purposely so construct the mill that it cannot possibly perform the proper work of mills of that kind. After all is completed, he puts the grain into the hopper, puts on the power, and starts up the mill. He promises a large reward to the mill if it will grind thirty bushels of wheat an hour, and threatens to punish it very severely if it does not do it. All this time he is fully cognizant of two important facts. 1. The mill is a mere machine that cannot move at all only as it is compelled to move. 2. He knows that he purposely constructed the mill in such a manner that it cannot grind at all. *We*, Predestinationist with the rest of us, would be apt to think such a man foolish, even if our theology prevented our calling him so. But this is exactly in point. Predestinationists of 1870 say, that God has designedly created a portion of the human family in such a condition of nature as to render it utterly impossible for them to do those things which are right in His sight; and yet this same God has said to such men as Cain, "And now thou art cursed from the earth; when thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater than I can bear." (Gen. iv. 11, 12). *Punishment!* What justice was there in punishing him at all for doing just what God had unalterably decreed he should do?

This same God asks, by the mouth of the holy prophet, "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways and live?" Certainly, answers Predestinationist, you have pleasure in the death of the wicked; it is your pleasure that he should not return from his ways and live; for from eternity you have decreed every act of his life, and so created him that he

must continue in his ways, and go down to eternal death. You have fore-ordained that every circumstance that is brought to bear upon him shall help to push him down the road to death. But what does *God* answer? Hear him: "For I have no pleasure in the death of him that dieth, saith the LORD God: wherefore, turn yourselves and live ye." (Ezek. xviii. 23, 32). Again, Say unto them, "As I live, saith the LORD God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ch. xxxiii. 11. In this text, God swears by His own existence that he has no pleasure in the death of the wicked, and that it is his pleasure that the sinner turn from his evil ways and live. God does not afflict the children of men willingly, so He declares by Jeremiah. But, according to this fore-ordination dogma, he does afflict those whom he knows can never be benefitted by the afflictions they suffer, for He has decreed their ultimate damnation, condemnation, or destruction; therefore, if He does not do it willingly, then, according to the doctrine of fore-ordination, God's decrees so bind Him that He is compelled to act contrary to His own will. If so, God must have two wills, and is at war with Himself. Throughout the Bible treats mankind as free agents, and teaches that man is free in his will. I wish to quote portions of Scripture as sample texts.

God commenced His dealings with the race on this principle, and recognized in Adam freedom of choice and will. His language to him is this; "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. (Gen. ii. 16, 17). It came to pass that Adam did eat of that tree, and if God fore-ordained all that comes to pass, and "free-agency is nonsense," then, by God's decree Adam was *compelled* to eat of that tree of which He forbade him to eat, and threatened him with death if he did eat of it. All this talk to Adam, then, must have been nothing short of pure deception.

"If the wicked will turn from all his sins that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Ezek. xviii. 21. See also ch. xxxiii. 19. Here again, according to this fore-ordination theory, is more deception. These Scriptures, according to that notion, offer life to the sinner if he will do so and so, when God has decreed that he either shall or shall not have life, and that, too, long before the sinner addressed by this language had an existence. His living, or not living, on this principle, does not depend in the least upon either his doing or not doing. There is a multitude of Scriptures of this class, and they are all a deception if God has fore-ordined all that comes to pass.

In Isa. xlviii. 18, God represents Himself as bemoaning the condition of the house of Jacob, which condition He tells them they have brought upon themselves by disobeying His commands. How entirely false is this statement, if He has fore-ordained all that comes to pass. This is another sample text, and all of this class are utterly untrue on this predestination hypothesis. In Ezek. xiii. 22, God charges certain men with making the hearts of the righteous sad whom He has not made sad: when, if Fore-ordinationist is correct, God did make their hearts sad, and those men did not do it at all. Another sample text which I leave with its class for Fatalist to dispose of.

Another sample text is found in Josh. xxiv. 15; and in it, and the class from which it is selected, it is plainly stated that men serve God from their own choice, if they serve Him at all; but this statement Fore-ordinationist flatly contradicts. In Deut. ch. xxviii. God treats the nation of Israel as a free agent, promises to bless them if they will obey Him in all things, and threatens to curse them if they do not obey Him; when, according to "Fatalist," he fore-determined every act of that nation, as well as their final end, and it was utterly impossible for them to avoid doing just what He had fore-ordained they should do.

In Heb. vi. 4, 6, we have another sample text. In the text we are told the consequences of falling away from the truth and grace of God. We are told that there is danger of thus falling away even after we have obtained to an exalted position of Christian experience and holy living, and falling so far away that it is impossible to be renewed, or even brought to repentance for sins. This could never be if Predestinationist is right, for he declares that those whom God has decreed to damnation, he has so "created" they cannot *do* good, or *be* good; and that all who are created with a capacity to cultivate goodness, God has predestinated to eternal life, and they cannot fall short of the very end for which God has fore-ordained them; for He has ordained that every circumstance that can in any way act on them, will push them on in the way to eternal life. In that case God is dealing with His church on the principle that some inconsiderate parents try to frighten their children, by scares and bugbears that never existed.

When Peter charged Satan with filling the

heart of Annanias to lie to the Holy Ghost, Peter, according to this fore-ordination theory, was wholly mistaken. Satan did not do it at all; it was God who did it, and that by His own unchangeable decree. It was very cruel to strike the poor man dead, and consign him to eternal oblivion for doing just what God had compelled him to do by His infinite determination.

The case of Herod (see Acts ii. 21,) is precisely similar; also that of Simeon the sorcerer, Elymas, and Judas Iscariot. According to this blasphemous notion, the sin against the Holy Ghost is by God's decree, and He has pre-determined that all who thus sin *shall* commit that sin. How then, are they guilty? I might multiply texts from the beginning of the Bible to its end; but I have quoted enough to establish the fact that, the Bible being the word of God, if the notion that God has "fore-ordained whatsoever comes to pass" is true, His dealings with the creatures He has made, as marked in His own word, have been unjust, cruel, deceptive, and hypocritical, from Adam down; and that, too, in an infinite degree. Woe to the man or woman who *knowingly* thus belies the character of that God who has declared that He has no pleasure in the death of the sinner, and that His tender mercies are over the work of His hands. To do this with intent thereunto, must be a high crime against God's moral government. It will not in the least disturb that government, or prevent the purpose of God being fully carried into effect, which purpose is, according to His holy word, that every accountable, intelligent being He has made, shall, "in due time," have an opportunity to believe in Christ and be saved.

West Meriden, Conn., March, 1876.

Sons of God.

A Brief Meditation on 1 John iii. 1-3.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

"*What Manner of Love!*" This is the language of astonishment, and of itself might not determine whether the surprise which it expressed, was the surprise of pleasure or its opposite. One might say of some exhibition of favor from his fellow-man, "What manner of love is this!" how paltry, how insincere, how unsatisfactory! But this aged saint was thinking of that which is as far removed from paltriness or insincerity as east from the west,—as heaven from the earth. (Ps. ciii. Isa. lv.) His meditation was of the Love of God as exhibited to men in His Son Jesus Christ, and his language was the outburst of a grateful heart, the devout expression of deep and holy admiration. "Behold what manner of love," how great a love, "the Father hath bestowed on us!"

John loved much, and knew, as few have been privileged to know, what it is to have the love of God "shed abroad in the heart." Yet, when he would impress the greatness and excellence of this love with more than usual earnestness upon his dear fellow-disciples, he does but point to it, and say in imperfect accents: "Behold! See! what manner of love is this!" Ay, it is not always he who speaks most trippingly of love that feels its keenest strength. The stammering tongue, the eye suffused, the broken sob, may sometime speak its power more eloquently than words.

"*That we should be called sons of God!*" Was there not a contrast present to the writer's mind? He had testified of One whom he had seen, in whose presence he had often been, whose wisdom and power he knew, on whose bosom he had leaned—he had testified of this One, "we beheld his glory, the glory as of the only begotten of the Father." "He dwelt among us," says he, "full of grace and truth" (John i. 14). It was no wonder that of him a voice from heaven had declared: "*This* is my beloved Son, in whom I am well pleased." No need for exclamation of surprise at the love bestowed upon him, "the chiefest among ten thousand," and "altogether lovely." Oh, no, his title to the name of Son of God shone bright in every word and act, and the love the Father bestowed upon him was a righteous tribute to his perfect obedience. "Thou hast loved righteousness, and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

But—that *we* should be called "sons of God!" What man is there who can fathom all that is implied in that comparison and contrast? This is a marvel to be pondered in secret when the doors are shut upon the noisy world. At such a time let me think of him of whom John testified, and picture, if I can, his unblemished purity, his sweet gentleness, and stainless dignity. Then let me ponder on the other hand all I once was, by nature one of the "children of disobedience" and "of wrath;" and all I am still, notwithstanding I may have believed and confessed the Gospel of God's grace—what coldness of affec-

tion towards divine things, what worldly longings and fleshly desires, what secret faults, known only to myself and the Searcher of the hearts of the children of men. Truly such a love bestowed upon me is not a righteous tribute, but a deed of grace.

"The Father himself loveth you," said our Redeemer on one occasion to his followers, "because ye have loved me." Is it so, indeed? The feeble stirrings of our affection rewarded after such a sort! Yet, were our feeble love tenfold as strong, poor merit this to plead, for who could help loving him "who first loved us," or fail to be constrained by the love that was faithful even unto death?

Our love to God is but bare gratitude; God's love to us is all of grace: wherefore we will bow our heads in humble adoration of "the exceeding riches of his grace in his kindness towards us through Christ Jesus" (Eph. ii. 7).

Now are we the sons of God, and it doth not yet appear what we shall be. To be children by God, is to be His children in reality. In His bestowal it is no empty name, but a virtual adoption into His family. *Now* are we sons of God, and can claim the Almighty as our Father, to love us and provide for us, to pity and protect us, to guide, and, if need be, to chasten us. Oh, what unspeakable dignity for the frail, erring sons of men! But here it does not end: there is something more in the future. The apostle does not say "we do not know what we shall be," although many read and sometimes quote his words as if he had so spoken; but "it doth not yet appear what we shall be." This dignity of ours is shaded now by darkness—darkness of imperfection in ourselves and trial in our circumstances, and "the world knoweth us not." But a time is coming when its brightness shall break forth, and even the world shall see how blessed are those men who place their trust in the shadow of the Most High.

But it "doth not yet appear," it is not yet manifested. There is nought of greatness in these sons of God to be seen meanwhile, save childlike faith, and ardent hope, and fervent love—but such things the world counts mere foolishness. They have no freedom from the sorrows and the sicknesses that weigh on other men: nay, it may seem that poverty and weakness and death are more their lot than other men's and the world, that judges by the surface, passes them by as of no account. But we know that when it shall appear," * when the dignity of our sonship "shall be manifested," "we shall be like him" whom God hath already set free from the dominion of death and crowned with glory and honour. Or shall we prefer to retain our common version, around which so many hallowed associations cling, and which is so consonant to the teaching of other Scriptures as to the time of this manifestation? Then this is our confidence, that "when *he* shall appear, we shall be like him."

Did John not know what that implied? Did he not know "what we shall be?" Doubtless the manifestation of the glory will far exceed any knowledge that even an apostle might possess; but what knowledge had he of the matter? He knew that mortality and weakness and sorrow would be swallowed up of life and incorruptibility and everlasting joy. But was this all he knew? Let us think again. Another man of God, and fellow-laborer of his, had been dwelling with devout gratitude upon the adoption into the Divine family, and he added this remark: "If children, then heirs; heirs of God, and *joint heirs with Christ*," (Rom. viii. 17). Two other "faithful sayings" he has left on record which show that he and his fellow-Christians were by no means ignorant of what they were destined one day to be: "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him" (2 Tim. ii. 11).

It was this bright hope that John, too, had before his eyes, although as yet it had not appeared, and of it he said, "Every man that hath this hope in him (i. e. Christ, *ep autoo*,—*on* him) purifieth himself even as he is pure."

Joint-heirs with Christ, who has been appointed "heir of all things!" Should not such a hope if really grasped, if truly cherished, turn this present world into a fleeting dream, its pomp and wealth and honours into empty shadows? Not that a man should carry his head in air and take no notice of his fellows, or neglect the duties of even this passing scene, and go forever in a walking sleep. Nay! But with cheerful sobriety, and unfeigned humility, and deep earnestness, he shall do all his present duties as a member of the human family, remembering that "the world to come" is his inheritance, and the only substantial reality.

"Joint-heirs with Christ!" What matter then though now we walk with trembling steps? What matter feeble sight and weary limbs? Ay, what matter, if it come to that, the loss of all the world accounts most dear, of life itself? Looking, not at the things which are seen and temporal, but at the unseen and eternal, we have this persuasion: "All things are ours, whether life or death, or things present or things to come,

* Dean Alford's translation.

for we are Christ's and Christ is God's." So even the losses and sorrows and afflictions of the present time may prove to be but the under side of the immortal crown.

Surely gratitude and every proper feeling and dictate of the heart declare we must purify ourselves "as he is pure." So grant us needed grace dear Lord, to do, amid these days of frivolity and worldly-mindedness, of impurity, and every form of unbelief. Amen.

M. W. STRANG.

—*The Rainbow.*

THE SEPARATENESS OF THE CHURCH.

The Church of Christ is a separated community. In the world, she is not of it. She has renounced the world. In character and desire, in moral standing and in heavenly hope, she has come out of the world. Her members cannot return to the world without losing their right to a place in a body the distinctive life of which they no longer possess.

So it has ever been since the Church was founded; and so it will ever be till the Church is crowned with completion,—her discipline closed, her growth perfected, her warfare accomplished, her tears wiped away, her members made immortal and glorious. For the separateness of the Church is constitutional and essential, and consequently it is abiding.

Hence springs an argument for the supervention of a dispensation beyond the present. The revealed future of the word demands it. The world as a whole is to be saved; seeing that Christ is to have dominion "from sea to sea, and from the river even to the ends of the earth" (Zech. ix. 10), and that "the earth" is to be "filled with the knowledge of Jehovah, as the waters cover the sea" (Isa. vi. 9). In other words, the world is to be peopled with inhabitants the majority of whom are to be righteous. Good will be the rule, evil the exception. Now we can conceive of a saved world only, as either (1.) *in* the Church, or (2.) *outside* the Church, or (3.) *beyond* the Church.

(1.) A saved world *inside* the Church would unchurch the Church.

(2.) A saved world *outside* the Church (*a*) has never yet been seen; (*b*) if it ever should be, that alone would form a new—a further dispensation; (*c*) IT ALSO would unchurch the Church; (*d*) and for many other reasons is an inadmissible hypothesis. Recognizable salvation, as a blessing actually enjoyed, is, during the pentecostal dispensation, to be found only within the Church of the living God.

(3.) A saved world *beyond* the Church,—in the sense of a state of things to be realized *after* the period of the Church's formation, growth, and militant discipline, and *when* the Church shall have been raised, glorified, and made triumphant,—this is the only legitimate conception, in which all divergent prophecies are fulfilled and all diverse claims are harmonized. When the Church is glorified, the world can be saved. Not till then.

A great principle is here involved. An exclusive body cannot be an inclusive one. An elect community cannot be a universal community. The church is the former—exclusive, elect; therefore she cannot be the latter,—inclusive and universal. Therefore the present course of the Church must close, the present dispensation end, ere the latter day glory can shine forth, and the world, as a whole, be a saved world. A militant Church where all are friends would be a strange sight. A Church separated, defensive, armed, resisting,—where evil is dominant, where foes lurk on all sides;—this we can understand. Its congruity is evident. But that the world should be saved, and be in the Church, and that, in such a state, *the Church should remain in the Church*, this is inconceivable.

It would no longer be true that Christ's disciples were not of the world (John xvii. 16). They *would* be of the world; only a *better* one than now exists.

It would be no longer true "that we must through much tribulation enter into the kingdom of God" (Acts xiv. 22). That must then be the exception at most, not, as the Apostle Paul proclaimed it, the rule.

It would be no longer true that "all they who live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). The world being saved, where should be the persecutors?

In fact, a large portion of Church teaching as given in the New Testament, and found most appropriate as things are now, would be inapplicable as things would then be.

The apostle teaches us that this age is an "age of evil" (Gal. i. 4):—here is the doctrine. He bids us not be conformed to this age (Rom. xii. 2):—here is the exhortation, based on the doctrine.

That confusion of the ages which consists in making this the last before redemption's plans are accomplished, and which brings a saved

world into the Church, undermines doctrine and exhortation alike. It says that the age by-and-by becomes a good age,—thereby denying that it is characteristically an evil one, as taught by the apostle. It says that by-and-by there will be nothing wrong in being conformed to the age, seeing that the age itself will have been so transformed,—will have become so good. This, at least, is what consistency would require. Seldom, perhaps, is such consistency met with.

Our argument thus appears to be perfectly conclusive. The more it is examined, the more fully, we are convinced, will its conclusiveness be manifest.

Only in one respect will we at this time fortify the conclusion thus derived from the separateness of the Church in favor of the occurrence of yet another dispensation.

What is the chief ground of the Church's separateness? Say, if you will, that it is the evil of the present time. Still the question returns, Why so evil? In the latter day it will not be so; human nature, nevertheless, remaining still the same.

The great fact which yet awaits our consideration, as going into the very heart of the whole matter, is this: That the world is an evil ORGANIZATION. It is diffused as the air, high as thrones and principalities (Eph. vi. 12), hoary and treacherous as the old serpent (Rev. xx. 2). Hence—pre-eminently hence—the position and attitude of the Church. She could only be formed apart from the kingdom of darkness, which lay all around engrossing the world. Those honored to become her members were bound to come out of the world, because she could not be subject to this world's evil organization.

Hence the Church is what she is,—a separate organism, working on the world from without, from above,—necessarily keeping her position,—standing aloof from the evil; keeping clear of the rebellious confederation. Hence the dispensation is what it is. Hence the separateness of the Church must be maintained as long as the dispensation lasts.

IS THE SECOND DEATH FINAL?

INQUIRY BY H. YOUNG.

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Inference:—"The rest of the dead" will live again after the thousand years are finished.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with him a thousand years." (Rev. 20: 4, 6.) Inference:—The second death shall have power on *all but such* as have part in the first resurrection.

"And death and hell" (hell meaning the grave, margin), "were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." (Verses 14 and 15.) Question: Were not those who were found written in the book of life the same as those who would have part in the first resurrection, be priests of God and of Christ, and reign with him a thousand years? We think so. Well, this 15th verse says that all *but such* "were cast into the lake of fire, which is the second death." Now we wish to ask, are our above inferences on the texts quoted, allowable? And if we admit that they are, then, there can be no other fair deduction from said texts; none, certainly, which would contradict those that I have drawn. Admit my inferences, and what follows? Can there be any other conclusion than this, viz., Every resurrection of the dead which shall follow this first resurrection, be they one or more, many or few, must take its or their subjects out of this second death. By this view it will be seen that the power of the second death to "hurt," or to hold its subjects, can only be a temporary power, i. e., a power which is limited to time. Have we not been too hasty in our conclusions that the second death must be final? We know there are many who once thought that the first death would be final, to thousands of our race, who have since been happy to learn that it can be final to none.

Rome has her ideas of purgatorial fires, and Protestants think she is in error on the subject, and no doubt she is; but has inspiration given us any *true* ideas on this matter? And if so, should not the Bible students understand what they are? "Our God is a consuming fire.' What does He consume? "The refiner's fire" is a consuming fire. What does it consume? "And I will purely purge away their *dross*, and I will take away all their *tin*," etc. Any harm done to anything but "dross," and "tin?" and, following this line of thought till we reach those fearful texts which speak of such as fail to make their calling and election sure, and, for whom there is only a "fearful looking for of judgment and fiery indignation which devour the adversaries," cannot this fiery indignation devour the

adversary—the adverse nature is such, and still they be saved, yet so as by fire? In refusing or failing to secure the high honor set before them, they refuse or fail of the joint-heirship with Christ, and of being made alive at his coming; and when they do "come forth" they "come forth to judgment." Is not this sufficient punishment? especially, as they cannot come out of this judgment until they are purged, or the *diabolos*, the adverse nature in them is "devoured."

I cannot believe the judgment here is to satisfy the law merely, and not to benefit those upon whom it comes. I cannot keep myself from asking, with the deepest interest, in the language of another—"Is there a corner in the house of many mansions where the benevolence and love of God who is the fountain of power, must always be the vanquished party and evil reign triumphant in the hopeless death of even so small a portion of those creatures for whom Christ gave himself a ransom?"

And shall we dare to look at those texts which declare that certain sins shall never be forgiven in this age or in that which is to come, but that such as commit them are in "danger of eternal damnation," or "condemnation?" May we not be permitted to ask, reverently but fearlessly, what precisely, is this condemnation? Now it is certain that there is no sin that can be committed which will be forgiven, *if* the person who commits it shall find repentance; but as there are sins one may commit for which he can never find repentance, so for such sins there is no forgiveness. Shall we look at one such instance where a wrong act could never be forgiven because the person who committed "found no place for repentance though he sought it carefully with tears." But what of this *profane* Esau?" Is he lost? We know he has lost his birth-right, and that this loss will be to him an eternal loss. But is the man Esau lost? Can he not live without his birth-right? Is it essential to his very being? Aye, and will not this very birth-right in the hands of his brother, to whom he sold it, be the means of some good to the man who purposely sold it? If not, then how shall the "right of the first born be to bless and save the later born?"

These questions I believe to be important; and it seems to me, we need not be afraid nor unwilling to answer them. Shall we be afraid or unwilling to follow just where the truth leads? The truth shall one day be triumphant—we shall all wish then that we had bought and not sold it. Amen.

Pittsfield, N. H., Feb., 1870.

REMARKS BY THE EDITOR.

My esteemed friend, Young, will not think it unkind in me, if I make two points of dissent to his remarks.

FIRST: I cannot, with present light, see cause to assent to his "Inference" that "The second death shall have power on *all but such* as have part in the first resurrection." I do not think the text from which the inference is drawn warrants it. If he had said, the text teaches that those having part in the first resurrection "*cannot* die any more," but all others are *liable* to die again though they need not. I would say, *That* is truth: but, not that they *must* all die again. But if *all* cast into the lake of fire ("this is the second death") are to live again, or are restored to a living existence, then "death and the grave" are to be restored also; they are numbered in the "second death" whatever that expression may mean. It seems to me, therefore, that second death means an utter and final extinction. If God can find a way to restore men who experience that death, I have not the least opposition to it, but I see no *evidence* that He will.

SECOND: I think my friend is entirely mistaken in supposing Esau sought for repentance *in himself*. Repentance is a change of mind; and when he saw that his father, Isaac, had given the birth-right blessing to Jacob, he "lifted up his voice and wept". . . "with a great and exceeding bitter cry;" he "sought carefully repentance," or a change of mind, *in his father;* not in himself. And an apostle tells us there is a sin, when committed, "It is *impossible* . . . to renew them again to *repentance*." (Heb. vi.) But it is a "*wilful*" sin "*after* we have received the knowledge of the truth." (Heb. x. 26.) The grace and love of God seems ample in all other cases; but sinning wilfully and knowingly after having received the knowledge of "the only true God and Jesus Christ," it seems to me, excludes all Scriptural hope of the restoration of that individual; it is in fact the "blasphemy against the Holy Spirit;" for no man can have that knowledge without having been made "a partaker of the Holy Spirit;" (Heb. vi.,) and then to sin wilfully, is to blaspheme the Holy Spirit, virtually saying, "It lies." To such, *condemnation* is eternal. (Mk. iii. 28.)

"LIFE IN CHRIST."

What does this phrase, regarding which Christian men are now so often disputing, really mean?

I suppose it means that those only who are spiritually united to the Lord Jesus, in the sense

of being made members of his mystical body, will share in his immortality, *which is the immortality of God.* These are the kings and priests of the kingdom.

But there is a second class, consisting of the great mass of mankind, who, though redeemed by Christ from the power of Satan, are as yet either dead in sin, or partakers only of a more or less feeble spiritual life.

These, in all their varieties of character will live again; in the kingdom of God, at the resurrection: where they will be subjects, not rulers, and live *outside* the New Jerusalem. Like other men they will reap what they have sown on earth, deprivation or reward; and will be, I doubt not, in course of education, for something higher. They may live ten thousand years, or they may live *for ever.* This will be as God pleases, and according to their improvement; but their life—be it long or short—will always be *on sufferance.* They will never be partakers of the immortality of God.

There still is a third class, which, although not exclusively consisting of haters and active opposers of God and goodness, includes such. These also will live again after death, and receive in some form or other, according to the deeds done in the body, whether they be good or bad. They likewise will live only *on sufferance*, only so long as God pleases, and in accordance with the improvement of their characters. Some of them, therefore, it may be expected, will pass on and up into the second class; whilst others, the hopelessly and irreclaimably bad, will, in God's own time, perish utterly by a fiery indignation which is called "the lake of fire." This is "the second death."

These three classes seem to be distinctly brought before us in the seventh chapter of St. Luke's Gospel (vers. 29, 30), where we have (1) Christ and his disciples; (2) "the people and the publicans;" (3) "the Pharisees and the lawyers, who rejected the counsel of God against themselves." To confound these three classes of persons is absurd.

Thus, finally, all things will be subdued to Christ, and evil be blotted out of the universe.

Christ is therefore *the life of humanity* in a twofold sense. He is the giver of immortality to the elect, and he is the giver of a new and *indefinitely prolonged existence* to the rest of mankind for the purpose of thereby advancing their moral and spiritual education.

Is it asked, Where is all this taught in Scripture? I reply; all that is said about the elect implies their *immortality* in Christ, and all that is said about Christ being the Saviour of "the world" involves the *prolonged existence* of the rest of mankind.

Whenever Christ or his apostles speak about salvation, or being saved, or eternal life, they always refer to *the first class*, since *all* are invited to become one in Christ. They always refer to a salvation *present* and complete.

Christians object to any such doctrine, from an ill-grounded notion that all God's purposes of mercy terminate with man's short mortal existence, and that, therefore, their own great work on earth is to snatch men from perdition. All that is said about the future restoration of heathen nations, and many other things, they wholly ignore.

I shotld be very glad if any intelligent Christian would have the goodness, in few words, to give scriptural reasons for rejecting what I have advanced.—*Selected.*

Midsummer, 1871.

The sun is set, the day is done,
And past my gate go, one by one,
The reapers brown, from yonder plain,
Where all day long, amid the grain,
I've watched their shining sickles gleam,
Under the mid-summer's hot beam.

With weary, folded hands I lie,
And hear the reapers passing by,
And hear their songs rise, loud and high.
While my heart beats low, with a throb of pain,
And tears are falling, like summer's rain.
Alas! alas, for the golden grain!

No strength have I, to toil beside
These reapers passing late,
In feeble hands, I scarce can lift
The sickle's shining weight;
Life's harvest fields ungathered,
Bearing no sheaves, I stand,
Crownless, and lone, and helpless,
An idler in the land.

So I prayed in the gathering darkness,
From out my soul so sad,
Till, through the stillness, came HIS voice
And all my heart grew glad.
"The Master needeth not thy toil,
They serve who stand and wait."
So I wept no more, though the day was dead,
And the night was growing late,

Oh! lonely hours, of patient trust!
Oh! hours of weary pain!
My earthly loss at last shall be
My great, exceeding gain.

With eyes up-lifted to the hills
Bathed in the sunset light,
I hail the shadows, growing long,
I hail the coming night.

And with a faith unshaken
I go my way of pain,
While others, singing, gather in
Their wealth of golden grain.
Far, radiant with the angels,
I too, with these shall stand,
A victor, crowned and joyful,
Within the Better Land.

—Miss J. E. CHENEY.

WHAT IS DEATH?

Cruden, in his Concordance, under the word *Death*, thus expounds its meaning, and the nature of the curse which Adam has transmitted to his posterity.

"Death," he says, "signifies the separation of the soul from the the body—this is TEMPORAL DEATH. A separation of soul and body from God's favor in this life, which is the state of all unknowledge, and the quickening power of grace —this is SPIRITUAL DEATH. The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever by the devil and his angels—this is the second death, or ETERNAL DEATH. To all these kinds of death Adam made himself and his posterity liable, by transgressing the commandment of God in eating the forbidden fruit."

This strange and unnatural definition of the Scripture word death, is that which is generally held by modern Christian teachers. Can such extravagancies fail to shock the understandings of an intelligent and truth seeking people? Who can be surprised that such teaching should furnish a theme for the severest sarcasms of the skeptic, and enable him to point the finger of scorn at the Christian profession? If the above be the definition of the Scripture term death, then it must be applied, to be consistent, to other passages where this word occurs. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." (Heb. ii. 9.)

According therefore to the definition given by Cruden, Christ must have suffered this three-fold death. 1. Temporal Death. 2. Spiritual Death, or the separation of the whole nature from God's favor in this life. 3. Eternal Death, or the perpetual separation of the whole man from God, to be tormented forever by the devil and his angels! Can any one believe that Christ suffered this? Of course not; not even the "orthodox" believe this, though in consistency they should. They urge a *commutation* theory to remove their difficulty.

In the following passage the word death occurs three times. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. ii. 14, 15.

Now the common sense principle of interpretation requires us to understand that the *death* mankind feared, the death the devil had the power of, and the death which Christ died, are all the same. If, therefore, it is the *three-fold* death which Satan had the power of, and mankind feared, Christ must have suffered this three-fold death. But this would have made redemption impossible, because one element in this death is eternal torment in a state of perpetual banishment from God! Modern theologians and scripture are as much at variance, on this topic, as their theology is at variance with common sense. The passage just quoted, moreover, obliges the conclusion that death in the apostolic age, and prior to that period, had no such mystic sense as that which now has the accredited seal of popular theology, viz: a separation of the conscious and immortal soul from the unconscious body; that, on the contrary, it was regarded as a complete and dreaded dominion over the entire conscious humanity, which blasted the hopes, froze the energies, and broke the spirits of the race so far as no clearly defined views of a future life by resurrection were possessed. Under such circumstances, its melancholy anticipation sat like an incubus upon the life-loving heart of humanity—it was a "bondage" which clung with dismal and oppressive tenacity to them all their life-time, and from which they could only be effectually delivered by a sure and certain hope of resurrection from the dead, through the resurrection of Christ. Surely, it was the fear of this all-engulfing death, not of the three-fold death of modern theology, which begat the "bondage" of which the text speaks. ED.

"THE LIFE" AT THE GRAVE.

Honor the memory of the man, whoever he was, who first suggested that the words "Jesus wept," should form a verse by themselves. They are infinitely precious words, and as their brevity strikes the eye, so their pathetic tenderness moves the heart.

"Jesus wept." Why? O, that we could answer this question as it should be answered! But this is too much to ask. A paper by mortal hand may not reveal the depth of perfect sympathy with suffering men, nor disclose the various elements of holy feeling and active thought in the heart and mind of the Saviour, covered by these words. If there is to be a consecrated press with divine literature in the world to come and who will venture to doubt it—theologians with intellectual light and loving hearts, men delivered from all the trammels of the present twilight dispensation, will deal with them in a manner worthy of the theme; but we must be content to spell and guess as best we may, for we are only little children at school.

Worldly wisdom, reasoning of course upon its own lines of thought, would say, Why should *he* weep when he had power to do what he would? But "the wisdom of this world is foolishness with God;" for no sooner had the tears of Jesus fallen to the ground than the Conquerer of death was revealed to the amazed spectators, thus showing that the glorious power which is lodged in the right hand of the "Lord of all" is allied with, and moved by, the gracious pity for sorrowing ones which lives in the heart of the Redeemer. The Prince of life is only the Brother born for adversity, the tender Shepherd and Bishop of smitten souls. To be assured of Christ's sympathy with us in our sorrows is not only enough to lighten the pressure of their burden, it is enough to make us welcome sorrow that we may have the holy luxury of his sympathy. Grief is grief under any circumstances; for the nature of things is not changed by the new relationship to God which grace brings, but to know that we are not orphans and outcasts left to themselves in a miserably selfish world, but children of God for whom the "First-born" had such ardent love that he prays that they may be with him, is enough to make us strong as Atlas to bear the world on our shoulders.

"Lord, if thou had'st been here, my brother had not died," said each of the weeping sisters of Lazarus. True, most undoubtedly true! When "our Life" returns from the far country where he waits the Father's time for the completion of the arrangements of grace, the reign of death, so far as his body, the Church, is concerned, will be over forever. And equally true was the remark of the Jews who said: "Could not this man, who opendd the eyes of the blind, have caused that even this man should not have died?" But in either case we should have lost the ineffable tenderness of the words, "Jesus wept;" and the sublime victory achcived by the mandate, "Lazarus, come forth!" As the facts stand however, we have the assured sympathy of our Lord in all our sorrows, and the clear proof that his sympathy will culminate in our glorious resurrection from the dead. The mystery of evil will run its course, apparently unchecked, as if there were no kind Power in the Universe to feel for groaning men; but when we see "the Life" standing by the grave, and hear the groan that disturbed his loving heart, we take courage and sing:—

> Our Fellow-sufferer yet retains
> A fellow-feeling of our pains;
> And still remembers in the skies,
> His tears, his agonies, and cries.
>
> In every pang that rends the heart,
> The Man of sorrows had a part;
> He sympathizes with our grief,
> And to the sufferer sends relief.

The time is short. He is coming. Let us wait and work, work and wait for him!—Dr. Leask, *Ed. of Rainbow.*

DOES GOD'S FORE-KNOWLEDGE DETERMINE MAN'S FUTURE DESTINY?

We have been told that God *fore-knows* who would accept the gospel if they had an opportunity, and hence He is under no obligation to raise them from the dead to give them a chance to hear it in a future state; that God is too wise to learn, and too good to grant any a future life whom He fore-knows would not believe on Him and escape the second death.

This is the position of very many who oppose the idea of future probation for the unenlightened portion of the human family. But can it be possible that its intelligent advocates entirely overlook the fact, so apparent upon the face of it, that this position completely removes the *necessity* for human probation. Have the past six thousand years of trial been unnecessary? God is infinite in wisdom and love. To say that He has permitted the human race, and all creation, to groan under the curse for six thousand years *unnecessarily*—without a wise and benevolent purpose—without intending the trial to ultimately result in their good—is to impugn His wisdom, and cast a vile slander upon His character of love. Let puny man beware ere he does that.

If God fore-knows that a class of the dead, who have had no knowledge of "the only true God and Jesus Christ," would not accept Him if they had such knowledge, and hence are to be granted no future life, then He fore-know before their birth they would not accept Christ, and

why did He permit them to come into the world? Let those harmonize this with the wisdom and goodness of God who can. But if God foreknew who would accept Christ, and gives them only the opportunity to be saved, then why place any on trial for a future life? Why send His beloved Son into the world as a ransom for all men with the deceptive proclamation that "*whosoever* believeth on Him shall not perish?" If, in fact, man's destiny is determined by God's fore-knowledge, then why has He permitted the past painful experience of generations, under the educational influences of the curse, under which the whole creation has groaned, and still groans, for deliverance? God is too wise to err, and too good to do an act of injustice. If it was necessary, in divine wisdom, to place any on trial for a future life, then it would be an act of injustice on the part of the Creator to withhold such an opportunity from any portion of the human race. If any have a trial, then in divine goodness and justice all must have. And this is just what God has purposed and promised from the beginning to do, and send His beloved Son to "lighten every man that cometh into the world." (John i. 9.) He became the "one Mediator between God and man," and "gave himself a ransom for all to be testified in due time." (1 Tim. ii. 4, 6.)

The objection stated at the head of this article overlooks the fact that none are pre-judged by God's fore-knowledge, but are condemned only for actual rejection of proffered salvation through Christ.

WM. H. SPENCER.

Rochester, N. Y., March 20, 1876.

FUTURE PUNISHMENT:

THE ENGLISH FEELING ON THE SUBJECT.

The following is from the Editorial columns of "The Christian World," London, Eng:—

"The many books and pamphlets that have been published of late upon the subject of the future punishment of the wicked, confirm the conviction to which we gave expression a few months ago that a great number of the most devout and thoughtful persons in our churches are deeply exercised regarding it, and anxiously desirous of ascertaining the real teaching of Holy Scripture thereupon. To those who have had no doubts upon the subject, this questioning of the current teaching in our pulpits and religious books may seem alike unnecessary and absurd; but as a matter of fact the momentous theme has come up for reconsideration, and cannot be repressed by mere dogmatic assertions. And while recognizing the fact it would be well for all of us to be fully assured of this—that the rejection of the doctrine of eternal torment does not necessarily imply the giving up of a single essential doctrine of the gospel: and that, therefore, there ought to be no calling of names. 'Skeptic,' 'heretic,' 'infidel,' and the like are wholly out of place, and should never be used in such a controversy, for it happens that a considerable number of our unquestionably Evangelical ministers, both Episcopal and Non-conformist, have avowed their disbelief in the creed that satisfied a former age, and themselves also in by-gone days. It would be well, moreover, to remember that whatever opinions may prevail, the real truth will remain the same—that the future will not be altered to us, or to a single human soul in consequence of any man's opinions; people are often apt to forget this very manifest truth in a time of theological debate, but the remembrance of it would do much towards keeping our minds calm, even when the very foundations of our faith may be assailed. . . .

"It is not a little startling to find the extent to which this opinion is spreading in our evangelical churches. Several well known ministers whose orthodoxy on all points is as firmly fixed as ever, have ventured to brave the opposition sure to arise by writing boldly and earnestly, in support of this new reading of the many declarations of the New Testament to the effect that life and immortality come only by accepting the gospel of Christ."

FAITH.

"*O thou of little faith, wherefore didst thou doubt?*"—Matt. xiv. 31.

O LIFE! O troubled life: to me
Thou art a boist'rous sea:
But joyful thought---the mightiest wave,
Lord, cannot hide from thee.

When my poor bark---well nigh engulfed---
Sinks down between the waves;
Bid me walk boldly forth to thee.
And grasp the hand that saves.

Send strength unto my weakness: I
Would battle with the storm:
For faith above the angry foam,
Beholds her Saviour's form.

I know the voice of mercy, well;
I've drunk at mercy's rill;
I got from mercy, life for death.
I'm wooing mercy still.

Gentle and sweet is mercy's name,
Far gentler mercy's sway;
Mercy and I must never part,
Through all th' eternal day.

—*Selected.*

THE HIDDEN LIFE.

I will tell you what has been very impressed on my mind, viz., It is not so much *working* for God, or *speaking* for Him, as *living* in the secret of His *presence*, which most glorifies Him. If we do live *before* Him and *with* Him, we shall work and speak: but then half the effort and half the words will bring forth a thousand fold larger effort of result, because all will come with the Spirit's power, unction and presence.

Have you ever been in the presence of a superior mind and heart—a mind with which your own was *en rapport*, so to speak—and have you observed how (almost unconsciously at the time) your whole being was controlled, yea, elevated beyond, above self, and you felt as though you were a better and greater person under the benign and higher stimulus of that presence? I have felt it.

Here is the secret of a holy life and a useful one. To become a blessing we must be holy—we must cultivate our *hearts*. Considering my strength, my life has been a very active one since I left school,—Bible classes, cottage meetings, workhouse and district visiting, etc., or an outward life of service, but very little of an *inner life of love*.

In wonderful condescension, God has blessed (here and there) His own word; but if I had lived nearer to Him—*in His presence*—oh, what fruit would have been mine! How I mourn the past, and long and pray to be the very reflex of my Saviour's image for the future!—*Selected*.

REMARK BY THE EDITOR.—I commend the foregoing to all such as desire constant communion "with the Father and his Son Jesus Christ." Holiness is "Harmony with God;" imparting fellowship and communion with Him in Jesus Christ, by the Holy Spirit. Let it be our earnest desire to be in possession of this great blessing.

LETTERS AND EXTRACTS.

AN INTERESTING LETTER.

The following letter is from W. D. BLAIN, M. D., Chicago, Ill., to his father, Eld. JACOB BLAIN, Buffalo, N. Y. He writes:

"DEAR FATHER: A woman called to-day for medicine, and enquired about you. She said, some one had lent her your book, 'HOPE FOR OUR RACE,' and she had been converted by it out of the Advent church in the new light of hope beyond the grave, and had lost her gloom and darkness, and is now happy."

I firmly believe that reading your work has saved her from insanity: for, for the past two years she has been in a terrible melancholy state of mind over the fearful prospect of the future; so much so that she became a mere skeleton; and now within the last three months, she has fleshed up, and is cheerful and happy with her new views of God's goodness and mercy.

"So you see your life and writings, though in sorrow and want, have not been in vain, and doubtless she will greet you on the other shore with a glad welcome. As a proof of her feelings of gratitude she left the enclosed $4 for you, and regrets that she could not send a thousand instead of $4.

"She would like another book, as she had lent hers to a friend who has read it and loaned it to another. Send what works you wish to me and I will see she gets them. Surely your labors have not been lost; and in God's own time your reward will come: if not in this life, in the oncoming future, where we shall see unfolded many of the, to us, mysteries of God's dealings with His children while on earth."

"W. D. BLAIN."

"*Chicago*, Feb. 1, 1875."

Eld. BLAIN sends the foregoing letter for insertion in the EXAMINER, "hoping it may cheer some who may be fearful about the success of our blessed work of reform," and says, "There are yet such as Bunyan, in '*Pilgrim's Progress*,' calls, '*Mr. Fearful*.' Thanks be to God for a degree of *faith* which has delivered me from that class of Christians, and given me a strong desire to deliver others."

FROM WM. S. DIBBLE.

BRO. STORRS: The more I examine the glorious doctrine of "The ages to Come" the more I find in the Bible to confirm my faith that it is Scriptural, and that "God will have all men to be saved;" (1 Tim. ii. 4.) and that Christ, who gave himself a ransom for all, will be testified in due time even to those who have died without the knowledge of this great ransom. Oh how much there is in the Scriptures to show that God is love, and that His mercy endureth forever, and that instead of Jesus leaving the mediatorial throne, when he returns to earth, he is an high priest for ever after the order of Melchisedec. I love these great truths, and I can truly say that the Lord has led me in paths that I have not known: still they have been paths of pleasantness and peace.

Nearly eight years ago I was induced by the personal effort of a good congregational Bro. in Christ to give my heart to him who died for me. My joy was so great on finding the Saviour and

harmonizing his pardoning love that I scarcely slept for a week. Oh the depth of that joy! how I wish I could communicate it to others so that they would be induced to accept of Jesus' love. But I can only tell them the story and what Jesus has done for me; and it gives me great joy always to testify of this great love.

For several years I supposed the Bible taught that man had inherent immortality, and that eternal torment would be the portion of those who would not accept of salvation. But when Bro. Miles Grant came to this coast and preached the speedy personal coming of Christ, the saints' inheritance of the earth, the unconscious state of the dead, and the destruction of the finally impenitent, I examined these subjects and came to the conclusion that they were Bible doctrines; and I cast my lot among the Adventists, who professed to have no creed but the Bible, and no test of fellowship except Christian character.

Nearly a year ago my attention was called, by a good Christian brother to the doctrine of probation in the ages to come for those who have never had an opportunity in this life to hear the name of Jesus, etc. I had no idea that the Bible taught it, but in my heart I wished it might be so, and I concluded to examine it carefully; and, to my astonishment and joy, I was soon led to see that God's promise and oath to Abraham, "In thee and in thy seed shall all the families of the earth be blessed," had never been fulfilled, and never could be in this life, and consequently, must be in the next one: and, Oh, what joy it did give me to find this out. The Bible has now become a New Book to me, and I love, on all proper occasions, to explain these views to others, and tell them, if faithful, that they will share in the privilege of carrying the Gospel in the next life to those who have not heard it in this one.

As soon as I embraced these doctrines, I found out that my own people, the Adventists, although professing to have no creed but the Bible, were really the most sectarian body of Christians that I had ever found. Being desirous of being free, and having the privilege of enjoying my own opinions of what the Scriptures teach, and of explaining them to others, and of scattering tracts and papers that promulgate this glorious truth, I have made up my mind to wholly withdraw from all church organizations and work with anybody that loves Jesus.

I explained my faith some time since, to an earnest Baptist brother and got him to take the BIBLE EXAMINER. I met him a few days ago and he told he was now a believer in "the ages to come," and that it was to him a glorious doctrine.

Well, I mean to be faithful and get all I can to become Christians, and get all the Christians I can to see God's love and what He has in store for the little flock who are to have the kingdom and be workers and joint-heirs with Christ in the next life.

The BIBLE EXAMINER is well liked by all who take it in this city, and I hope to get others to take it and see what God is going to do for us in the future—Praying that He will spare you a long time yet for the work, I am your brother in Christ.

San Francisco, Cal.

DIED IN THE LORD:

MRS. MARTHA LAING, at the residence of her brother, Wm. Kemp, 267, west 23d street, in New York City, February 15, 1876, in her 68th year. She was a native of Scotland. In early life she became a follower of Jesus Christ; was married to James Laing in 1826. The Kemp family (of which she was the oldest child,) came to America in 1832. The parents with two sons, and Mr. Laing and wife, took up their abode in the state of Indiana, while four sons located in New York City and vicinity. Shortly after, the father died in Indiana, and his son-in-law and wife, with the two sons and their mother, left that State and came to New York; so the six sons and their sister all resided in that city. All were professed Christians. Mrs. Laing's husband died in 1861. They had no children. Her brothers were all men of families, and all were anxious to have "AUNT MARTHA" at their homes: and her cheerful and loving spirit gave joy to her brothers and their children. All loved her exceedingly; she was a "MOTHER" to them, and spent her life among their families, and was always at hand if any of them were sick or needed her aid. Two of her brothers,—George and Peter Kemp,—fell "asleep in Jesus" before her; four of them survive her, and sadly feel her loss, as do the children, and the widows of those who are deceased.

In 1872, Sister Laing, in company with her brother, Wm. Kemp, visited her native country, which she had left forty years before; but all was changed. She found but few relatives, and those distant ones; both in Edinboro, and Birmingham. The kindness of Mr. and Mrs. KAY in the first named place, and that of the THOMSON family in the last named place, gave her much pleasure. She and her brother received great attention from these families.

She was a noble, Christian woman, truly a "Mother in Israel:" a pattern of piety, and of devotion to the welfare of others. She was a firm believer in the second personal appearing of Christ, of His reign on the earth, and in the restitution of all things spoken by the holy prophets. These views were the joy of her heart. As to death, I think she had no dread of it, but preferred a sudden to a lingering one. She dropped dead, while dressing in the morning, without a struggle or a groan.

I attended and conducted the funeral services,

(as I had, also, the funerals of her husband and two brothers which had preceded hers.) "*Jesus wept;*" was the starting point of my remarks, and His love the main point dwelt upon; especially His sympathy with the afflicted and sorrowing ones. GEO. STORRS.

A CORRECTION.

BRO. STORRS: In the Postscript to my letter in the March EXAMINER, page 189, there is an error which please correct. Instead of saying, "A woman, who is the chief one of this meeting," it should read, "a woman, who attends this meeting," etc.

The woman, "the chief one" of this meeting, is like some in sympathy with her here, and the "preachers" who come to talk to them:—one and all afraid to meet me with an open Bible. I learn now that they say they are on the Sea of Glass! H. HEYES.

Hartford, Conn.

B. GIFFORD, Philadelphia, Pa., writes: I have been unable to work any for over a year, and am still an invalid, and most of the time confined to the house; so I have been reading the old EXAMINERS of 1860, 61 and '62; and when I think how I have been led along from truth to truth, I feel to rejoice, and give thanks and praise to my heavenly Father for His love and goodness to me.

LETTERS RECEIVED TO MARCH 20.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Mary Coons, E. S. Diman, John King, J. D. Sheridan, Daniel Putnam, Henry Shedd, Thos. H. Boult, Esq., Wm. H. Whitman, Mrs. C. E. Pickering, Eld. J. A. Spafford, J. L. Knapp, Ed. Perkins, Geo. W. Ficks, Sereno Fisk, B. Gifford, H. Heyes, Mrs. S. N. Chadwick, C. W. Lyndall, D. B. Salter, Eld. S. W. Bishop, A. H. Cleaves, Abel Robinson ("right,") T. W. Richards.

PARCELS SENT TO MARCH 20.

J. D. Shepherd, Job Samuel, Henry Shedd, A. B. Cushing, John S. Lawver (by exp.,) Eld. J. A. Spafford, Wm. Gifford, B. Gifford (by exp.), H. Heyes, Daniel G. Stiles, Weaver Pierce, T. C. Myers, James Austin.

☞ Any person who has sent me money by mail, and has not seen his or her name in our list of "Letters Received," will confer a favor on me to state *when* mailed, and *how* much. Some, I know, has never reached me.

GEO. STORRS.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

The Bible Examiner is a Monthly Magazine. *Terms*, 52 per year, in advance.

Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

"GOD IS LOVE." A Sermon by GEO. STORRS; partially revised, and an article on "The Past and the Present" is substituted for the "Reminiscence" of the former edition. Price, 5 cts.; 10 for 40 cts.

DEVIL—SATAN—DEMONS. An investigation showing what these terms properly imply, and their relation to Temptation and Transgression. Scripturally and Rationally Considered. By Geo. Storrs. 48 pages, with cover. Price, 10 cents; $1 per dozen.

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THE ESSENTIAL BAPTISM. By Geo. Storrs, 30 pp. octavo. Price, 10 cents.

TRACTS:—I can no longer supply calls for "BIBLE EXR. TRACTS." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately. GEO. STORRS.

Vol. XX. No. 8. Whole No. 308

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, MAY, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTICES.

BIBLE EXAMINER.—Our friends who are intending to aid financially in completing the present volume, are earnestly requested to do so as early as possible.

JUST RECEIVED: "A full Alphabetical Index" to HALSTEAD'S Book of Job. The price for the Book with the Index is $1.10; sent free of postage. Address the author, "Hon. O. S. HALSTEAD, Lyons' Farms, N. J." The INDEX is invaluable to those who read the book. ED.

POST OFFICE MATTERS.—The changeable character of this department causes much vexation. Every little while there is a change made that takes some time for all to understand, and thousands of documents and papers are lost, or destroyed by the officials for what was called "not *fully* prepaid." The law was changed, and the postage doubled on all *transient* matter. This has caused much loss to persons who did not know of the change, or did not understand it. Now comes another order, worse, if possible, than any of the others. Any transient matter put in the Post Office must not only be fully paid, but it must be put up so loosely that the Post Office officials can take it out of the wrapper to examine it to see that there is no cheating by the sender; and if it cannot be opened without tearing the wrapper, it will be charged *letter* postage, to be paid by the receiver. Thus we are virtually prohibited from making parcels secure; for, put up in such a loose manner they are liable to be destroyed, stolen, or broken to pieces on the route to their destination.

I have made this statement, simply to let my friends know that if they do not receive transient matter they send for, the fault is not mine, and I cannot bear the loss. I have always been in the habit of doing up such matter so that I knew it was safe, and would surely reach its destination.

LOOK AT THIS! A NEW OFFER.

Do you want to possess the bound volumes of the BIBLE EXAMINER? For *two* new subscribers, for volume 20, with $4, sent at your risk and expense, you shall receive *one* volume of the *bound* EXAMINER. For *three* new subscribers, with $6 you shall be entitled to *two* bound volumes: but in each case you must pay the mail or Express charges.

ONCE MORE.—Instead of the foregoing, for *each* new subscriber, for the present volume, with $2, I will send volume 18 or 19, *un*bound, to you, or any person you may name, free of charge.

Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these the *odd* numbers of volumes 18 and 19 are exhausted, or nearly so; but of volumes 16 and 17 I have still a large supply of *odd* numbers that can be had by the person sending for them paying the postage, that being *one* cent per copy, and must be *prepaid*, if sent by mail. *Perfect* sets of the *four* volumes, *not bound*, will be furnished for 75 cents; or for $1, including the postage.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 free of postage; or, $3 when called for or sent by Express.

FROM DR. EDWARD PERKINS.

BRO. STORRS: I have been confined to the house very unwell the past winter; and, before and since, I have occupied my time on the prophecies; and before I could harmonize those texts that are to be fulfilled, in connection with the Advent, I had to form a new *key*, as portrayed in following Daniel's symbols. I discovered just the key that has been needed for nearly two thousand years.

Oh, what an inconceivable blunder the church has been laboring under! We need not wonder at the misunderstanding of the prophecies, and their exegesis. It is time a revolution took place.

If my health will permit, I intend to publish a small treatise, with a chart, which will help much in understanding it. The title will be, "*A New Key to the Prophecies.*" I think it should be in every Christian family as a monitor; that when national events arise it will prepare the mind to look at them aright. It will show the Anti-christ's rise and fall; his place of abode, his manner of living, and his daily walks of life; with his assistants in the great crisis. If I should not be able to do as I have thought, it should be published, as it will be a household requisite.

When I reflect that the apostle says, all the world wondered at what they saw, I, myself, should have been amazed, if they had not wondered at the events they witnessed.

Albany, N. Y., March, 1876.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 4, 6.

Vol. XX. NEW YORK, MAY, 1876. No. 8.

To the Friends of this Magazine.

The Editor of this Periodical has labored for many long years to remove from the pathway of his fellow men those errors which hide from their minds the beauty, glory, and attractiveness of the Divine character and government; and to show the love of God to a dying race; hoping thereby to draw them to love and serve Him who gave His beloved Son, Jesus Christ, to redeem them, and to bestow on them eternal life. He was desirous to inspire *confidence* as well as love, in the hearts of men towards their Creator and Redeemer, who is "the brightness of God's glory and the express image of His person," and who became the "propitiation for our sins," and the sins of the *whole* world." (1 John ii. 2.)

In this work the Editor has found advance was impossible without change; and that Christian development is not so very different from all other developments; i. e., it is gradual, often mixed with error, which retards growth, but may be, and often is, over-ruled to produce greater strength when the truth is reached. The Editor has the consciousness that every effort he has made in pursuit of truth has been influenced by a desire to honor God and His beloved Son; and to remove the reproach cast upon the divine government of our race by the horrible systems of men through their "traditions." Those traditions are the great obstacles which prevent the attainment of the truth; he does not wonder, then, that he has often found himself involved in some error; yet, by grace divine, he has always been ready to abandon the error when his mind has been convinced it was such, whatever the cost to his character, or his pecuniary circumstances; believing the character of God and subjection to His will was of more value than all beside.

For his course he has often had to sacrifice the friendship of some who were very dear to him, and who had highly esteemed him, and who had been indebted to him for the knowledge they had of truth in which they greatly rejoiced; but, alas, they were unwilling to think there was still much more to be learned of the divine character and government, without which the advance of infidelity will be too powerful for them, and they may yet "fall foully," if not "finally." We are called to "Grow in grace and in the knowledge of our Lord Jesus Christ," and his work among men. (2 Pet. iii. 18.)

From many readers of his advanced views, the Editor of this magazine has had expressions of joy and gratitude that might satisfy him if he only looked to their deliverance from bewildering and destructive traditions and doctrinal errors. That deliverance, great as it is, can be profitable to none of us, in the end, only as it shall lead us to love God better, and prize our Redeemer more, and to consecrate ourselves more to the service of God in Christ. To this end it is essential that we have the indwelling of the Holy Spirit. If that dwells not in us, we cannot be "partakers of the Divine nature," and have no Scriptural evidence of our immortality in a future life. Let us all be admonished not to rest in a mental knowledge of what truth is, but strive by faith unfeigned in Christ to attain such an intimate union with him that our experience shall assure us that we have "Christ formed in us the hope of glory," and that "our fellowship is with the Father, and with His Son, Jesus Christ."

Let none of us be content to "have a name to live" without the power of an *endless* life" constantly stirring within us. This can only be the case by the in-dwelling of the Holy Spirit. Our Lord has told us that our Father in heaven is more ready to give His Holy Spirit to those who ask it, than we are to give good gifts to our children. We are, therefore, utterly inexcusable if we live without such daily intercourse with God in Christ as shall give us the assurance that the Spirit of God has a controlling power over all our thoughts, tempers, words, and actions.

There is too much at stake, personally, for us to live without an assurance of the presence of God's Spirit, and His word ruling in us. Paul calls attention to the fact that we are saved by "the renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ, our

LIFE-GIVER." This gift Jesus calls "The Comforter; whom," saith he, "I will send unto you from the Father." Blessed promise. May we all know, by our experience, the truth of Jesus' words "He dwelleth with you, and shall be *in* you." By it we may be "guided into all truth," that we may be witnesses of the answer to Jesus' prayer, "Father, sanctify them through thy truth; thy word is truth." Thus shall we be "living epistles" for Christ, "known and read of all men." Let us "hold fast to sound doctrine and words;" but let these cause us earnestly to seek for the experience of their saving power in our hearts and lives.

God has given us an amount of His truth which sometimes amazes us, and for which we ought daily to praise Him; but let our praise take that practical form of obedience and submission to Him in all things, which will do more to please Him and honor His name, than any boast of knowledge, however true it may be in itself.

ED.

"DEVIL---SATAN---DEMONS."

Seven years since I gave my views, in a pamphlet, on the above subject. Soon after its issue, I received an order for a quantity of the work from a friend in Honeoye, N. Y., (together with other of my works on the inherent immortality question) in which he wrote as follows:

"I want more of the tract on the devil than the others, simply because that old serpent will be a harder creature to kill than any other in the whole range of fanciful, theological dogmas. Nothing that you have ever published attacks a more vital point in popular theology than this. If you can succeed in getting people to believe that they have, by nature, no immortality, that the doctrine of eternal torments has no existence only in fancy, and that the existence of a personal spirit-devil is off the same piece, you will remove much of the rubbish that now dishonors God and makes His word of no effect. I have not time to write on this subject now, but I feel a deep interest in the cause of truth—just the truth as it is in Jesus. Amen."

I responded to the foregoing at that time, and because a large portion of those people who have embraced the same views I held and promulgated nearly forty years ago, on immortality, still cling to the idea of a personal spirit-devil, and fill their writings with exaltations of this heathen god, making him an idol, with power to do more EVIL than "the only true God" can or does GOOD; and I am induced to give again the response I made to my friend's letter on its reception, seven years since; and ask, How long will men who profess to be *reformers* hold on to an idea which dishonors our CREATOR, and gives men an excuse for their sins? The following were my remarks:

We are well aware that by our attack on the stronghold of EVIL we have laid the axe at the root of the rank paganism of nominal Christianity, which has for long centuries divided its supreme homage between God and its "Devil;" and the cry of "Great is Diana (the devil) of the Ephesians," (the nominal church,) is to be raised against our inroad on the Popish superstition and the Protestant admiration of the foreign gods which have been imposed on them by the superstition of the dark ages when men supposed that whatever their priests proclaimed as truth must be accepted as such unquestioningly. Those days, to some extent, are past, and thinking men *will think* in spite of priests, learned or unlearned; and such notions as reason revolts at must die, however old, or superstitiously held and taught.

A spirit-devil of such character, power, liberty, and wonderful working, always and everywhere present, deceiving the poor, feeble, unsuspecting children of men, and more powerful in producing evil, than the God of the heaven is in producing good; whose very existence depends on the will of God, and yet only lives to carry on works of darkness against God and His ignorant creatures, the perishing children of Adam, is an absurdity and blasphemy too long held and promulgated by the nominal church; and the time has come to "cast out these devils" that the bewildered people may be restored to their right mind and sit at Jesus feet confessing their sins [are their own, and have come of their own neglect to exercise a rational restraint on their natural desires, which God, their Maker, implanted in them to complete their felicity by a rational and temperate indulgence of them all, but which they have abused by irrational and excessive use, thereby abusing the goodness of God and refusing to yield to the counsels of His wisdom, and the appointments of His love.

This refusal to be in subjection to the wisdom and love of God has produced all manner of evil, misery, sorrow, and death; and it has been of themselves alone; they have become their own devils and satans, or *adversaries*, and have added sin to sin by throwing the blame of their wicked course on a fancy spirit-devil, and thus indirectly on God Himself as the Creator of that imag-

inary being, and the constant supporter of this hidden satan, whom He suffers no man to see; while He allows him to go on with his satanic work of deceiving and destroying the largest portion of the children of men.

In the name of God, of truth, and of the reason God has given us, we have commenced a war on such superstition, blasphemy and maliciousness; and intend, through the grace of that God who is "LOVE," to continue to fight against that whole "devilish" system while we have life and strength continued; and to make men see and feel that this changing their sins from their own heads to the head of a spirit-devil is but an aggravation of their guilt and rebellion against God and His moral government.

Men, good or bad, may revile us for our course, and say all manner of evil against us; but "none of these things move us." We have, by God's good help, fought those horrible corruptions of Christianity for thirty years past, regardless of the speech of friends or foes, and we have no idea of abandoning what we believe to be the cause of truth and of God when our mortal career is so near the end. No; praise the Lord, we come to this conflict with EVIL—the notion of spirit-devils—with the same courage and determination, only intensified, that we have attacked inherent immortality, eternal torments, and making dead sinners to live again, under the pretence of satisfying justice by judging, tormenting, and killing them again.

Our course has become a fixed habit; and the word is "onward;" following the Lord and His truth, though all worldlings and the nominal church oppose. In dependence on the arm of the Almighty, we "shall fight it out on this line," let the conflict be as long as it will; not but that we shall abandon any point when convinced it is not rightly taken. Such has been our course heretofore; nor do we intend blindly to attempt to hold a post when satisfied we ought to proceed to a higher one.

The tract on the "*Devil, Satan, Demons*" is being sent out as called for. A thousand or more have already gone on their mission, and another thousand is ready to follow. We think it will help the candid readers to understand the true, Bible theology of this long-concealed enemy.

Let not the friends of truth be afraid to read and circulate it.

FURTHER REMARKS BY THE EDITOR, TO-DAY. —I do not see a word to *altar* in the foregoing, now, after "seven years;" nor do I see the need of *adding* thereto. The pamphlet on the subject I still keep for sale, and think, if carefully read, it will help men and women to cease worshipping devils, and be the means of their giving to "the only true God and Jesus Christ" that homage and love which devil-worshippers must, of necessity, be deficient in.

"FATALIST" ONCE MORE.

In a recent article of his, he announces himself as "Elder Cummings." To all he has said as to my ignorance, I *confess* this announcement is the *first time* I have ever seen his name in the paper where his articles appear. As "Fatalist" is now *dead*, by this declaration of "Eld. Cummings," I shall take no further notice of that *carcass*.

I made use of no *personal* disparaging epithets in my remarks against "Fatalist." I dealt with the *monster* itself, not with "Eld. Cummings;" that was impossible as I did not know him to be the author of the God-dishonoring system I opposed. But who will say *he* has not been "personal" in the extreme? My name has been very familiar in his articles. Be it so. I am *not* "ashamed" of what I have said about "Fatalist's" theory; nor have I a word to take back or regret. But with "Eld. Cummings," *personally*, I shall have no controversy. He commenced one with me in the EXAMINER in 1873, but withdrew for reasons best known to himself. A *sample* of that controversy I will insert herewith that my friends may see how he conducted it on his part. The "Notes" I made at the time follow his remarks. He wrote as follows:

BY J. CUMMINGS, PETERSHAM, MASS.

That all nations of the earth, including the members of those nations who are now asleep in their graves, as well as the living and those yet to be born, will be *blessed* in Abraham and in his seed, I most fully believe. (4.) But *what* is the "blessing?" I understand it to be *the second birth*, or birth of the Spirit. In other words, it is *complete salvation* through Christ. (5.) Not that every individual of all nations who has ever lived and may live, will be saved, for there will be goats, tares, stubble, chaff, or a refuse portion, by whatever name you may please to call them, who will perish like the natural brute beasts; but this will not destroy nor injure the righteous, nor their condition as nations; neither will it affect them, otherwise than as wheat is affected by separating it from the chaff, and as sheep separated from the goats. (6.)

If you believed the blessing was salvation it-

self, instead of believing as you do that it is merely the offer of salvation, and labored as hard to show that it would be received by every individual of every family as you now do, you would, indeed, be a strong believer in the salvation of all men; but as you now define your position, your opponents might with as much propriety charge you with believing in universal damnation, as in universal salvation. If the blessing is complete salvation, as I believe, then, of course, all who receive it will be eternally saved. But if, as you believe, it is the provision made for the salvation, and the proclamation of that provision for all, leaving the acceptance or rejection of it optional with every one, then it depends on the mind and will of man alone whether a part, the whole, or none of our race ever obtain salvation. (7.)

In the third chapter of your pamphlet you divide blessings into two classes, which you call "*antecedent* and *consequent*" blessings. This blessing promised to all nations with an oath, you call an "*antecedent* blessing," and make it an *absolute, unconditional* blessing, which you call the preaching of "the gospel to every creature;" while salvation itself, or eternal life, you make a "*conditional, consequent* blessing," dependent upon the action of the creature whether it is ever received or not. If this be true, then no man's salvation is secured by the "immutable promise" made doubly strong by an "immutable oath;" but the *offer* of salvation only is secured by these "two immutable things;" and the "strong consolation" which those have who "flee for refuge to lay hold upon the hope set before them" in this promise, is not because their salvation is secured, but because the *privilege* and *means* for them to save themselves is secured! If I am making a mistake here, I hope you will set me right; but if not, I shall look for you to change your faith. (8.) It seems impossible that any one should be mistaken as to what your faith now is, for your language is plain and definite. You say: "God, in His love to man, provides the means entirely independent of man, and blesses men with those means without any effort on their part: they are presented as a free gift: without this gift, man never could attain to eternal life. This blessing is antecedent to anything performed by man. God proposes to confer on him a life without end, if he will improve this blessing. This eternal life is a consequent blessing, and dependent on the improvement of the antecedent and." Unless there is some hidden meaning in your words, I cannot see how it is possible for any to misunderstand you; for you certainly use plain language. According to your teaching, God provides the means and offers them to man, by which he may secure eternal life, by accepting and improving upon the means offered; and this provision and offer you claim is the promise and oath to Abraham. Now I would like to ask, if the means offered to man, together with the object to be obtained if the means are improved, are supposed to be a sufficient inducement for any to accept of the means and make the improvement, when all circumstances and surroundings are taken into the account? If they are a sufficient inducement, then the doctrine of free agency goes to the winds! (9.)

NOTES IN RESPONSE BY THE EDITOR.

(4.) My friend admits all that I have contended for.

(5.) On this point I am not at agreement with C., except so far as a complete provision is made for such a result, which only man's *will* can prevent: i. e., *two* wills must *unite* for such a result. If that is denied, man's responsibility and accountability are at an end. But more on this point as we proceed.

(6.) These remarks, to my mind, are utterly irreconcilable with the two precceding sentences. They are so palpably so, that I shall leave the reader to his own conclusion without further noticing them at present.

(7.) If my friend C. believes man has no responsibility nor accountability in the matter of an ultimate salvation, there might be some force in his remarks in this paragraph. Besides he has mistaken my position; he can find nothing in my views to warrant him in saying that I believe the "blessing is *merely* the *offer* of salvation." If you offer a poor man, as a free gift, an invaluable estate, and urge upon him the immense advantage he would derive by accepting your proffered gift, laying before him encourging considerations of help and assistance to enable him to possess, improve, carry it on, and the certainty of immense profits, peace, security, etc.; could it be said that you "merely offered" it to him?

God does not merely offer men salvation. He *urges* them to accept it by considerations drawn from heaven, earth, and *gehenna*. He awakens them to the subject by the *love* He has to them, manifested in a thousand ways, but especially in the gift of His only begotten Son, to redeem them from sin and death; by His "long-suffering to us ward, not willing that any should perish." (2 Pet. iii. 9.) All this, my friend C. calls, "merely the *offer* of salvation:" I say, *he* "calls" it so; for I do not, though he affirms I do. He also hints, if nothing more, that I make the ultimate salvation to "depend upon the mind and will of man *alone*." I have said that *such* "salvation is the result of the unity of *two* wills:" Gods's, as the provider of all the necessary means and opportunities, and the GIVER of power to receive and improve them, including the Holy Spirit: man's, to accept and improve

those means and opportunities in "the day of visitation;" (1 Pet. iii. 12) which day does not come to all men in any one age, but will certainly come in God's "due time;" (1 Tim. ii. 6) for, "God *will* have all men to be saved, and come unto the knowledge of the truth" (verse 4). So much God has secured without man's agency, or his will being consulted. The salvation here spoken of is from death which came on Adam's race, not for their personal sins. Thus Paul speaks, "Therefore, as by the offence of one, judgment came upon all men to condemnation; *even so*, by the righteousness of one, the free gift came upon all men unto justification of life." (Rom. v. 18.) The will of Adam's posterity had nothing to do in either case. All die "by reason of Him who hath subjected the same in hope." (Rom. viii. 20.) All *live again* because "God will have all men to be saved" from this death; for without this, all never come to the knowledge of the truth; and this is to take place in God's "due time;" so God *willed* it; and that time "the Father hath put in His own power." (Acts i. 7.)

The fact that man has power to accept the truth and conform to its requirements, or to refuse submission to it, constitutes His responsibility and accountability. Without this power He would be neither praise nor blame worthy; and, in fact, be a mere machine. God has provided all necessary means and opportunities, of His own free-will, for man's ultimate and complete salvation; and has, or will impart to each soul of the human family *power* to accept His provision; but man's free-will must act in the improvement, or he fails of ultimate salvation: man, "alone," is to blame for that failure; but if saved, *two* wills were concerned in that salvation, and not the "will of man *alone*."

(8.) I see no cause to "change my faith" from any thing you here say. That *you* need to be "set aright" may be true. I nowhere say, the "*offer* of salvation *only* is secured," etc. I say not only is the offer made, but *all the means* necessary to secure the ultimate salvation of a free agent, or morally accountable being, as man is, are also secured. These means cannot go to the destruction of man's moral accountability to bring him into the ultimate salvation, because that would be to *un*man the creature God calls man; for, unless his freedom of will is maintained, his manhood ceases, and he is some other creature, or a mere machine. The expression, "save themselves," seems to haunt my friend's mind. He appears surprised at such an idea, and marks it with an exclamation point. On the day of Pentecost, under the inspiration of the Holy Spirit, Peter exhorted his hearers, with "many words,"—"save yourselves from this untoward generation." I do not find an exclamation point following it. If a man is overboard from a ship, and you throw him a rope, to save him from drowning, and he lays hold of it, did he save himself, or did you save him? Were not two wills concerned? If either *will* had refused to act, would he have been saved? and if the man was saved, would he say, "I saved myself?" God has pledged himself to bless men with all that is necessary to secure their ultimate salvation; but having made man a moral and accountable being, He cannot curse him by destroying his will or turning him into a mere machine.

(9.) This is a singular conclusion. If God has not placed "sufficient inducement" before man, to win a free agent, then, the blame rests on the CREATOR, and not on the creature, who is not responsible for his natural constitution.

P. S. At the close of that discussion, I said, "If my friend C. wishes to discuss this subject further, let him show that the blessing of final redemption is unconditional; for there is where we disagree. If I understand him, he affirms it to be; and that the promise and oath of God covers that ground. This I deny."

After that, all our intercourse ceased; and I will not consent, now, to discuss any subject with him. ED.

LACK OF CHARITY.

It is often said, that "Advent believers are lacking in charity among themselves." That is true; and it has probably been begotten by a habit of extreme censure of other Christians not of their peculiar belief. The defect in charity among professed "Adventists" has been increased by the conceit of their having superior knowledge to that of other sects; forgetting that "knowledge puffeth up, but charity edifieth." Hence, too often a lack of this grace of the Spirit is seen among Advent believers. If one differs in his views from them; on some points, they are sure to endeavor to crush his influence and cast him out of their charity. The same feeling is indulged in towards them, that has been allowed towards what they have called "the sects;" forgetting they have become just

as sectarian as the bodies they stigmatize as such.

The first grand mistake among believers in the speedy return of Christ from heaven was their calling themselves an "Advent Church," thereby hedging themselves into as narrow an inclosure or sect as any other body, with another name than the Bible warrants. The one only test of Christian fellowship is, and ever ought to be, "Has Christ received him? and does the person possess the spirit of Christ?" That point being settled, we cannot withhold charity or fellowship from him without sin, however that person may differ from us in theory. This remark, however, is not to be construed into the idea of indifference as to a man's theory or belief; but that is not the criterion by which we are to be governed in our love toward the members of Christ's body.

If we agree with these calling themselves "Adventists" in regard to the nearness of the advent, we cannot accept that belief as a ground of Christian fellowship, of itself; we must have other evidence that they have the mind of Christ. Organized churches with sectarian names are engines of discord, division, and uncharitableness; such they always have been and always will be. Love is the only bond of union for a Christian body; when that will not hold Christians together they lose their character as such, and become mere sectarians; their charity is not *Christian* charity, but *Sectarian* charity, and is worthless except for sectarian purposes.

Let us have the genuine article—Love to all whom Christ has received, and who manifest the spirit of Christ. Then shall men know that we are *His* disciples and not mere sectarians. ED.

QUESTION.

"Is the reign of Christ a spiritual or a temporal one? and is it in the future or the past?"

Christ's reign, as King, is to be "upon the throne of David," which throne was a literal one. He has never yet received *that* throne, and therefore his reign thereon is in the future. At his first advent, "He came to his own (people, the people of Israel) and his own received him not." John i. 11. They said, "We will not have this man to reign over us." Luke xix. 14. They caused him to be put to death. But "God raised him up," and "exalted him," and said, "Sit thou at my right hand, until I make thine enemies thy footstool." Acts ii. 24, 32, 33, and Psa. cx. 1, and parallel texts.

God's purpose to give his Son David's throne has not changed, and cannot be changed by any possible circumstances; because all possible circumstances were foreseen; and in view of them all, "The LORD hath sworn in truth unto David; He will not turn from it: of the fruit of thy body will I sit upon thy throne." Psa. cxxxii. 11. This oath and promise is so often referred to and spoken of by the prophets, by Christ and the Apostles, that to doubt of its literal fulfilment is virtually to charge God with false swearing, in one of the most important of all his promises and prophecies; it is to unsettle all faith, and to launch out into the wild fields of conjecture, and become the sport of every pretender and fanatic.

On this point, of the literal reign of Jesus, the Christ, on the throne of David, there is to be no doubting, unless we would hazard a total shipwreck of all gospel faith. This is the rock on which we can stand and bid defiance to every species of fanaticism from saint or sinner. A literal King, on the literal throne of David, to rule over the literal "house of Jacob forever" is a bulwark of defence against every species of wildfire and delusion from whatever quarter it may come. That a "spiritual" influence has been and will be used in preparing subordinate rulers, to "sit with Christ on his throne," is an undoubted truth; and that He now rules in their hearts, during their time of preparation, is also true; but that the reign proper is future, literal, and eternal, is as certain as the promise and oath of God can make it. ED.

SECTS AND CONFERENCES.

I am opposed, from principle, to all Conferences or other organizations, which undertake to tell us what we may, or may not preach. Such efforts may all be classed with what Martin Luther called "Roman *dunghill decretals;*" they are inventions, invented, it may be, by well-meaning men, but as much out of place as the act of Uzzah in "putting forth his hand to hold the ark; for the oxen stumbled." (1 Chron. xiii.) He paid for his well intended interference with his life. There may be "stumbling" bearers of truth, but each one is responsible to God alone for the faith he holds, and any interference, whether by creeds, conference resolutions, or other human inventions, is an usurpation that no Christian man has any right to allow to be imposed on him. If Christians wish to meet in conference for mutual edification and comfort, I have not a word to say against it; but the passing of resolutions touching the faith and labors of Christ's servants, I protest against, as a most dangerous usurpation not to be tolerated, and as directly tending to enslave the free minds of God's people, and to prevent a growth in the knowledge of truth, and not by "dunghill decretals" of fallible men.

I intend to "stand fast in the liberty wherewith Christ has made me free," nor will I, the Lord being my helper, "be entangled again with the yoke of bondage:" no, not by any organization of human invention. If others choose to be slaves to any sect, they must take the risk, but they need not ask me to share in their fortunes. ED.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter XII.

DE PROPAGANDA FIDE.

I have said that Christians are bound to make the Gospel known *to all who are ignorant of it*, taking care only that they present to them the Gospel *of Christ*, and not merely the gospel of the day. The distinction is an important one, for they are in fact two very different things.

The gospel of the day, or, as it has not untruly been termed, the gospel of the Church, is, that Christ came into the world to save sinners, and that whosoever *will* may come unto Him and live. It is the proclamation of the "good news" to sinners that "the sacrifice of Christ is perfectly sufficient, without any additions or conditions at all, for the perfect pardon and acceptance with God *of all who will claim* their own interest in it. Whosoever does this is saved."

But wicked unwillingness to come to Christ, and to claim an interest in His sacrifice, is the very evil to be met. *Thus* presented, therefore, struggle as we may against the conclusion, the gospel becomes a message of grace only to the comparatively few who submit themselves to God; while the great mass of mankind, unsaved in any sense, are left to the consequences of their sin and folly.

For, never let it be forgotten, this Gospel, as generally presented, invariably proceeds on the supposition, that earth is the only theatre of human salvation; that nothing in Scripture justifies us in asserting that the work of Christ can be beneficially brought to bear upon men after death; that the visible church, therefore, whatever may be understood by that term, is *the appointed agency* by which it pleases God to rescue men from Satan.

Further, if this be the Gospel, might it not be asked in what sense the tidings is "good news" to men generally? for in all ages, ever since the Creation, or rather ever since the Fall, God has always been more than willing to receive and to forgive the penitent. The sacrifice of Christ unquestionably exhibits more clearly *the method* of acceptance; it explains to us *the mode* by which God is at once "just, and the justifier of the ungodly," but it does no more. It gives *a new reason* for the guilty being received and pardoned, but, so far as appears, it does not practically alter the condition of the transgressor, since no one supposes that before the coming of Christ, God rejected those who approached Him, or that *until then* all mankind were irrevocably lost. Surely there must be a serious error somewhere in statements which admit of being thus canvassed.

The Gospel *of Christ*, the only gospel He ever preached when on earth, is "the Gospel of the Kingdom;" a gospel that is indeed "good news" to all men, since it carries with it both privilege and pardon,—privilege *for some*, and pardon *for all;* although in neither case does it supercede or interfere with that righteous "judgment to come" which will allot to every man according to his deeds.

If it be said, what *is* this pardon *for all* of which you speak? I reply, the pardon is that which the apostle Paul tells us of, when he says "God was in Christ reconciling *the world* unto Himself, not imputing their trespasses unto them." (2 Cor. v. 19.) It is expressed by Isaiah when he represents God as saying to Israel, "Fear not; for I have redeemed thee. I have blotted out as a thick cloud thy transgressions, and, as a cloud, thy sins; *return unto me.*" It is the declaration that while we were yet sinners, —"enemies to God by wicked works," Christ died for us. It is one, however, the fulness of which, and its effects on character, can only be entered into when forgiveness is believed in,—when it is realized by faith and estimated by the light of heaven. It is one, *the consciousness of which* is intended to fill the breast of the recipient with grateful love to God, *not* for mere deliverance from penalty, but for the gifts and promises which disarm penalty of its terrors.

This gospel,—again I say the only one Christ ever taught when He was on earth,—is indeed "good news" to all men, for it is "glad tidings of great joy" for the race. It is the declaration that redemption is an accomplished fact. It is the announcement both of the certainty and nearness of the time when all men shall own and adore the Redeemer. It is the joyful and confident anticipation of the day when the mystery of God shall be "finished," and the glory of the Lord shall be revealed. It is therefore at once life-giving and ennobling. It is, as the apostle says, "the gospel of the grace of God," and "the power of God unto salvation to every one that believeth."

It is such because it is God's spiritual medicine for the removal of sin; for men are not pardoned on account of their belief, or as a reward thereof, *but sanctified by belief in the pardon*, which sanctification is salvation. Pardon is, therefore, a means to an end; that end being the introduction of the love of God and of holiness

into the heart of the pardoned. There is no limitation in the pardon, but there is much in the belief of the pardon. All are pardoned, but believers are "a little flock."

Pardon becomes thus medicinal when believed in, because its object and tendency is to remove the aversion or indifference to God which is the misery of man, to rekindle love, and to do away with fear by inspiring confidence. And this not because pardon implies indifference on the part of God to right and wrong in His creatures, but because it indicates the Divine desire to remove every obstacle to the reconciliation of man to Himself. This reconciliation, accomplished only by Christ, is, with its accompaniment, viz., a provision, by the election of *the few* for the spiritual advancement of *the many* in the world to come, "a new thing in the earth;" it was unknown even to prophets and holy men of old; it was unrevealed before the advent of the Redeemer.

The privileges granted to "the elect" must from their very nature be valued by them chiefly for the benefits that, through their possession, the privileged will be permitted to convey to others in the high and honorable service under Christ to which they are called. They are such as, even in anticipation, cause the heart of the believer to beat with an unselfish joy, and inspire him with the highest and holiest of ambitions.

The difficulties which by many may be supposed to surround the doctrine of universal pardon, such as, "If sin is aleady pardoned, why continue to ask pardon of God day by day?" or, "What, on this showing, is the condition of those who, although pardoned, will not believe it, or do not care to notice it?" or, "How, if pardoned, can men come into judgment?" I say, all such questions apply with equal force to the popular doctrine that by faith in Christ men obtain the remission of sins,—that they are pardoned in consequence of their faith. For in either case it is needful to pray that the feet may be cleansed from the pollution acquired day by day in the world; and in either case it is certain that every man will stand before God in judgment. If a rejector of mercy here, the pardon of the sinner may indeed be revoked (Matt. xviii. 35), or, possibly—for who can measure the loving kindness of the Lord?—the hard heart may *in other states of existence* open to a just appreciation of the love of God in giving His Son, and so be melted and changed.*

* Peter's call to the Jews to be baptized for the remission of sins, obviously means that they should be baptized into *the truth* or doctrine, that sins were forgiven only in the name of Christ,—that they should be *made sensible* of God's pardoning love in the Redeemer.

It is this "Gospel" which, says our Lord, "shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. xxiv. 14.) It is this Gospel which the apostles were bidden to convey "to every creature." (lit., to all creation.) They were no longer to confine its proclamation to Judea, as they had hitherto done by His command, but to make known the glad tidings to all the world. For it was the revelation of Divine love *to all*, announcing a propitiation for all sin, and a promise to destroy all the works of the devil,—all the sin and misery which he has introduced. And so it comes to pass that Christ is at once the head of His mystical body, and yet at the same time the propitiation for the sins of the world.

To suppose, as most persons do, that the direction "Preach the Gospel to every creature," implies the possibility of its being presented to every child of Adam, is simply absurd. If *that* were the Lord's meaning, how is it possible that Paul could have said to the Collossians that the Gospel they had heard, had *then* been preached "in all the world," and "to every creature which is under heaven?" (Col. i. 6, 23); or, repeating the same statement to the Romans, that the sound (of the preachers of the Gospel) "went into all the earth," and their words unto the end of the world." (Rom. x. 18.)* The meaning of the charge plainly is, "Preach the Gospel,—which has hitherto been confined to Israel,—among all nations; for the promise is not to the Jew only, but "to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.)

When, therefore, I say that Christians are bound to present "*the Gospel*" to all who are ignorant of it, I mean only and exclusively the "Gospel of Christ," which is that of the Kingdom, and which consists in the proclamation of universal pardon, and in the invitation given to the believer to share in the highest blessedness of the Lord. The Gospel, thus presented, may be expected, as in apostolic times, to be readily and joyfully accepted by those for whom it is intended. Those who reject and despise it must be left in the hands of God; pleading, or persistent entreaty to receive the offer, would be quite out of place. The narrowing of the message by the denial of its universality, however good may be the intention, can only tend to lessen the glory of Christ. For as "the bride of the Lamb" is the Church, and not the solitary

* He means not merely *is being preached* but *has been actually*, as an accomplished fact, preached. So Dr. Brown and Dr. Faussett.

nun, however holy she may be; so the crown of Christ is not the saintly jewels that adorn the diadem, but *redeemed humanity*. "He shall have the heathen for His inheritance, and the uttermost parts of the earth for His possession."

What is now called "preaching the Gospel," viz., the calling on all men to come to Christ, to believe on Christ, and to trust in Christ, and the endeavor to support this call week after week, and year after year, by every form of persistent entreaty, is nowhere sanctioned in Scripture. It all goes on the mistaken idea that by this means we can save men's souls from eternal ruin, and that if Christ be professedly accepted, spiritual union with Him follows, and safety and all virtue are secured.

Our duty to the great mass of the ungodly is not one that can be performed after this fashion. What we *ought* to do for them is, to act in harmony with the Spirit of God, and endeavor to awaken their attention to the evil of sin, to the beauty and blessedness of righteousness, and to the certainty of a judgment to come.

That men duly impressed with these considerations, will feel their want of a Saviour is certain, for "the law is our schoolmaster to bring us to Christ." But the approach to Him will then be a very different one from that which arises from dread of future punishment. It will be a cry to the One who alone can redeem from evil, strengthen weakness, or enable the seeker after righteousness to endure unto the end. It will follow a newly awakened desire to perfect manhood in the person of Jesus the anointed One; to rise above self; and to reach that maturity which God designed in our creation, but which can only be secured either here, or in any other world, through the Redeemer. For goodness, purity, and holiness cannot be *rooted* in any man save in Christ, much less can it grow and mature in any other way or by any other means.

In an earlier chapter I have thought it right to refer with disapprobation to the doctrine of "instant salvation," as it is too often presented. But I am by no means prepared to deny that conversion, so far as it can be recognized by man, is often sudden. "Our religious education may be slow and insensible; the most (apparently) sudden conversions have doubtless been prepared, as is the bursting forth of a tree in spring, by the hidden working of the sap under the bark; but when *an understanding* gospel speaks to the heart it does not say, "Be converted gradually, or even speedily," but *at once*. There is nothing to be done first, no preparatory step whatever. Christ calls us "to-day" as immediately and as simply as when He said to the publican, "Follow Me." Every feeling that would bring us to His feet immediately is of God; every feeling that would make us wait a day in order to be better prepared is a temptation and a snare."

Far be it then from me to deny that in preaching the Gospel we may hope to accomplish *much;* for the endeavor thus to benefit our fellows belongs to the sphere in which man's agency is called for. It belongs to the sphere of the natural as distinguished from that of the supernatural; to a sphere with which man has much to do, as distinguished from one with which he cannot intermeddle. It is the sphere in which that yearning of the renewed soul after the spiritual welfare of others, which God has implanted in every new-born spirit, is fully met. It is the sphere in which evangelists legitimately move. It is the sphere the very existence of which implies that there are many conditions of spiritual existence besides absolute union with Christ on the one hand, or utter abandonment to evil on the other. It proceeds on the assumption that every step upward is a gain to him who makes it; that the lowest step, if in advance, may be as proof of God's grace *in degree* as regeneration itself.

Many work in this sphere without knowing it. Modern revivalists commonly do so. Hence they do good, although not of the kind they think. They arouse attention to Divine things; they excite emotion; they produce *in many* temporal, *in some* permanent impressions of a spiritual character; but they do not, *as they think they do*, help in the regeneration of the spirits of men, or accomplish anything which, as they fancy, God has inseparably associated therewith.

No small amount of inconsistency, as it appears to me, arises from either not thinking at all, or thinking inaccurately regarding distinctions between that which is supernatural in the production of spiritual change, and that which is natural.

To think aright on this subject it is necessary to remember that, as in nature, so in grace, a distinction is to be drawn between *a direct act* of creation, and those natural processes by means of which God continues to create through the ages. In the first instance God spake and it was done, and at His bidding the newly formed world was clothed with verdure and beauty: grass, fruits, and flowers, the whole vegetable creation, burst into existence without the intervention of any agency whatever.

After this first great act, other modes of operation come in; the earth in various forms brings forth fruit apparently of itself, and kind propagates kind, under conditions which afford room

for the agency of man, and allow him not only to modify and greatly improve almost any vegetable production by suitable culture, but, by appropriate arrangements to vary the breed of almost any animal that is devoted to his service. He cannot *give* life to a single blade of grass, but He can, so to speak, stamp the results of his experience alike on tree and flower, on bird and beast.

Now what is true of natural life is true also of ordinary spiritual life, which, although in every instance a Divine gift, is also made subject to laws under which it may be modified and the man be all but re-made. Given suitable operations in husbandry, and the hills will wave with corn. Withhold those operations, or conduct them unskilfully, and the harvest will be meagre or altogether wanting. Given a well-regulated household or school, faithfully taught and wisely governed, and as surely will there be a spiritual harvest, proportioned to the skill of the sower and to the care bestowed upon the spiritual seed. If all has been rightly done the harvest will be plentiful; if otherwise, it will be scanty or absent. As a rule, the one result is as sure as the other, and *so far* the parallel between the natural and spiritual harvest is exact.

In each case *possibilities* must be allowed for, which introduce elements altogether beyond human control; elements which, although different in kind, alike forbid *in either department* any positive calculations as to what will be obtained in reward of toil. The labors of the husbandman may all be rendered of none avail by floods, or drought, by mildew or insect, or by one of a thousand unexpected and uncontrollable calamities. The labors of the parent or teacher may, in like manner, prove fruitless by reason of spiritual blights, or prevailing tendencies of an evil kind, which act, no one knows how, through that mysterious and perilous freedom of the will by which confirmed resistance to that which is good becomes possible. But in neither the one case nor the other is *the rule*—that success may be expected in proportion to well-directed effort set aside or materially impaired. The fact that the natural and the spiritual husbandman have alike to learn—often by painful experience—how helpless is man if unaided by God, how entirely dependent he is on a power higher than his own, was never intended to make any difference, either in the constancy of his endeavors or the character of his expectations.

Let it be observed, however, that what I am saying relates exclusively to that department in the spiritual world in which alone man is permitted to act, and more or less to exercise control. That department I have said includes all influences exercised by parents over children, or by teachers over their scholars, whether children or adults; in short, by human beings over one another, whether through the affections, by authority or by example.

This is not the field of the supernatural, except in the sense in which *everything* is supernatural. It is not the sphere in which what we call "Divine sovereignty" comes in. It belongs not to the domain of the miraculous, properly so called, but to the domain of law. If it were otherwise it would be no fit theatre for human effort. It is the educational region; involving, it is true, issues of tremendous importance in relation both to the imparter and the receiver, but issues which are nevertheless limited; for, once more, I insist that no man's eternal destiny is made to hang on the faithfulness or unfaithfulness, the teaching or the neglect to teach, of his fellow-man. *That* is a question between God and each individual soul exclusively, and by no means depends either on the place of a man's birth, the character of his education, the advantages he may have enjoyed, or on any set of circumstances by which he may have been surrounded while in this world.

All these circumstances in a man's condition, varying as they do almost indefinitely, are, in their appointed order, agencies in the formation by God of particular classes of character, and have, without question, an important bearing on the position and prospects of the man who is subjected to them. But they cannot decide the question of his future lot, simply because they cannot regenerate him, or do more than act upon his nature either as *preparatory* to higher influence, or as *supplementary* thereto by fostering growth in goodness.

The facts of life bear witness to the truthfulness of this view of things. From generation to generation the great mass of religious profession which exists amongst us—let it be worth what it may—is *hereditary*. Every Protestant sect in existence is sustained in being, not by new converts, but by the adherence of persons descended in natural succession from those who originally formed it.

If therefore it be said, "What is the value of any spiritual work which does not involve regeneration?" the reply must be, its value is very great, bearing not only on the usefulness and happiness of its recipient *here*, but also on the position he will occupy in the world to come. "Believe on the Lord Jesus Christ and thou shalt be saved,"—that is, delivered from self and sin and final condemnation,—is a true message to every man; but belief may be a very different

thing with different men, and it may therefore involve very different results; the "called" and the "chosen" are not the same, "many are called, but few are chosen."

In earthly races many run, but only few gain prizes. In the heavenly race it is the same. Into "the strait gate,"—the way to the highest, many shall strive to enter, but shall not be able. Those who do enter will come from the east and the west, and will sit down in the kingdom, while others, apparently highly favored ones, will be shut out. "The first shall be last, and the last first." "To sit on My right hand and on My left," said the Saviour, "is not Mine to give, but it shall be given to those for whom it has been prepared of My Father."

These sayings do not, however, relate to ordinary salvation from eternal ruin. Of this it is said, "Him that cometh to Me I will in no wise cast out;" and again "Come unto Me, and be ye saved, all the ends of the earth." But there is *a specialty* also. God is "the Saviour of all men," but "specially of them that believe," in that higher sense which implies actual union to Christ. For, as the late Edward Bickersteth has well said, "there are a thousand stages and variations of union with Christ *distinguishable* from the glory of the elect Church."

The great field at present for the exercise of "Aggressive Christianity," is of course that which is provided by the innumerable churches and chapels which are, as means of grace, thrown open to all men, the most thoughtless of those who attend them being regarded as *Christians in the making.*

Men will differ as to the precise moral and spiritual value of the *religiousness* which is thus created, but it can scarcely be denied that in the case of more persons than we suppose, conscience is quickened, morals improved, much evil restrained, and conformity to the conventional Christian standard of the day promoted. On the other hand it is equally true that many are thereby deluded as to their true spiritual condition, by being led to *rest* in a state of mind and heart which is *improving without being transforming.*

It may indeed be said that, almost as a rule, God chooses his people from among those who have been thus prepared for the divine call by the training and teaching of other Christians in public assemblies and elsewhere. And, it is sure to be added that, in so doing the Lord not only stamps this course with His approval, but seems distinctly to proclaim its necessity as a preparatory work by means of which alone can men be fitted for the higher service to which God may ultimately call them.

I do not wonder that Christians should reason thus. The Jews who first became Christians did so; and with much plausibility. They saw that all who believed in Christ had first been either Jews or Proselytes of the Gate, and they very naturally supposed that Gentiles could only be fitted for "the Kingdom" by a like training. And it was not till the Spirit of God first, through Peter's experience in the case of Cornelius, and then, by special revelation to Paul taught them a different lesson, that they became willing to allow that divine purposes were not necessarily in accordance with their prejudices.

The subsequent sweeping away of the entire Mosaic Economy must, before it took place, have seemed one of the most unlikely things in the world, and its actual removal, when at last it occurred, could not but appear to them the most profound of mysteries. For was it not obvious that Judaism was the only breakwater that could save the world from being flooded with heathenism; that if it disappeared, every check to immortality would be removed; and that whatever might be said about God's design to gather a people to His praise out of the gentile world, it *could* only be done, viz., by processes adapted gradually to fit the mind for the reception of higher truth. And there can be little doubt that after the destruction of Jerusalem, this thought, *this erroneous belief*, led to the rapid establishment of a state of things as like to Judaism as Christianity could well be made: to a system which, in the form of Romanism, still dominates, and more or less overshadows the Protestant Churches.

And here it may be observed that one great reason why so many *seem* to obtain spiritual life through aggressive action is, that almost all persons—the sinner and the saint alike—suppose public preaching to be God's appointed way of meeting the impenitent. Hence men who are at all thoughtful, or desirous, from whatever motive, of escaping future punishment and of enjoying future happiness, habitually place themselves under the preaching of the Gospel, and *expect*, in that form, *to be acted upon.* With the same object in view, they read the Scriptures, peruse tracts, and listen without anger to the entreaties of those who love them, to repent and come to the Saviour. And the cases are not few in which men do this *for years*, under the hope, as they say, that some word may produce the desired conviction, and lead to that consciousness of *safety* which it is their great aim to attain to.

Multitudes thus continually *acted upon* by a

pressure like that of the atmosphere which is incessant, *do* often unquestionably find what they seek; and believing themselves to be "in Christ," or at least hoping that this is the case, are content to settle down in the religious world as respectable men, and sometimes as zealous partizans, without ever having been essentially changed. Others, under the teaching and discipline of God, *grow* into Christ's likeness, and (it may be long after their professed conversion) *really* pass from death unto life. Everything being thus thrown, as it were, by public opinion and habit into one channel, it naturally follows that almost all spiritual influence seems to be identified therewith. Nor should it be forgotten that in cases where impressions are permanent, the preacher commonly reaps what he has sown, viz., the fruits of early education and of a thousand influences each in itself too minute for notice, but the aggregate of which is all-important. He commonly reaps in this way the harvest of a past of which he thinks little, although he prospers, for the most part, only when he labors in a field already white for the sickle.

All this, of course, proceeds in forgetfulness of the fact, that while our responsibility for exercising *a right temper of mind* as to the condition of men is unlimited and universal, our responsibility, in relation to any given outward act, is limited and special.

Jerusalem in Gloom and Glory.

BY WM. H. SPENCER.

[Explanatory.---As orders for this work were not sufficient to meet the expense of putting it into a pamphlet, and in order to place it before a larger number of readers, it was thought best to let it appear first in the Examiner, excepting the introductory matter, and print it direct from its columns. I doubt not this arrangement will be entirely satisfactory to those who have ordered the work to assist in its publication.]

Jerusalem, once called Salem, the abode of Melchizedek in the days of Abraham, was built on the line dividing the tribe of Judah from the tribe of Benjamin. When the Israelites took possession of the promised land, this stronghold was in the hands of the Jebusites, and by them was called Jebu, or Jebusi. "The ancient Salem," says Albert Barnes, "was probably built on Mount Moria, or Acra—the eastern and western mountains on which Jerusalem was subsequently built."

When the Jebusites became masters of the place, they erected a fortress in the southern quarter of the city, which was subsequently called Mount Zion, but which they called Jebusi. Although the Israelites took possession of the adjacent territory, yet the Jebusites still held this fortress, or the upper part of the town. Immediately after David was anointed king "over all Israel and Judah," he took "the stronghold of Zion," and expelled the Jebusites. Here in Jerusalem, on the holy hill of Zion, David built his palace, of royal magnificence and splendor, and thereafter was called "the city of David." Here, where ages before the faithful Abraham was about to offer up his beloved son Isaac, David established his throne, dispensing justice and judgment to the people, and ruling with a mild and merciful sceptre. For thirty-three years he reigned here in grandeur, dignity, and prosperity, excelled only by his son Solomon, who succeeded him to the throne of Israel.

Jerusalem, the pride and glory of the Hebrew people, whose history is inseparable from theirs, attained its highest splendor and greatest glory in the days of Solomon. About four hundred years afterwards it was destroyed by Nebuchadnezzar, when the Jews were taken into captivity, memorable in their history, and prominent on the page of prophecy. During the seventy years of their bondage in Babylon, Jerusalem lay utterly desolate. After their release it was built and restored to some degree of its former magnificence and glory. It thus remained until about A. D. 70, when it was utterly destroyed by Titus, and still remains trodden down of the Gentiles.

The Gloom and Glory of Jerusalem

are prominent themes of Scripture prophecy, involving the consideration of the prophetic account of its present gloom as well as those prophecies of its future glory. By the fulfilment of the prophecies relating to the first we learn of the manner and certainty of the fulfilment of those which treat of the latter. And thus we have before us a theme deserving our devout and candid consideration.

We must recognize a great

Fore-shadowing of Jerusalem's Gloom

when she failed to discern the time of her visitation, and rejected the Messiah. In the concluding part of the 24th chapter of Matthew is recorded our Saviour's compassionate sentence of desolation upon Jerusalem. Language could hardly convey a more perfect and feeling exhibition of the emotions of Christ than, when viewing the magnificent Temple, he exclaimed to his disciples and the mixed multitude with them: "Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate." Upon another occasion, when approaching Jerusalem, he beheld the city and wept over it, saying, "If thou hadest known, even thou, at least in this thy day, the things which belong unto thy peace; but now are they hid from thine eyes." In view of these utterances what anguish the Master must have experienced, as, with unerring vision,

he beheld the impending desolation of his beloved city,—its depths mortals can never know, and at best but feebly understand from his pathetic lamentations.

These utterances, so plainly fore-shadowing the the desolation of that loved and beautiful city, fell from our Saviour's lips about forty years before its overthrow, and were committed to writing about the eighth year after Christ's ascension. It is very evident that the Gospel of Matthew must have been written before the destruction of Jerusalem. Indeed there is very clear evidence of this fact in the book itself. The late Albert Barnes says: "The destruction of the holy city is clearly and minutely told; but there is not the slightest intimation in it that those predictions had been accomplished; a thing we should naturally expect if the Gospel was not written until after these calamities came upon the Jews." If it be true, as tradition affirms, that St, Bartholomew took it with him to India and left it there, where it was found several years afterwards by Pantaenus, it must certainly have been written before the dispersion of the disciples. St. John was the only Evangelist who wrote after the destruction of Jerusalem, and he makes no mention of these prophecies record by Matthew, Mark and Luke. Dr. Lardner, who fixes the time of the writing of the three first Gospels later than many other authors, yet maintains they were all published some years before the destruction of Jerusalem. And hence the prophetic character of these utterances is fully established. It is unquestionable that they were not designed to apply to any time or event since that desolation.

The Disciple's Question, Matt. xxiv. 3.

Prominent in the Evangelist's record is the predicted signs that preceded the destruction of Jerusalem. After Christ and his disciples were separated from the immense throng in the Temple, and were seated upon the Mount of Olives, where the city and Temple were plainly in view, his disciples came to him *privately*, saying, "Tell us when shall these things be (viz., the destruction of the city and the Temple) and what shall be the sign of thy coming and of the end of the world?" (Matt. xxiv. 3.)

It is quite evident from the nature of this question and the circumstances which called it forth, that the disciples were laboring under the belief that the predicted overthrow of the Jewish nation and the destruction of the Temple and city would occur at the Saviour's second coming. We can well believe they looked for his coming in the near future. They were laboring under misapprehension of the *nature* and *time* of the events of the future. They were deeply stirred by beholding their Lord and Master weeping over their city, which, as Jews, they could but intensely love. But more deeply affected were they by Christ's wonderful prediction of its coming desolation. Hence in their perplexity and anxiety for light on this matter they came to our Lord "privately," and implored him to tell them "when shall these things be, and what shall be the sign of thy coming and the end of the world?" —or conclusion of that age; thus clearly indicating that they expected his coming at the end of that age. Now it should be marked that Christ does not attempt to remove their misapprehension directly; indeed, he afterwards told them it was not for them "to know the times or seasons."

Our Saviour's Wonderful Answer,

giving one of the most remarkable prophecies on record, strikes us forcibly. The predicted desolation of that beautiful city and the laying of the Temple even with the ground, was the central thought with the disciples; hence, they seek of our Lord, light upon two points, namely, *When* shall the desolation of Jerusalem take place? and what shall be the *signs* which shall precede it? But our Saviour in answering these questions, reverses their order, and proceeds to show them the principle signs—i. e., the circumstances and accidents—which should forerun and attend the destruction of the city and the conclusion of that age. And as we proceed to briefly consider the signs ennumerated by our Lord, it may be proper to remark that history has never furnished more complete and accurate fulfilment of prophecy than in this case.

Signs that Preceded the Destruction of Jerusalem.

1. The first sign to precede the destruction of Jerusalem and the conclusion of the Jewish age, as given by our Saviour, was *the rise of false Christs.* He says to his disciples, "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; and shall deceive many." (Matt. xxiv. 4, 5.) All the Evangelists bear one testimony on this point. But Luke adds: "The time draweth near," and, indeed, within a very short time this part of the prophecy began to be fulfilled, for many rose putting forth claims to the Messiaship. Shortly after our Saviour's decease, one Simon Magus appeared "and bewitched the people of Samaria, giving out that he himself was some great one; to whom they all gave heed from the least to the greatest, saying: 'This man is the great power of God.'" It is said of him that he boasted himself among the Jews as the Son of God. Also "Dositheus, the Samarian, pretended that he was the Christ foretold by Moses." In the reign of Claudius, about twelve years after the death of our Saviour, when Casper was procurator of Judea, a certain impostor, named Theudas, persuaded a great multitude with their best effects to follow him to the river Jordan, for he said that he was a prophet, and promised to divide the river for their passage; and saying these things he deceived many. But Fadeus sent a troop of horsemen against them, killed many, and made many prisoners; and having taken Theudas himself alive, they cut off his head, and brought it to Jerusalem. A few years afterwards, in the reign of Nero, and under the procurator-

ships of Felix, these impostors arose so frequently that many of them were apprehended and killed every day. They seduced a great number of the people, still expecting the Messiah, and well, therefore, might our Saviour in prophetic discourse caution his disciples against them.

2. As another sign of the destruction of Jerusalem they were to "hear of wars and rumors of wars." This received ample fulfilment in the Jewish wars which agitated those times, as recorded by Josephus. Especially was this fulfilled when Caligula, the Roman Emperor, ordered his statue to be set up in the Temple at Jerusalem. The Jews persistently refused this. Having reason therefore to apprehend a war from the Romans, they were in such a state of consternation that they neglected to till the lands. But the storm soon blew over by the death of the Emperor.

3. Nation should "rise against nation, and kingdom against kingdom." Grotius observes that here is declared that greater disturbances than those which happened under Caligula should take place. And what are the facts? There were dissentions, insurrections, and mutual slaughter of the Jews and of those of other nations. At Cæsarea the Jews and Syrians contended for the mastery of the city, which contention resulted in the death of twenty thousand Jews and the expulsion of the Jews from the city. At this blow the whole Jewish nation was exasperated. Every city in Syria was divided into two armies, and the Jews burnt and plundered the cities and villages of the Syrians. And the Syrians destroyed not a less number of the Jews. At Alexandria was revived the old enmity between the Jews and heathen, and about fifty thousand of the Jews were slain. Nearly all the cities of Assyria presented similar scenes of bloodshed. Dr. Keith says: "The Jewish nation rebelled against the Romans; Italy was convulsed with contentions for the Empire; and, as proof of the troublous and war-like character of the period, within the brief space of two years, four Emperors, Nero, Galba, Otho, and Vetellius, suffered death."

4. There were to be "famines and pestilences, and earthquakes in divers places." This was literally fulfilled. In the reign of Claudius Cæsar there were different famines, which were so severe at Jerusalem, as Josephus says, that many perished for want of victuals. A great famine "which came to pass in the days of Claudius Cæsar," was particularly prophesied of by Agabus (See Acts xi. 28), and also mentioned by Suetonius and other profane historians referred to by Eusebius. These famines continued in severity for several years. And owing to the scarcity and badness of food, a *pestilence* succeeded them. There were also "earthquakes in divers places," in literal fulfilment of Christ's words,—particularly that in Crete in the reign of Claudius mentioned by Philostralus in the life of Appollonius, and those also mentioned by Philostralus at Smyrna, Miletus, Chios, and Samos. In the reign of Nero was an earthquake in Campania, and another in which Laodicea, Hierpolis, and Collosse, were overthrown, and others are mentioned as having happened in various places before the destruction of Jerusalem. "The constitution of nature," says the Jewish historian, "was confounded for the destruction of men, and one might easily conjecture that no common calamities were portended."

5. There were to be "fearful sights and signs from heaven," as betokening the calamities coming on the Jewish nation. Tacitus and Josephus agree in relating the events as surprising and supernatural which preceded Jerusalem's overthrow. Josephus in the preface to the history of the Jewish wars relates the signs and prodigies which preceded the taking of the city. We can only mention a few of them here. He says a star hung over the city like a sword, and the comet continued for a whole year; that the people being assembled to celebrate the feast of unleaven bread, at the ninth hour of the night there shone so great a light about the Temple that it seemed to be bright day, and this continued for half an hour. The eastern gate of the city was made of solid brass and very heavy, and could scarcely be shut at night by twenty men, and was fastened by strong bars and bolts, but it was seen at the sixth hour of the night opened of its own accord, and could hardly be shut again. Before the setting of the sun on one occasion, there was seen over all the country, chariots and armies fighting in the clouds and besieging the cities. Tacitus, the Roman historian, also gives us a summary of the same occurrences. And Dr. Jortin pertinently remarks: "If Christ had not expressly foretold this, many who give little heed to portents, and who affirm that historians have been too credulous on that point, would have suspected that Josephus exaggerated, and Tacitus was misinformed; but as the testimonies of Josephus and Tacitus confirm the predictions of Christ, so the predictions of Christ confirm the wonders recorded by these historians."

Notwithstanding all these terrible calamities predicted by our Saviour, yet he feelingly exhorted his disciples not to be troubled. Although "all these things must come to pass," yet he tells them "the end is not yet,"—that is, the end of the Jewish age and destruction of their city and Temple. "All these things are only the *beginning* of sorrow." They but presage greater and more calamities.

[*To be continued.*]

"Shall not the Judge of all the Earth do Right?"

Gen. xviii.

REMARKS BY ELD. S. W. BISHOP.

I once heard a very good discourse from the above text, preached by an intimate friend and co-laborer, and an Advent preacher. The strongest point he made in the discourse was this: "I

would not be right to judge a man by, and execute upon him the penalty of, a law that he knew nothing about." We all could see this point, and being at that time wholly in the dark on the subject of future probation, we concluded that God would never raise to life those who, like the ante-diluvians, perished without a knowledge of the gospel, and judge them by the gospel, and destroy them for a lack of obedience to the gospel of Christ. We found it plainly written that the words of Christ—the gospel—is that by which all men will be judged in the future.

I wish to examine this principle still farther. The first question I will ask my Adventist brethren is this: What is the penalty of the Divine law? They will all answer, It is *death*. They will tell me it is not dying, but death. Very well. If I ask my non-resurrectionist brother how the penalty of God's law can be inflicted on those who have died out of Christ, on the principle that they are not raised to be judged, he will tell me that when at the last day God decides them unworthy of life, this decision of the Judge of all the earth is just as fully an infliction of the penalty of the Divine law, as if they were raised to life and died the second death. This class of brethren believe that none will have a resurrection from death save those who form a spiritual union with Christ in this life. All, therefore, if this view be correct, who by any mishap, fail to form a union with Christ in this life, are doomed to eternal death. "Yes," will be the answer given by every believer in the non-resurrection of the unholy dead on this planet. How is this life-union with Christ formed? I answer, as sure as the Bible is the word of God, it can be formed in no other way, only by a genuine faith in the Christ of the Bible. How can a union be formed between Christ and a human being that is destitute of all knowledge that there is a Christ? It seems so evident that a knowledge of Christ must first be gained before a union can be formed with him, that it is needless to resort to proof on that point. When the jailor asked of Paul and Silas, "Sirs, what shall I do to be saved?" they answered: "Believe on the Lord Jesus Christ and you shall be saved, and thy household." Acts xvi. 31.

This is God's only plan of salvation, or life only in Christ, all non-resurrectionists profess to believe. If this doctrine be true, if there is "No life out of Christ," then all who do not get into the Christ by faith, will never get that life which is promised through Christ; and if immortal life only is promised through Christ, and none will be raised to life from the dead except those who have formed a life union with Christ in this life, then all who have never heard of Christ, and therefore have had no opportunity to believe on him, must be consigned to eternal death at the second coming of our Lord Jesus Christ. To this proposition our non-resurrectionist brethren agree, for they believe it most fully. I ask, Does not this class suffer the extreme, the only, penalty of the Divine law, just as fully as those who, under the full blaze of gospel light, reject Christ, sin wilfully, and with malice turn their backs upon the way of life? Most certainly. Not one soul among this class of Adventists will deny it. My question is, "Shall not the Judge of all the earth do right?" Is it right to visit the penalty of the Divine law upon those who have no knowledge of that law? Bro. B. used to say, and say it with a sharp point, that it would be unjust in God to raise ante-diluvians and others from the dead, and inflict on them a penalty they never knew anything about. So we say still, if there be injustice in the one case, there is the same principle of injustice involved in the other. But, say they, "These people who have never heard of Christ were unfortunate in their birth either as to time or place." But who is the author of that misfortune? Surely it is not the people thus born, for their choice was not consulted at all. But suppose they were unfortunate? Will a God who has declared that His mercy is over *all* the works of His hands—that he hath no pleasure in the death of him that dieth—that *He is love*—have no compassion on their misfortune? Has he no power or ability to manifest His tender mercy, His infinite love, toward those who need it most? Had He not wisdom sufficient to enable Him to manifest His great love toward these, the most deplorably needy of all His creatures, when He devised the plan of salvation through Jesus Christ? Had He not sufficient wisdom to enable Him to so frame that plan that it would reach this class, who of all people in the world need the very help that plan was devised to bring to fallen man? Was there any hindrance back in those years of the awfully solemn past to prevent the God that made the world from doing right? Did He, the infinite, the eternal one, not know? Surely if He had the wisdom, the power, the love, and possessed all these faculties in the infinitude of His own eternal God-head, will He not so extend His mercy that the misfortune of birth shall hinder no son or daughter of our race from having a sufficient opportunity to hear the gospel, gain a knowledge of Christ, and believe in him, before they are doomed to suffer the penalty that God has threatened against those who refuse to believe, and thereby fail to form a union with

Christ? Surely, if the Judge of all the earth does right, He will give the class referred to an opportunity to be saved, before He judges them to be worthy of damnation—condemnation—death.

The Judge of all the earth will do right. Not one of us by attempting to "limit the Holy One of Israel," can prevent His doing right. He will do right though by so doing He scatters to the regions of eternal chaos every vain imagination of a self-styled orthodoxy, and annihilates every whim and false religious notion that now ties men and women in ecclesiastical bondage to creeds and formulas that know no higher origin than the vain thoughts of poor, weak mortals—beings of a day.

Yes, the Judge of all the earth will do right, and He will do right in so signal a manner that the immense masses of humanity shall see, and know that He has done right. He will not merely aim to be satisfied with Himself that He has done right, but He will glorify His holy name by showing to unnumbered millions—the great mass of men and women He has made—that the Judge of all the earth has done right by them all. They will be convinced that the Judge of all the earth has done right; and every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, will be heard, saying: Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four living creatures will respond an immortal AMEN; and the four and twenty Elders will do homage to Him that liveth for ever and ever when they behold the immense work wrought by the Judge of all the earth in doing right. And, poor and unworthy as we all feel now, despised and persecuted as we have been, and still are, because we believe that the Judge of all the earth will do right, we, too, will be there, when the great multitude shall send up to the throne of the Judge of all the earth their acclamations of praise to join the redeemed living ones in their melodious response to this almost universal ascription of praise to Him who sitteth on the throne, and to His dear Son, that bought us back from sin and death to reign with him on David's throne, to minister with him to all the nations who have not seen his glory, and to witness the development of the great plan, as page after page is opened up to our view all along the coming ages, until at last the grand climax is reached, and all the multitudes of earth, yea, the earth itself shall be bathed in the everlasting flood of glory that shall flash down from the eternal throne.

Meriden, Conn., March, 1876

QUESTIONS ON OUR ORIGIN AND BIRTHRIGHT IN CHRIST.

(*Concluded.*)

QUES. 8. What does the Scripture give us to expect concerning Israel?

ANS. Upon taking a view of Israel in their calling and training, we see circumstances leading directly to the conclusion that this people were designed for important purposes in relation to the whole human race. They were a seed to be sown widely over the world, and in whom all the nations of the earth were to be blessed. For this purpose, they were educated in the most wonderful manner in the three great Patriarchs, Abraham, Isaac, and Jacob, individually; and in the nation generally, during its three great stages—in Egypt, in the Wilderness, and in the Promised Land; under the three grand dispensations of the Tabernacle, the Temple, and the Prophets.

We see also how admirably the circumstances in which Israel was placed, were calculated to draw out into healthy and vigorous exercise the several faculties of the human mind, intellectual as well as moral, fitting them for becoming the leading people over all the earth. (See "Our Israelitish Origin," Lect. iii., iv.)

And when we look farther, we see these expectations, formed from the calling and history of Israel, amply borne out by the prophetic word which abundantly confirms the numerous promises made solemnly to the fathers—that of Israel a multitude of nations should come, who were to be among the chief of the nations, and through whom blessing was to be ministered to all nations. We see that this prophetic word points directly northward and westward, and particularly to "these isles afar off," as being concerned in the fulfilment of those promises, and that this is the time when the discovery of Israel may be expected to take place.

In order to clearly understand how all this can be, we must notice the separation of Israel from Judah, and the subsequent loss of Israel, so that hope with regard to them appeared to be utterly cut off, clearly contemplated by the Spirit of prophecy. But their recovery is also as clearly foretold. It was to be like life from the dead. And Judah is at length to be joined to Israel, when they shall be made *one* instrument in the hand of the Lord, for the distribution of His grace, and the showing forth of His glory.

We must look for Israel as being in some measure mixed with other people. The portion of the tribe of Judah which inherited the blessing in the days of the apostles, became blended with

the Gentiles; and only that remnant which inherited the curse, and had been previously mingled with the worst portions of the Gentiles—the Canaanites and the Edomites—remain distinct. (See Lect. v., vi.)

And we are to expect blessings for Israel, not as entirely separated from other people, but as being made one with them in the Lord.

QUES. 9. What evidence are we given that God has been following up His great design, as indicated in Old Testament history and prophecy?

ANS. When we survey the workings of God in providence, we see His wondrous truth and faithfulness in the fulfilment to this time, of the prophetic word. Here in the North, at the termination of the prophetic line of empires, at the time, and under the circumstances predicted, we find a people possessing the marks of Israel. They have been wonderfully dealt with, and eminently blessed, and their origin is otherwise unaccounted for. They came from the quarter in which Israel was lost. Their boasted institutions were the appointments of Moses; and their superior intellectual and moral constitution is the result of that wonderful training which Israel received from their Great Teacher in the days of old. (See Lect. vii. xii.)

Distinctness of race was necessary in the training of Israel, and to show the fulfilment of the prophecies respecting them as a particular people. But these objects being accomplished, the next are the good they are to serve for mankind as acting with and towards other peoples. To this end, hitherto, they have been most favorably placed. And they are yet to be still more favored, as being given possession of that land which was promised to their fathers. It is most admirably situated with regard to all other lands and races of mankind, all climes, and all productions of the earth; a position evidently designed to be the centre of universal empire, but hitherto unoccupied as such, although trodden under foot of the great masters of the world, from the Assyrian downward. The Babylonian, the Persian, the Grecian, the Roman, the Saracen, and the Turk, have all trampled this land under foot. But none have possessed it in the fulness of the promised blessing. That is reserved for the people which have been created for the praise of Jehovah, with whom, and for whom, He hath indeed done wonderfully; and who have actually already come into such close connection with the land as that they have repeatedly to others that which belongs to the Lord, and should by His people be used for His glory. (See Lect. i., ii., xiii., xiv.)

And surely the Lord's thus accomplishing His word, in leading His people "by a way they knew not," and in at length "making darkness light before them, and crooked things straight;" in preserving them through so many great and strange revolutions, making an end of all the nations among whom they were scattered, but still preserving and increasing them; from so small a beginning enlarging them even unto all the ends of the earth, and from the gates of death to be the head of the nation in giving to them in these last days, all the advantages He promised, so that there "hath not failed one good thing of all that the Lord had said He would do for them,"—surely the truth and mercy of God towards the children of Israel should convey no barren lesson to us, in whose behalf God hath so manifested His wisdom, power, and goodness.

QUES. 10. What lessons are we taught by the faithfulness of God in fulfilling to us so far the promises made to our fathers?

ANS. Surely we are instructed that nothing is too hard for the Lord, and that we may henceforth fully confide in Him in every strait; that we have only to avoid sin and unbelief, which brought such overwhelming calamities upon our fathers. We have but obediently to trust in that almighty Saviour, who hath, according to his word, delivered Israel thus far out of all their ills, and brought them into this state in which they may reasonably expect the full accomplishment of all the promises. Surely we are taug that there is no wisdom, or might, against Lord; that our wisdom is to have the mind Christ; and that our strength is in leaving o selves in his hands to be made the instrumen of his good pleasure towards the children of men for good unto all.

Surely if God hath been working in all these things according to His written word, which we hold in our hands without reading its plain predictions respecting ourselves, daily fulfilling before our eyes, but as doubtfully regarded by us as if there were no unity in the designs of God, nor power in the Almighty to accomplish that which He had promised unto our fathers—if, whilst we have been thus in darkness, the Lord hath been light about us, we shall surely henceforth mistrust ourselves, and shall not implicitly confide in any creature, however raised in the world, exalted in wisdom, or honored even in the cause of God. But we shall say, "Let the Lord alone be exalted;" "God is my refuge;" and "underneath are the everlasting arms;" and as in Isaiah, xii. 1, 3, "O, Lord, I will praise thee:

though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

The Resurrection of Israel, after having been lost, and buried, and scattered, is most appropriately presented in Scripture as the grand type of the resurrection of the bodies of the individual saints; just as the resurrection of the Savior was a grand pledge of this resurrection of Israel. And thus the words which are in the Old Testament used with regard to the resurrection of Israel, are in the New Testament applied to the literal arising of the saints from the dust of death. (Comp. Hos. xiii. with 1 Cor. xv. 54, 57.) The same omniscience, faithfulness, and power, are manifest in the one instance as in the other.

This grand subject of prophecy, which has a special reference to our Faith, which looks back to the death and resurrection of Jesus, who, while he made atonement for our sins, was confirming the promises made unto the fathers, with regard to their children whose national death had taken place, but who, after two days and a half were to be raised up, and made to live in his sight. (Hos. vi. 2.)

This subject points forward also to the Object of our Hope:—to the appearing of our Lord in glory, and our own individual resurrection from the grave with the whole body of the redeemed people of God, to share fully and forever in the glory and blessedness of our already risen Head.

QUES. 11. What beneficial result may be expected from the knowledge of our origin and birthright?

ANS. This subject has important aspects. It is calculated to draw the whole house of Israel into love and unity, self-distrust and mutual forgiveness. For all have been blind, and yet all have had some different portion of the truth. It is calculated to combine them in humble and holy effort for the good of the whole human race; for, as we have seen, that is the purpose for which they have been raised up, and not for proud, oppressive pre-eminence.

And seeing that such must be the results of this important truth respecting Israel, can we wonder that the subject occupies so overwhelming a portion of the Old Testament Scriptures? And seeing that the subject has not been understood can we wonder that these Scriptures have been left in comparative neglect? They have been like a maze of sentences, expatiating as if in raphsody upon a subject of which the mind had formed no definite idea, and which sentences have consequently been variously and in all cases but dimly shaped out by the various imaginations of men.

And truly, when the Lord hath done His marvelous work, "a marvelous work and a wonder," He will shame all human wisdom; and "in that day shall the deaf hear the words of the book." (Isa. xxix. 18, 19.)

Most true it is, that the consideration of this subject is necessary to a right understanding of the great body of the Old Testament Scripture, chiefly consisting of details of the various training of Israel, and prophecies respecting what the Lord would do with and by them in after ages.

This view is equally necessary to an understanding of the course of Providence generally, and of the things that have happened and are happening to these kingdoms in particular. The origin of nations, the scattering of peoples, and the revolutions of empires, the formation of many of our most important national characteristics in politics, religion, and familiar customs, are otherwise involved in obscurity. But thus they become light; thus the grand connecting links of history are discovered and gathered up; and all nations are shown to be debtors to Israel, and Israel are shown to be debtors to all mankind.

QUES. 12. What recognition, in the Gospel history, is made of the lost house of Israel, and especially of Ephraim appointed to the birthright?

ANS. Under the former dispensation Ephraim was not a remarkably "fruitful bough." It was through The Cross—it was as being joined to the root of David, that Ephraim was to become worthy of his name Fruitful. The kingdom taken from the Jews was according to the Gospel to be given to a nation "bringing forth the fruits thereof." From the personal history and parables of our Lord, rays of glory are ever pointing to the case of the people he came to redeem. He took upon him our case; and in all our afflictions he was afflicted; so that the same words came to be applied to Israel, and to Israel's King.

What thanks do we owe to the "First-born of every creature" that, when he appeared among men, it was as being in sympathy with the lost—their origin unknown! He who came to gather into oneness the children of God which were scattered abroad, who came to give life and fruitfulness to the branches which had been broken off and cast far off among the Gentiles, was himself called "THE BRANCH," "Jesus of Nazareth," "Root out of a dry ground."

After the twelve tribes scattered abroad, he sent in this direction the twelve apostles, testifying of his grace, and pointing forward to his glory. Let us attend to his messages of love,

and "so learn Christ," as to grow up to him "who is our Head in all things."

It is by being conformed to the image of God's dear Son, by following in the footsteps of him who went about doing good, that "the manifestations of the sons of God" may be expected to take place.

It was predicted of the outcast house of Israel (Isa. liv.) that she should have more children than her rival sister Judah. And it was said to her, "All thy children shall be taught of the Lord, and great shall be the peace of thy children.—*Selected.*

The Dark Genesis of Life.

BY JOSEPH B. ROTHERHAM.

Returning to the general subject of Creation and Redemption, we are now prepared to lay down another proposition. We are satisfied that we may safely generalize a step further, by observing that,—

Life begins in darkness. That it did at first so begin is evident, if our conclusions thus far have been correct. There was first life, then light: the Spirit began what the Word went on to unfold and arrange. The evening received the life the morning revealed.

But is it not always so? Are not all the beginnings of life obscure? To ask the question would seem to be sufficient. The discreet eye is familiar with the veil that everywhere hides the genesis of life. No one can hinder the observant and reflective from studying the book of nature; and this lesson is one of the most prominent written in its pages. Is it not, however, more than a little remarkable that this same law should be written, as boldly as it is, in the pages of revelation? Let us endeavor to realize to ourselves how clearly it shows itself in the great crisises of human history, as recorded in the Bible.

The old world has perished, for the flood has come. The teeming thousands of the human race have been swept away into the depths of the insatiable gulf. The heavens are still black; as black they long have been. The dismal pall of unbroken clouds still lies near to the face of the waters; and neither sun nor moon nor stars have for many a long day appeared. Solemn stillness reigns, broken only by an occasional repetition of a world's funeral dirge. By-and-by a new world is to come. But where is it now? It is coffined with the ark. Jehovah has shut his jewels in. He has buried a whole world of hopes in one small grave. Where are the germs of future nations? Where are Babylon, Assyria, Egypt, Rome? Where are Ham and his pyramids, Shem and his tents, Japheth and his extended hosts of emigrants and armies? They are shrouded in the darkness of a long, long night. The morning will come by-and-by; and then the skies will be clear, and the earth will be dry; then the lark will once more sing, and the cattle will low; then the ground will be tilled, and the earth soon again be o'erspread with a multitude of nations. In a word, evening will be succeeded by morning. Such is the origin of the world that now is. Its foundations were laid in darkness. In the experience of Noah and his sons was written the unrepealed law of the Supreme; and long as they lived, their memories,—going down into the gloom of a corrupt, and ruined, and overthrown world, and coming up again into the light of a heaven spanned with the Bow of Promise,—would perpetually utter the Divine decree of progress: Life as well as light out of darkness. In those memories the New World's birth would stand thus chronicled: "It became evening, then it became morning,—the first day."

So again with the birth of Jehovah's first-born nation—the nation of the sons of Israel. It was during the night of Egyptian bondage, that the family grew into a nationality. The night was long and dreary. It was during that tedious period of obscured consciousness, that a people was ripened into such potent life as to necessitate the pangs of national parturition. We read in the prophecies of a nation born in a day. We might almost dare to heighten the expression, as applied to this memorable fact in the histories, and say: A nation was born in the night. In the morning, when the natal song was sung on the eastern shore of the Red Sea, there stood forth a new nation that the world had never seen before. "These—where had these been?" The kings of Canaan trembled. Yes! it was when Israel leapt on the further shore of the Red Sea, that God said, "Let there be light:" the Spirit of God had been brooding before.

Some fifteen centuries later, all at once the fame of a new prophet goes forth in Israel. He is more than a prophet—he is a King. His word is, with unexampled power, going straight to the hearts of men and to the heart of nature. With one Word He can turn despair into hope; and with the next, lift the lame to his feet. Here He assures of sins forgiven, there of a child snatched from the grave Who is He? His name is Jesus: only the other week it transpired from the lips of some one of the company of the Baptist at Jordan side. "Jesus? From what school of the prophets has He come? At the

feet of what Rabbi has He been sitting?" No one can tell. From what eminent city came He? From no city at all, it seems,—only from the despised Nazareth among the highlands of Galilee! Rumor says that there He was born, and that his father is a carpenter. No one knows: but this appears certain: till the other day no one had ever heard the now famous Rabbi's name. *We* know something more: we know that ere this morning of fame dawned, there was an evening of waiting in obscurity. Whether an evening that ever grew darker as it advanced, until at length the Father's "Voice" was heard;—*this*, perhaps, we may never be able to tell.

"A time, times, and a half time" have passed; and he must surely be not only a stranger, but a stranger *alone* in Jerusalem—who has not heard of the things that have happened there in these days. Do you ask, "What things?" The other day they crucified Jesus of Nazareth. But this very morning He arose, as He said. Early in the morning He appeared to several females of our company. Later on in the day He showed himself to two of our number as they journeyed out to a country village. But this evening He has been manifesting himself to us all,—all who were present,—and now we *know* that He is alive again. We cannot be mistaken,—although indeed it does seem too good to be true. "But tell us this,—Who saw him rise? Did Peter or John?" No; He had already gone forth from the tomb when they came to it. "Did the women, or Mary of Magdala?" Not even they: to the latter He did reveal himself—hard by the grave; but not at all as if He had just risen from his cold sleep. "But was it not early, very early when they came to the garden?" It was. It was dark when they began to muster; and though they were a little delayed in getting out of the city, even so they were in time to witness the first appearance of the sun over Mount Olivet. "And when they reached the spot, had the resurrection taken place?" It had. No human eye beheld Him rise. It must have been yet dark when the Lord came forth. *That life*—a life that shall never more come under the power of death, but is still being lived by our immortal Redeemer, and will ere long pour forth its exhaustless energies to call all His sleeping ones forth from their slumbers,—that life was, literally, begun in darkness. Nor literally only. In every sense, darkness lay on all around him. The soldiers were sleeping—so unqualified their assurance that all was secure. Hope was sleeping in the bosoms of His most devoted disciples; for did not the women go to embalm the dead body? and did not even Peter and John believe that the tomb was empty, *without* dreaming that its late occupant had come back to life? Even the Pharisees had at length gone to sleep. Profound, then, was the darkness under cover of which *He* came back from the dead who lives for evermore. Life begins in darkness: is it not so? Look at one fact more.

It is but seven weeks later on. The Galileans are yet in the city. They have not been in haste to leave—and no wonder. Besides, the Risen One before He was taken up, bade them not to depart till He should send down upon them the promise of the Father. Yes! the promise of the Father. His promise made through the prophets, confirmed by the Son himself,—namely, to pour out his spirit, so as to illuminate his people's minds, fire their hearts, and transform men-servants and maid-servants into prophets and prophetesses. This has now been done. This day of first-fruits has witnessed it. To-day has been a glorious day. The prophesying that began in the upper story of a private dwelling this morning has been echoing all day long, through the streets, around the courts of the Temple, and in all Jerusalem's open houses, till every tongue has found something to say of the Nazarene. "Begun in an upper story of a private dwelling?" Yes! and add this: When the noise was first heard, and the shaking felt, and the tongues as of fire were first seen,—the assembly was but a private one! In fact, the great event of the day took place in a private meeting of the Galileans. It *was* private *then*:—who think you should be *there*, when nothing as yet had happened,—when only the few had come once more to pray and wait? In holy privacy, in solemn quiet, before no rude gazers, did the second Comforter descend.

Significant, once more: significant! It is the story of "the evening and the morning," again. It is life begun in darkness. And what a life! —the life of the Body Corporate of Jehovah's Son. The Church of the risen Lord was born privately, in an upper room in Jerusalem. First, the fact was accomplished: then the heralds told it—not understanding what they said.

We might go on to hint that an event in some respects immensely greater than this last—an event consisting of an indefinite multiplication of the one just before it—will in like manner be fully accomplished before it can be unveiled. The *Ecclesia* must, like the Messiah himself, receive a second birth: she too must awake incorruptible. Will the sun have arisen—will the world be awake—*then*? Will unhallowed eyes behold the meeting of Bride and Bride-groom? We think not. This, however, lies in the re-

gion of the unfulfilled; and we were only gathering together a few great facts, from among things accomplished, in illustration, and---surely ---confirmation of the principle that life begins in darkness.

But how does this principle bear upon our experience and our hope? Every laborer for the Lord can himself answer this question; and so can every sufferer, who, in the strength of the Christ, would fain be steadfast in the assurance, "When I am weak, then am I strong." The notes are various, but they are all in perfect harmony. Hraken! –

Oftentimes when least is seen most is done. No human being understood the mystery of the Cross while Jesus hung on it. No earthly cannon sounded when the Conqueror entered the heavenly city.

Let us be content to work in the dark. We must hide our precious grains in the earth. They will not grow while we stand looking on. We must needs go to sleep. What though a horror of great darkness should fall upon us. Perhaps even so we may be taken into nearer covenant with El Shaddai. The morning will come. It hastens on. The mighty word will soon be spoken. When, out of darkness the light shines, may it then plainly appear that, while yet on all things darkness rested,---*in us and through us*, as co-workers in the New Creation, the Spirit of God was brooding and ripening germs of immortal life and beauty.

These two words for ourselves. But now one word more to the honor of the Lord, and may He be graciously pleased to accept it. The King of kings, the Heir of David, the Sovereign Elect of the coming kingdom, whose sway of right and truth and peace will throw all previous world-kingdom, into the shade,---He was born during the dark days of Roman domination, under the frown of Herod the Cruel. Afterwards, under the truckling rule of Pilate, He ascended the cross! and was lifted from thence to be hid in the skies for the intervening ages. When, in the day of his power, He shall come again to claim his royal rights,-- will it not be from under a thick veil of darkness, even the darkness of centuries of prevailing human unbelief, that He will appear? It certainly will. And so even in this sense the very Light of life has been prepared in darkness; and---to the dismay of his foes, to the joy of his friends---out of darkness will this Light shine forth, and go on shining for evermore.

They cannot be secure from divine woes who live in contempt of divine laws.

The Angry Nations.

BY D. T. TAYLOR.

Are the nations going mad? Look at them! On the soil of Europe there is the tramp of ten millions of men under arms. On the seas there are over five thousand huge vessels of war. Hundreds of these are clad in iron and steel. On these war-ships there are nearly sixty thousand cannon. And what is all this for? Neither Andrassy, nor Theirs, nor Disraeli, nor Bismarck, nor any other, can tell. But the word of God tells. See Rev. 11: 18. They who watch know that the last trump is about to sound, and wrath is nearing. Not content with these gigantic preparations—with fighting ships sheathed in mail twenty or thirty rods long, with guns sixteen feet long and weighing twenty-five tons, with the old Roman world for a military camp—the demon-possessed world powers are commencing to imitate Milton's angels, and enlarge their weapons of ruin to the size of the very hills. A mania has seized them for the making of enormous cannons. The English have completed an 81-ton gun. It requires 240 pounds of powder; it projects a shot weighing 1,259 pounds; it takes twelve men to load it. The Italians have ordered four 100-ton guns for their navy, to cost $120,000 each. These monsters will fire projectiles of 1,860 pounds weight, and will be placed on an iron-clad frigate having engines of 7,000 horse-power. Krupp, in Prussia has in hand a gun of 124 tons, that will carry a shot of 2,300 pounds through the air. This single gun will probably cost $150,000 to make it. But England, still "mistress of the seas," is not to be behind Krupp. A prominent engineer says that before long the English will possess a cannon of 160 tons, firing a one-ton shot, which at one mile range can tear the strongest iron-clad to pieces? And so it goes on.

When the conflict comes that all look for, all say must come, all declare is *near*, the skies will rend and the earth tremble with its might and fury. In this mad carnival of war every earthly kingdom will go down. Let the Lord come! These wretched monarchs are unworthy to rule another day. God's king, held in reserve for the age will ere long supplant them all on the throne. The believers in a temporal millennium are in straits. We would not exchange our Adventual faith and hope with them for the whole solar system. After thirty years' study of sacred prophecy, we are more and more persuaded of the correctness of our views.—*Bible Banner.*

Exposition of Hebrew Texts.

Bro. Storrs: Since I frequently read in the Examiner questions concerning the correct translation of Scripture passages in the Old Testament, it occurred to my mind that I, born a Hebrew, and studying the original language of Moses and the Prophets from infancy, should not put the light I received from on High, under a bushel, but allow it to shine before the world to be enjoyed by all who desire to have light and understanding of the oracles of God. But I was rather reluctant to write for your magazine since its contributors are able and ready writers, while I am foreign born, who came at an advanced age into the country, too late to acquire the English language to a degree of perfection. Since, however, you encouraged me, when I recently saw you, to try my skill in writiug for the Examiner, I do so with pleasure, and begin---which I think to be proper---at the beginning.

Gen. iv. 1. At the birth of Cain, his mother exclaimed. "I have bought a man from Jehovah." So it reads in the commonversion. The rules of Hebrew grammar, however, do not admit the article eth to be translated *from;* it must remain standing as an article, namely, "I have bought—or rather acquired—a man, the Jehovah." The fact is, that when Eve heard the promise that her seed should crush the head of the serpent, her deadly enemy, she did not look down hundreds of generations for that end, but thought of a seed immediately proceeding from herself; and knowing, undoubtedly, that that seed will be named Jehovah, she rejoiced in having brought forth the seed promised, and exclaimed, "I have bought—paid for him with great pain—a man the Jehovah."

How grievously the mother of the human race was mistaken, the Divine record tells us. Cain, whom she expected to be the promised Saviour, became the first murderer, an outcast, his progeny inferior to that of his second brother Sheth, his children were, in contra-distinction, called Bene Adam,—sons of Adam; while those of Sheth were called Bene Elohim,--the children of the mighty, or nobles. For several generations they kept carefully apart; and when, at last, the sons of the nobles intermarried with the cursed race the corruption became so great that the Creator concluded to destroy all of them except the one worthy family of the righteous Noah.

According to this explanation you will perceive that the word Bene Elohim in chapter vi. 2 and 4, is wrongly translated "the sons of God." It must be remembered that the word Elohim, which generally signifies God, is sometimes employed to signify judges, or nobles. The first you will find in Exodus xxi. 6; xxii. 7, 8. The second in Eoxd. xxii. 27.

The hope for that saving seed of the woman lived throughout all generations before the flood, notwithstanding the total corruption that pervaded the whole mass of humanity. This we learn from the remark of Lemech at the birth of his son Noah. He believed that this glorious seed by whom every thing will be restored to former beauty and perfection, as it was when it came from the hand of the Creator. He therefore exclaimed, 'This one shall comfort us (relieve) from our work and from the painful toil of our hands from the ground which Jehovah has cursed." The expression *min-ha-adamah,* "from the ground," is to point out that the painful toil was to produce the means of living from the cursed earth which brought forth thorns and thistles.

Lemech also was disappointed in his hope; still Noah became the saviour of the race from total extinction, and thus was made a type of Him who was to come and restore the groaning nature to its original glory. That passage (v. 29) is remarkable on account of particular signs which the men of the Masorah—generally believed to have been Ezra and his associates, who provided the Hebrew with points and notes to receive a correct pronunciation---made over the word "*Zeh,*" this one, the true significution of which is lost to us. The cabalists, however, who find in almost every word a secret meaning, explain it thus: "The Hebrew word *Zeh* consists of two letters, the numerical value of both is twelve---seven and five---which is also the number of the letters of the name of God when combined of Father, Son, and Holy Spirit." I only mention this to show that the ancient Hebrews understood the meaning of the rejoicing of Lemech at the birth of his son Noah.

Since it is my object to correct the translation of such passages which have reference to the Messiah, (except some one should request the explanation of some other passages,) I come at once to the prophecy of father Jacob, so much contested by modern Jews. I say modern Jews, because the ancient Hebrews unanimously declared the word *Shiloh* to be the Messiah. Even Dukelos who lived but a few years after Christ,--the Talmud says that he was a nephew of the Ro-

man Emperor Titus,—paraphrases the word Shiloh, "King Messiah." But as we have it in our English Bible, the prophecy could not be applied to Jesus the Messiah, and the Jews are correct in objecting to it. It reads thus: "The sceptre shall not depart from Judah, nor the lawgiver from between his feet (the clause is an Oriental expression which seems rather strange to us,) until Shiloh comes; and unto him the gathering of the people be."

"You see," says the Christian missionary to the Jew, "how literally this prophecy has been fulfilled; for as soon as Christ appeared, the commonwealth of the Jews was dissolved, and they had neither King nor law-giver." "You are wrong," replies the Jew. "You admit that the scepter or royal power departed from Judah with the capture of Zedekiah by the conquerors and destroyers of Jerusalem. *From* that time the sceptre or royal *power* has never returned to Judah; for, after the restoration of the Jews by Cyrus, the Persian, they were under the sceptre of a foreign monarch. The Persians were followed by the Greeks, these by the Syrians and Egyptians alternately, and then by the Romans. True there was an interval of comparative independence when the Jews were ruled by native princes, the heroic family of the Hasmoneans; but these princes were not of the tribe of Judah, but of the tribe of Levi, and the family of Aaron. This passage, therefore cannot refer to a Messiah, at least not to Jesus of Nazareth."

Both the Christian and the Jew are wrong; they are misled by an incorrect translation. This verse contatns a little word of two letters which is pronounced AD. This word when found at the end of a sentence means *forever;* when at the head, it means *until.* Here it is placed at the end of a sentence, consequently the verse reads thus: "The scepter shall not depart from Judah nor the law-giver from between his feet FOREVER; for Shiloh (King Messiah) will come, and unto him the gathering of nations shall be."

It is clear that Jacob saw in the Spirit the downfall of the nationality of his children, the departing of the sceptre or royal dignity from the tribe of Judah; but the Spirit opened also his eyes to see Jesus Christ, a man from the tribe of Judah, iuto whose hands the sceptre be given and who will wear the crown that fell from the head of Zedekiah. He did not see the law-suffering, dying Messiah; he saw him when he will come in power and great glory to sit upon the throne of his father David, reign upon his kingdom, and finally gather all nations under his dominion, and reign over all kingdoms under heaven. Jacob, therefore, said, the sceptre shall not depart from Judah forever; though it will depart for a time; and how long ever the interval may be, how long ever the kingdom may be in the hands of the Gentiles, it will return into the hands of the loyal heir of David; the sceptre aud the diadem will be given unto him whose right it is to reign.

And this glorious time is, I believe, near at hand. You and I, my dear Bro. Storrs, old and infirm as both of us are, may yet be in the flesh, see the glorious King when He comes, and be in a moment, in the twinkling of an eye, divested of our frail and corruptible body and clothed with a body that shall never see death or corruption. Glorious hope!

Here I will pause until I shall hear from you or some of the readers of the BIBLE EXAMINER whether articles of such a kind are acceptable or worth the space they occupy in the magazine.

Your Brother in the Hope of Israel.

GIDEON R. LEDERER.

New York, April, 1876.

NOTE BY THE EDITOR OF EXR.:—I thank my friend Lederer for the foregoing, I hope he may supply us with more in the same line.

FREE AGENCY OR FREE-WILL.

BY ELD. JACOB BLAIN.

That God has made us moral and accountable beings, is evident both from Scripture and reason. *Free agency* simply means that we act freely or of choice in all we do, as to moral actions. About this there is a general agreement; but whether this freedom is to prove a blessing or an evil to the race, as a whole, is a matter about which men differ widely. It appears to me that two points on this subject have not been generally understood, or made sufficiently plain: first, that men always act from *motives* presented to the mind: secondly, who presents, or orders, or permits the *motives* which move men to act in all cases? I believe it is admitted that all act from the *strongest* motive, or what appears the strongest at the time they are called to act.

As to who presents motives, and how they are presented, let me illustrate. If we raise a litter of foxes, when grown, we cannot present motives to prevent them from fleeing to the woods

and killing hens. But God has created another class of animals with such natures that we can, and do presents motives which induces them to voluntarily stay with us, and become useful. How came these two natures to differ? "God formeth the spirit of man within him:" (Zech. xii. 1); and should we not carefully inquire if He has created any order of moral beings to whom we cannot present motives which will be sure to induce them to act as He pleases, or to act aright, and yet in all cases act freely, or of choice? As "God is love," he certainly has a good and wise purpose in creating our race: and has He constituted us with a faculty by which we can thwart that purpose? "Known unto Him are all His works from the beginning;" and so He foresaw what would be the result of giving us freedom of will. Most of the Christian world teach that free agency will prove a curse to the great majority of the race. Thinking men will strongly desire to know why a perfect God should bestow a faculty on any beings which He knew would prove their utter ruin. Would it be wise in a kind parent to build a road which he knew his children *must* travel and form pits in it into which he knew most of his children would fall and lose their lives? He might wisely form mountains over which they *must* climb to try their strength and patience.

These questions and thoughts are of importance to us who are struggling to do away the dogma of eternal woe, and also annihilation, as held by the mass of Advent brethren. When we present the theory that the mass of our race, both in heathen and Christian lands, will be brought to repentance, either in this or future ages, we are constantly met with the objection that "we are free agents, and God will not force any to repent and come to Christ." They say, "He does not use *force* in this age and will not in future ages; and as but few turn to God now, the mass must be lost."

It is true that in this age but few, comparatively, will be saved as "kings and priests," or, as the "Bride of Christ;" but not so, as to subjects. But brethren neglect, or refuse to examine our theory and proof of it on this point which I cannot present in this article.

We know that freedom of the will is abused, and we know, too, that awful punishments come for so doing in this age, and must come in another life, as all do not "receive according to their works" in this life. But it is a mystery that the delusion has got into the church that severe punishments cannot come unless they are *endless*—either endless torment, or annihilation. The Bible says, "The way of the transgressor *shall* be hard;" but it does not say it will be so forever, nor that any shall remain transgressors forever. David's "way was hard" for a few years; but his sin and "hard way" ended. Can it not be so with other great sinners? "Yes," says the objector, "*if* they repent." But was able to present *motives* which insured David's repentance; and can He not do the same to others, both in this age and in a future one?

It is often said by our opposers, that, "If there are to be ages to come, God cannot, or will not use stronger motives to turn men to Him than He does in this age." *Who told them so?* Paul says, (Eph. i. 10, and ii. 7,) "In the ages to come he is to show the *exceeding* riches of His grace"—and "In the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." But, alas! those passages, and scores like them are treated like an old almanac by most Christians in our day because they go against their theories. It is dishonoring to God to *limit* His power and wisdom to turn men to him; and it appears to me to charge him with partiality and cruelty, to say, as many do, that He will present no motives, nor permit any opportunities for their return and acceptance beyond this short, imperfect life. Must the doom for eternity be decided by millions of ignorant youth who died at 20? and more millions who have only had a corrupted gospel presented to them in this life? The horrible doctrine of endless torment has beclouded the "Good News" of God's love and mercy ever since the second century: and this is only one of scores of blinding errors which have and do yet exist. And yet we see by our Advent papers, as well as others, that many are horrified by our belief of opportunity for repentance and pardon in the ages to come, and after the resurrection of those who have thus been blinded by priestcraft, and other tempting causes.

I am happy to learn that many Destructionists are admitting that the *justice* of God will give the heathen an opportunity to be saved in a future life, or in some way. But they seem to forget the truth so plainly taught us, that in gospel lands, "No man *can* come unto me (Christ) except it were given unto him of my Father;" and, "No man *can* come to me except the Father which hath sent me draw him;" and, further, "that every man, thus drawn, and hath heard and learned of the Father *cometh* unto me." Here the election of the "Bride,—the kings and priests," are spoken of. (See John vi. 44, 45, and 65.) So those left and not "*drawn* and taught," in this dispensation, are in the same or

similar condition of the heathen, with this difference, that having more *light*, they will be "beaten with more stripes." So Capernaum and Sodom, (Matt. xi. 23, 24). Perhaps we should also except some spoken of in Heb. vi. and x.

"Ye will not come to me that ye might have life," is often quoted as full proof that only a few will be saved. A wilful Saul would not come to Christ for a long time; yet *new motives* did bring him, and he came *freely*, too. So now it may be said of all true believers, that they refused or neglected to come to Christ; and some for most of their lives; yet by more and more light by the Spirit, they come at last. By chastisements, some "come to themselves," like the prodigal son. God uses such motives as He pleases, and when he pleases to break down the stubborn *will*, even of the "chief of sinners;" and can He not do the same in the ages to come? He certainly will, or numerous promises of His word will fail.

Many of the prophecies have been and are to be fulfilled by the *free agency* of men; and I ask brethren to explain to me how God could know they would be fulfilled unless He knew he could and would present or permit motives which would insure the predictions? In fore-telling events, does God only *guess* that free agency will not prevent their coming to pass? For instance; Isaiah said that "Christ should be brought as a lamb to the slaughter," and it came to pass by the free will of men, and proved no guess work. And Psa. lxxxvi. 9, says, "*All* nations whom thou hast made *shall* come and worship before thee, O Lord; and *shall* glorify thy name." Phil. ii 10, 11, says, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Compare these last verses with Rom. x. 9, and John v. 1.] Will such promises fail by the stubbornness of man's *will?* Psa. cx. 3, says, "Thy people *shall* be *willing* in the day of thy power." This does not mean physical force, but the power of *nations*, which God knows He can use to win the love and obedience of the most rebellious, if it be his purpose to do so.

But I can say but little in one article that should be said on this vital question, involving God's character and the best good of our race; but hope I have said enough to show thinking brethren the folly of telling and fearing that *free agency* will prevent our God from fulfilling His love and promises to a lost world which Christ even died to save, and "has all power given unto him," to effect the work which the Father sent him to perform. Can he fail in his mission?

Buffalo, N. Y., March, 1876.

Will the "Restitution" please copy? J. B.

The River of Life.

A silver thread among the hills,
A stream that singing goes,
A river broad, and deep, and strong,
As seaward then it flows.

So let my spirit's life, O Lord,
Be still, as seen by thee;
So let it onward hold its course,
To the eternal sea.

Let it grow *broad*—with broadest love;
A flood of kindly deeds,
Of gentle thoughts, and helpful words,
To meet my brother's needs.

Let it grow *deep*---in channels worn
By Faith's resistless course,
Still fed by the unfailing springs,
Which rise in Thee their source.

Let it grow *strong*---as drawn by Thee,
Of Hope a swelling tide,
That sweeps all doubt and care away,
And doth in God abide.

So may the river of my life,
From reach to reach still flow;
So shall my soul from day to day,
Thy clearer image show.

Till, merging in the blissful sea
Of glory vast and bright,
It finds its end---the goal of *Faith*
And *Hope*---in Love and Sight.

D. M. A.

LETTERS AND EXTRACTS.

From Mrs. T. H. Ford.

Bro. Storrs: Allow me to give very briefly a little of my experience. I was converted when a child, and taught by my father in the doctrines which are held by Adventists with whom I have been associated, believing them to be the church of God, called out "to wait for His Son from heaven." But as the years have rolled on, and their spirituality has declined, I am prepared to say, from personal observation and experience with them, that they have become possessed of a bigoted intolerant and proscriptive spirit. They say, and publish in their papers, that "Christian character (with them) is the only test of fellowship;" but it is not so. They tolerate and sustain wicked and unscrupulous persons, not

caring to bring them "to the light, that their deeds may be reproved;" but if a brother or sister, in their search for spiritual food, dare to step a little out of the accustomed "rest," by embracing some new phase of truth, or, in a word, anything beyond their "Shibboleth," they are branded with "heresy;" treated in a way to cause them to feel more at home with another sect than with the Adventists; as a consequence, the love and fellowship, which once bound them together as a people, are among the things of the past. It has been with sorrow and disappointment that I have noted the changes which have brought about this sad condition of things. It may not be profitable to say more upon this subject, and I will forbear.

Ever since I became old enough to study the Bible, thoughts and questionings, which I dared not name to others, were ever recurring to my mind, in relation to the wicked; as to who the wicked were; what constituted a wicked person? And when conscious persons were present, whose educational training and surroundings had been such as to preclude the possibility of their having any correct apprehension of the plan and purposes of God, but, according to the universal teaching, must suffer eternally for the few brief years of spiritual darkness and ignorance which they spent here; and then the millions who have lived under the old dispensation,—"times of ignorance, which God winked at," when the light concerning Messiah was so dim and *seemingly* uncertain, and so very few comparatively who had any conception of even the commencement of the unfolding of the plan of salvation, and on whose lives the thought of a coming Saviour's sufferings, and glory which follow, could have had no practical influence. "What was to become of these, of the heathen of our own, as well as of other lands?" was ever the deep dark question, and at times rebellion,—and then scepticism would fill my heart. O how many times, in an agony of repentance for these dreadful thoughts, have I besought the Lord to extricate me in some way; and then I would think it was because I had not fully submitted to the *will* of God, and I would reproach myself for my presumption: and while others would say, they "had never had hard thoughts of God,"—I would ask myself, if it was because I was more sinful than they? and so it has been,—fearing and distrusting my heavenly Father, on account of false teaching, my conscientiousness ever keeping me in a state of unrest.

Surely it has been through a glass (very) darkly that we have seen; but the darkness is fast giving place to the true light. The mists are vanishing away; and as we draw near the time when the vail shall be taken off all nations, and the rebuke of His people shall be taken from off all the earth, the light must increase.

While reading the letters from your able correspondents, whose thoughts and experiences are so interesting, it occurred to me, that the above simple account of my own might, in a measure, interest others. If I mistake not, there have been communications in the EXAMINER from nearly every State and territory in the Union; many of them isolated from others of like faith, but who, thank Heaven, have the ability and strength of character to retain their faith, though mingling with those who "make the word of God of none effect by their tradition." And to such, I would say—Dear children of the Lord: my heart warms toward you, and I long to feel the clasp of your hand; to look in your faces and tell you that the words of the Apostle—that, "if we suffer with Him, we shall also reign with Him," are to me words of comfort and cheer.

And now one more thought, viz., Can we not have a meeting, or conference? Can it not be made practicable? The world is making preparations upon the grandest scale for their feast, if it may be so termed; and there are many, who love the truth held by us, who would gladly make no small sacrifice to attend such a meeting. Will Bro. Storrs advise? Yours in waiting.

Concord N. H., April, 1876.

REMARKS BY THE EDITOR.

I sympathize deeply with Sister Ford. *Isolation* is a *cross* for Christian love to bear; but formal organizations have been a curse to the true church and the world. I know it is not such an organization as our Sister desires; but "Conferences" lead to them. "Adventists," as they call themselves, came out from all organizations at their first embracing the doctrine of the immediate second coming of Christ; and they declared they never would become a sect. But no sooner did they meet with disappointment, in the definite time they had fixed for the Lord's appearing, than they commenced organizing Conferences, and then churches. Their first love departed, and sects arose among them,—divisions and strife followed, till "*Babylon*" was written upon the body as a whole. This was kept up and increased by a few aspiring to be leaders; forgetting that LOVE is the bond of union and strength; and "love suffereth long and is kind." But these "would-be-leaders" could not suffer, or endure, those who could not, or would not, submit in silence to stereotyped

views palmed off to them as though nothing more could be learned by searching the Scriptures. Leaders, who would be "*lords* over God's heritage," constantly labored to injure the influence and to prevent the success of any one who did not see things theologically with their eyes. Such a course has brought confusion, discord, and many evil works into the ranks of those who call themselves "*Adventists.*"

I have always opposed, or rather, refused to have anything to do with *set* Conferences or organized churches; and see no cause to change my mind on the subject; I still believe them to be an evil to the cause of truth, though they help designing men to keep themselves in the place of God to determine for others what they shall believe.

Now in reply to Sister Ford. It is exceedingly pleasant to think of meeting those we love; but circumstances may render it for a time impossible, and perhaps inexpedient. We believe in Jesus, "whom having *not seen* we love;" O! how many of us have longed to *see* Him: yet we are, for some good reason, denied the sight; and He said to his disciples, "It is expedient for you that I go away," etc. Well, it may be expedient for us not to see each other's faces, at present; or till "this mortal shall have put on immortality." Then Jesus himself will shine so gloriously in the midst of us that we shall not be tempted to inquire who is "greatest," nor to think of ourselves, only as little children, and "all one in Christ."

The believers of the faith we so much love are spread over so vast a territory, and, generally, are "the poor of this world," that it is impossible to come together in a body; and especially in this time of distress, financially. It seems to me, therefore, if we are permitted to keep up a correspondence by means of printing, we may "Thank God and take courage," till that day when we meet our Lord in His glory. "Hail, happy day!" Let us *now* meet at the mercy seat.

FROM K. S. PETTIBONE.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."—1 Cor. xv. 50.

It is generally believed that the resurrected will not have flesh and blood; but does St. Paul mean to be so understood? I think he does not; and further, such a belief is bordering so near on spiritualism that it should be carefully investigated and weighed; for it would be in direct opposition to Paul in other places; for instance, in Rom. viii. 21–23, "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they, but ourselves, also, which have the first-fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Again, in Heb. x. 5, "Wherefore, when he cometh into the world, he saith, Sacrifice and offering Thou wouldest not, but a body hast thou prepared me."

If Christ had appeared to his disciples and others as arisen and the body—that body prepared for the suffering of death—had lain still in the tomb, I might then have believed that his heirs would not have flesh and blood in the resurrected state. But the opposite was the fact. and shows that the modern spiritual manifestations are a fraud, the counterfeit. Christ was put to death in the flesh, or poured out his soul even unto death in this body, and was laid in Joseph's tomb, in this dispensation, or age, which properly is the gospel dispensation; and he was raised; the first-born, brought again from the dead by the Father, raised up to life on the other side, or beyond the vail, into the Christian age or world to come (this same body) now to appear in the presence of God for us. Th word "veil," is used the same as barrier, cu tain, partition, or seal, that no man was able break through, until the Lion of the tribe of Ju dah prevailed and brake the seal. Therefore he has consecrated a new and living way for us through the veil, for our redemption even, to wit, "the redemption of the body."

Therefore, if children of God and heirs of Christ, partakers of his body and blood, and fashioned like unto his glorious body, they are composed of flesh and blood, and still are one with Christ, and the inheritors of the kingdom; but not inheritors on the account of being composed of flesh and blood; otherwise the natural descendants of Adam and Abraham might inherit; but inheritors on the ground of being heirs of Christ. Therefore, David could say, "When I awake in thy likeness I will be satisfied." And Job could have faith and say, "I know my Redeemer liveth, and he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold and not another."

Grand Rapids, Mich., March, 1876.

FROM POLLY G. PITTS.

BRO. STORRS, and all the dear Brothers and

Sisters whose eyes may look on these lines: I can say, to-day, I am at peace with my God, and that I *feel* that love in my heart that is begotten by His Holy Spirit; for it begets the longing desire that every creature may have this blessed hope.

I have been sick and feeble almost ever since I wrote for the BIBLE EXAMINER the last time, and have often thought that perhaps it was my last work for that blessed magazine; but I find "God moves in a mysterious way His wonders to perform." And "weeping may endure for a night, but joy *cometh* in the morning." O! how good the Lord is. All these long months of suffering, our blessed Father has worked for my good, and now, one of those blessed days of rejoicing makes me almost forget the pain. Yet I pray that I may never forget the trial that makes me feel like a little child, sitting at the feet of Jesus, and drinking in his blessed Spirit.

May God be praised for the comfort I have had in reading the EXAMINER these two days. O, that article, "THE BROODING OF THE SPIRIT." O, what a blessed evidence I had, while reading it, that the Spirit of the living God had been brooding over the darkness and doubts of my mind. And as our brother says, "The image of 'brooding' conveys the following three ideas: (1.) Life; for that which broods lives." O, I could say, *Amen.* O the long suffering, the condecension of the *Living God!* (2.) "Love; for that which broods loves." O, the love of God to fallen man. The love of God to me! (3.) "Production of life; for that which broods, does, in this very way, seek to reproduce itself, and to find objects to rest and delight." I can say, from experience, "This is living truth:" never has the light been so clear and bright, or "Christ *within*, the hope of glory," and having the Spirit of Jesus, as it is now, in my being, or in me; and I feel that I must live it out; and I love to do it. O! that blessed, brooding Spirit, reproducing itself in us; and think, O think of its finding in us that on which it can *rest*, and delight. Can we not all say, O blessed Spirit, tarry with us; never leave us; but be in us till Jesus comes.

Say not, Bro. Rockwell, that if you die, you must die unmourned and soon forgotten. God will not forget the work of His own hands; all holy beings are interested in this great work; for surely God is doing a great work in these last days of this dispensation. Will He forget it? No never; neither will He forget *you;* neither will your brothers or sisters forget you. How many dear ones have come down to the grave like a shock of corn fully ripe, and are now sleeping in Jesus. Are they forgotten? No; emphatically, No: "For their life is hid with Christ in God; and when Christ, who is their life, shall appear, *then* they shall appear with him in glory." Rather rejoice, dear brother, that you have lived to see this glorious day, when that brooding, life-giving, loving, self-producing Spirit has brought out of darkness such a flood of light, life and liberty.

I am astonished at what God is doing through the BIBLE EXAMINER and in other ways; how the Spirit of truth is moving on the hearts of His people; and bless the Lord for this medium of communication. O how much he has done for me through it. I was made so glad while reading the letters from the dear ones; and while reading Brn. Olson's and Salin's communications, I felt the truth of one saying of father, it is this: "There is in the heart of the truly converted, a holy indignation against every kind of oppression, and a heart of love and sympathy that ranges itself on the side of the oppressed." I feel that you are truly welcome to this God-favored land; and bless His holy Name for holding still the mighty deep till you passed over.

As I am weak and feeble yet, though I think on the gain, and cannot write as much as usual, I would ask to be remembered by the brethren at the throne of grace; and I would ask Br. S. W. Bishop to do for me, as he requested me to do for him, about a year ago this time. I received a letter from him, when he had been sick, and was sick then. O how it warmed my heart toward him, and revived the love of Jesus in my heart toward all of God's suffering humanity; and it begets a spirit of kindness and love that many waters cannot drown, nor floods quench.

I must close; sending to all my Christian greeting, hoping that all may be ready, with our loins girt about with truth, our lights burning, and we like unto men that wait for their Lord. May God bless you, Bro. Storrs, abundantly; and as your day is, so may your strength be.

Your Sister in the Lord.

Fredericksburg, Iowa, March, 1876.

FROM ELD. S. W. BISHOP.

BRO. STORRS.—I visited Bristol, Conn., according to previous arrangement, and gave two discourses to an attentive audience.

My first discourse was the Kingdom of our Lord Jesus Christ. The second was devoted to the great doctrine of the "Ages to Come." The Adventists very kindly opened their place of worship for our accommodation, and they mostly made up the congregation. I had liberty in trying to present the great system of truth which

we hold, and I have some reason to hope it was not altogether in vain. I found a few who were already in the faith of the ages to come, and they were glad of the privilege of hearing the truth they so much love. Bro. and Sr. Hough, and Dr. Wright, are earnest and faithful advocates of the truth of the ages to come, and love the EXAMINER as a clear and unflinching exponent of "the faith once delivered to the saints." The name of Geo. Storrs is held in kind remembrance by them, and they with us all, earnestly desire that your days of usefulness may be lengthened out till our great High Priest shall come to reign "a Priest on his throne," in Mount Zion, and in Jerusalem, and before his ancients gloriously." And they are in joyful anticipation that when that reign, and that more effectual ministration shall begin, they too, shall be crowned with double honor, to wit, as kings *and* priests unto God, and reign with Immanuel on his throne of power, and engage with him in spreading the knowledge of the glory of God, publishing it to all the nations, peoples, and individuals, who have never seen his glory, and have never gained a knowledge of God, or of the fulness of redemptive power He has vested in His Son, and to continue in this glorious work and watch the progressive developement of the Divine plan, as years and ages roll on, until in that day fraught with such inconceivably glorious results, the plan shall be completed, the earth filled with the knowledge of the glory of God as the waters cover the sea; and a shout of praise to Him that sitteth on the throne, and unto the Lamb, from the hearts and tongues of such a multitude as cannot by man be numbered, for the great good, the everlasting salvation, that has been brought to them as the result of "the great work of the endless succession of ages."

This looks to me to be far more glorious, much more enjoyable, than to merely sit down on immortal moss-banks strewn with immortal flowers, and sing psalms forever. The result will certainly be far more glorious—more like that God whose very nature is love, and who has no pleasure in the death of the sinner. I am fully persuaded that the more deeply we drink from the waters of salvation, the more we know of a genuine Christian experience, the more we are made "partakers of the Divine nature," the more shall we admire that great system which offers life to the world—that system which shall at last redeem from sin and death the millions, the great mass of our race, and bring them to perpetual joy and peace on earth that shall at last wholly emerge from under the mists of darkness, decay, and death, into eternal sunshine, and everlasting life, and shall blossom in loveliness and beauty forever, in all its wide domain.

It is a consolation in the loneliness, toil, and suffering of the present time, this pilgrimage to the promised land, to have reliable evidences that the great work of blessing the nations is soon to begin: that the seed, who with Abraham, is to do this work, is nearly all gathered out; that the numbers of the elect, the bride of the Lamb, is almost complete: and soon "the voice of the archangel and the trump of God" shall summon them away to the marriage feast. May God enable every reader of our much loved BIBLE EXAMINER to have on the wedding robe, that we may receive the crown when the Bridegroom shall come again to Jerusalem, the Mount Zion that he loves.

West Meriden, Conn., March 29, 1876.

FROM MRS. S. N. CHADWICK.

BRO. STORRS: All that I sent for, and more, came to hand all right, for which receive my thanks. You seem to have a perception of what I needed in sending those tracts entitled "The Will of God," and "The Doctrine of Election." I was wishing that I had sent for them just before they came. My mind has been so full of the doctrine of election—all my surroundings from childhood favoring, and also some portions of Scripture plainly teaching it, that it seemed impossible to reconcile it with other portions which seem to teach to the contrary; and I never could approach Him as I can now after having it made so plain that God's election has only to do with those who shall be the *rulers* in the coming age, or ages, which no one can find fault with, as His wisdom in choosing from among men whom He sees fit must be apparent to all.

I have so long believed that none but the righteous would have a resurrection that I find it difficult to embrace your views fully, for I thought that was good enough when compared with the doctrine of eternal torment; but there is great beauty and desirableness in your views, and I am fast falling in love with them. Also the doctrine that evil was introduced into our world as a means of greater blessing to mankind, in the end, has such a tendency to reconcile the heart to God under all circumstances. The knotty and difficult problems seem to be solved, and Christ assumes his true character of *Life-Giver*.

How the false views which we have entertained of God melt away like wax before the truth. I think the time is past for men and women to be driven to seek God. Christ says, "I will *draw* all men unto me;" and Paul says, "The goodness of God leadeth to repentance." I can truly say I never felt like praising Him as I do now.

I was deeply interested in the account of the "Great Pyramid," in Vol. 19th, No 8. It is truly wonderful. It seems like the work of God, as though He foresaw that mankind would not be moved sufficiently by the written record of what was coming on the earth, He caused that to be erected to attest to it in these last days; and how accurately the one corroborates the other. According to its teaching 1881 is the year indicated for the closing of this dispensation, which was not new to me, as others have pointed to

that time, as the closing of the 70th week of Daniel.

The first paragraph on the 238th page alludes to the time of trouble spoken of by all the prophets and especially by Daniel. The paragraph on page 237, entitled the "The French Communistic Metre," I think plainly shows where the great and terrible Beast is to be looked for, as well as the anti-Christ. It seems to be a culmination of animalism, infidelity, and everything hateful. The writer says if Britain yields, other nations will follow; and that she will yield seems plain, as the Beast is described in Rev. 13, as being like a Leopard—Prussia, with the feet of a Bear—Russia, and the mouth of a Lion—England. All the world is to wonder after it, and we cannot expect to escape, as a nation, being swallowed up. Spiritualism is fast dragging us into the great whirlpool; and not only that, but what corruption is constantly being disclosed in government affairs. But we have the word of God, that Jacob shall be saved out of it. There will be some left as the nucleus of a righteous nation. Jesus said, "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

May you and I, dear brother, be of the number, with all the dear readers of the EXAMINER, is my prayer. Your Sister in Christ.

South Boston, Mass.

LETTERS RECEIVED TO APRIL 24.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

Mrs. P. A. Krise, Wm. Brayton, J. T. Cate, Cora M. Clemence, A. W. Bogart, C. W. Lyndall (3), Dr. B. B. Schenk, S. Van Loon, Geo. H. Waterhouse, Eld. S. W. Bishop (2) K. S. Pettibone, Helen Robertson, A. G. Case, M. D., Geo. P. Blackwell, T. W. Woodrow, J. Hubbard Cotton, T. H. Ford, Jos. Dudley, Mrs. Mary Mansfield (2), Geo. L. McCormack, Mrs. Lide White, M. B. Bancroft (all right), B. C. Simonds, N. H. Palmer, Mrs. Eliza A. B. Benton, S. S. Call, J. A. Salin for A. Fernholm, J. O. Bowles for N. Stewart, Lucretia B. Lamb (The "M. O." of Dec. last has not reached me), Mary A. Earl, W. F. Bryant, Wm. Simmons (sent, to each, 12 Nos. and P. Cards.)

PARCELS SENT TO APRIL 24.

P. S. Hartough, Mrs. P. A. Krise (by exp.) C. W. Lyndall, (3 par.), Geo. H. Waterhouse, A. G. Case, M. D., J. W. Underwood, L. Von Eschen and others at Vanville, Wis., Geo. P. Blackwell, Mrs. Mary Mansfield, J. Fondey, M. D., John McGhee, and L. McClellan, Nathaniel Stewart, Ed. T. Mitchell.

☞ Any person who has sent me money by mail, and has not seen his or her name in our list of "Letters Received," will confer a favor on me to state *when* mailed, and *how* much. Some, I know, has never reached me.

GEO. STORRS.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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GEO. STORRS, 72 *Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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TRACTS:—I can no longer supply calls for "BIBLE EXR. TRACTS." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately. GEO. STORRS.

Vol. XX. No. 9. Whole No. 309

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JUNE, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

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Now is your opportunity to furnish yourself and others with reading matter which you may never have again. Will you not improve it? That thou doest, do quickly.

BACK NUMBERS OF THE EXAMINER.—Of these the *odd* numbers of volumes 18 and 19 are exhausted, or nearly so; but of volumes 16 and 17 I have still a large supply of *odd* numbers that can be had by the person sending for them paying the postage, that being *one* cent per copy, and must be *prepaid*, if sent by mail. *Perfect* sets of the *four* volumes, *not bound*, will be furnished for 75 cents; or for $1, including the postage.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 free of postage; or, $3 when called for or sent by Express.

CORRESPONDENCE.

BRO. S. W. BISHOP, West Meriden, Conn., writes: The EXAMINER for May seems to me the best number I have read for a long time. I like your position on Conferences. I loathe the the thought of Advent legislative conferences. The character given by Sister Ford of Advent organizations is true in every particular. Your request to forward funds makes me feel sad. I am satisfied you must be in straits sometimes in these the hard times. We certainly cannot do without the EXAMINER. It is the *only* medium of communication we have, and we are so scattered, it seems we must hear from each other through its columns. Many are situated just as we are, with none near to sympathize with us in our glorious faith and hopes of the ages of conquest and glory yet to come. I earnestly hope the Lord will stir up our dear brethren, who have means, to keep our only messenger of truth on its monthly course to all of us who so anxiously wait its coming.

NOTE BY THE EDITOR.—I have confidence that the Lord will enable me to go on with the EXAMINER so long as it is for His glory. It has lived nearly five years since its *revival*, notwithstanding its opposers thought it would not continue six months; and, as yet, I am not a dollar in debt by its issue; but I may say, now, that I shall need at least $200 to complete this volume; to say nothing of myself and family.

I have received 200 *new* subscribers for this volume; but most of them have been on the "Club" principle, and so give less help as to funds.

LUCRETIA B. LAMB, St. Paul, Minn., writes. I am deeply impressed with the idea that my work is almost done in this state of corruption. Not that I am looking for death,—that I have not looked for, for many years; but enjoy great assurance that I shall be permitted to stand before the Son of man. Some may reply, "You have great confidence in your righteousness." No, by no means; I have none of that, but faith in "the blood of the sprinkling that speaks better things than that of Abel." This seems so purifying, so mingled with the richest love, so far reaching in its results that I see nought to fear; and, like Paul, who found nothing in himself of which to glory, could glory in the cross of Jesus Christ; for whom he was willing to give up all, that he might be found in Him. O the riches of free grace in Jesus Christ! What a foundation!

> "Were the whole realm of nature mine,
> That were a present far too small:
> Love so amazing, so divine,
> Demands my soul, my life, my all."

It is all consecrated, and has been for many years. I find no place or circumstances that ever tempts me to take back any part of the price; but rather glory that such an offering can be accepted by Infinite purity and holiness.

T. H. and A. T. FORD, Concord, N. H., writes: Our interest remains unchanged in the EXAMINER; and we as well as others, are much pleased at the way you handled "Fatalist."

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, JUNE, 1876. No. 9.

PHARAOH'S CHARACTER AND DESTINY.

PHARAOH has been counted one of the worst of all men, and as a reprobate, for whom eternal wrath was reserved. But is such a view warranted from the Divine character and government?

Pharaoh was an idolator, as were the Egyptians and nearly all the nations of the earth in his time. The true God was but little known except by the Hebrews; and even they, in the time of Moses, had a very imperfect knowledge of His power, wisdom, love, or purposes. These cannot be known except by a direct revelation. Nor will *words alone* manifest these to the conviction of the understanding: ACTS must accompany to make an effectual impression.

This truth is clearly stated by the Saviour in the following words: "If I had not come and *spoken* unto them, they had not had sin. . . . If I had not done among them the *works* which none other man did, they had not had sin." (John xiv. 22, 24.) There is no evidence that the reigning Pharaoh, in the time of Moses, had any such evidence set before him as was adequate to convince him that the Hebrew's "LORD" was equal to his own gods and the gods of his people; and their gods, it is said, numbered thirty thousand at the time of Moses' mission to Pharaoh.

Is it, then, to be wondered at that the Monarch of Egypt should reply to Moses' demand, in the name of the God of the Hebrew slaves, to let Israel go, should reply: "Who is the LORD, that I should obey His voice to let Israel go? and add, "I know not the LORD, neither will I let Israel go." (Exod. v. 2.) His reply was both honest and rational: he had no knowledge that the God of the Hebrews had a claim on him: the Hebrews were his slaves, and had been in bondage to the Egyptians for centuries; and how could this be if their God was superior to his own? Pharaoh, therefore, rightly concluded that he was under no obligation to obey Moses' demand: he had no knowledge of any right the Hebrew's "LORD" had to exercise authority over him. He, doubtless, regarded Moses as a *fanatic*, who was interfering with the rights of others, and answered him accordingly. As yet, he had seen no *acts* to convince him that Moses' *words* were true. Hence, to say "he sinned," by his reply, is to say, the Saviour was mistaken in His statement. (John xiv.)

Pharaoh was not that hardened and abandoned sinner, at that time, that he has been represented to be. He increased the burdens of the Hebrews, because he thought idleness was the cause of their demand by Moses; and the people complained of Moses and Aaron that they were the cause of their additional burdens; and strange to say, Moses seems to have almost been as unbelieving as Pharaoh; for he "returned to the LORD, and said, Lord, wherefore hast thou so evil-entreated this people? why is it thou hast sent me?" and adds: "For . . . Thou hast not delivered thy people at all." (Exod. v. 22, 23.) The LORD had to re-assure Moses, and said, "Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." (Exod. vi. 1.)

Well, but "the LORD hardened Pharaoh's heart!" Did that make him morally a worse man? Certainly not. Here was a Divine purpose, and that purpose was one of mercy to Egypt and the world, and is expressed in these words to Pharaoh, "Even for this same purpose have I raised thee up" [*exeyeira*—roused, or excited thee], "that I might show my power in thee," (i. e., above all the gods of Egypt and the idolatrous nations), "and that my name might be declared throughout all the earth." (Exod. ix. 19, and Rom. ix. 17.) Here is a purpose worthy of "the only true God." To suppose the LORD hardened Pharaoh's heart in the sense of making him a worse man, or to fit him to be eternally cursed, is to pervert the Scriptures. The use use made of Pharaoh was one of *ultimate* mercy to him and to the world: giving the knowledge of "the only true God" and His wisdom, power, and love to all who accept Him as their God. Thus idolatry meets with a terrible

overthrow, and the *name* of the LORD rises as a towering monument above all the gods invented by human skill.

As to Pharaoh's final destiny, that depends upon something more than his overthrow in the Red Sea. That was his destruction so far as this life is concerned. But his wickedness, great as it may be admitted to be, did not exceed that of "Saul of Tarsus;" who, with far more light and knowledge than Pharaoh ever had, was "a blasphemer, and a persecutor," and compelled Christians to "blaspheme;" and, being "exceeding mad against them," "put them to death;" so that, after he "*saw* the Lord Jesus," he counted himself "the chief of sinners." Who can affirm that Pharaoh shall not yet *see* that "same Jesus" that Paul saw, and be as truly penitent, humble, and believing as Saul of Tarsus was? "O, but Pharaoh is dead, and that makes his case final." So the tradition of men affirm; but the words of God do not sustain the assumption, any more than they do the heathen tradition of an immortal soul in man. Both of these traditions are baseless, having no foundation in God's revealed purposes concerning the race of men: for immortality is a *gift* of God to those who "*seek for*" it, (Rom. ii. 7), which connot be true if it is inherent in man. So, also, "God will have all men to come to the knowledge of the truth;" and Christ "gave Himself a ransom for all" men "to be testified in due time." (1 Tim. ii. 4–6.) That due time never came to Pharaoh and millions on millions of others. Does any man think the Almighty is to be defeated, and never find that "due time" to give that testimony to Pharaoh and all others who have never yet had it "testified" to them, that the "One MEDIATOR between God and men gave Himself a ransom for" them? Is death—an event of God's own appointment—able to defeat His *will* that "all shall come unto the knowledge of the truth?" No such disaster will occur in the Divine administration; and Pharaoh shall yet know that the "LORD," whom he knew not, is the God who can "kill and make alive," so that none of His purposes can fail: yea, "All nations shall come and worship before Thee" *after* "Thy judgments are made manifest." (Rev. xv. 4.) That is a part of the song of the redeemed ones "on the sea of glass." None will stand on that sea who cannot or do not join in that song: so, the sooner we learn it the better; lest, perndventure, we fail to stand with that blessed company.

ED.

MISTAKES CORRECTED.

It is my aim to state my views so explicitly that every reader shall understand just what they are, without mistake. Yet I find some seem to go on in the dark as if they had no conception of my teaching. I have sometimes to bear the reproach of repetition. Surely, if such persons were aware how slow some minds are to grasp a simple truth, they would not think repetition unnecessary. I will once more state my position in as few words as possible. It is this:

"Christ Jesus gave himself a ransom for all" men "to be testified in due time." This testimony is to be made to all men in this life or a future one. Therefore, every son and daughter of the race of Adam, who has, by unavoidable circumstances, been deprived of hearing that testimony in this life will certainly have it proclaimed to them in a future life, before their final state is fixed. In other words: "Christ tasted death for every man;" and every man's final state is to be determined by his acceptance or rejection of the REDEEMER after He has made Himself known to them. But He is not made known to all men in this life: therefore, He will be in a future one.

Is there any thing difficult of comprehension in this statement? Cannot all see that I do not pretend to determine who have received this knowledge of the REDEEMER in the present life? I only maintain, it is manifest that vast multitudes have been deprived of such knowledge by circumstances over which they had no control; hence, impartial truth, justice, mercy, and love, all combine together to make it certain that knowledge will be given them in another state.

Notwithstanding these statements have been made by me again and again, yet some seem not to understand them. An excellent friend writes me,

"My sympathy is small for the pagan rulers of Rome, the papacy, or the Jesuitical powers; though they know not the gospel, as we think, yet they had the Bible in their hands: and there are the multitudes of their followers; if these are all yet to have a chance in the age to come, then those under the fifth seal were somewhat hasty, when they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

What have all this to do with my views, by way of opposing them? Either these people were unavoidably ignorant of the truth, or they were not. If they were not, then my views do not include them in the number who are to have an

opportunity to know the truth in a future state. But if circumstances, over which they had no control, deprived them of the true knowledge of God and of Christ, who, that is conscious that it is "by the grace of God" we, who now believe, are what we are, will think it out of God's order or province to grant to them, hereafter, what He has granted to us in these last days? Are we by nature better than such benighted souls? Are we believers from any inherent goodness? Or, is it not because "God, of His own will, begat us with the word of truth, that we should be a kind of first-fruits of His creatures?" (Jas. i. 18.) "Who maketh thee to differ from another? or what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it." (1 Cor. iv. 7.) If God of His own will has begotten a "kind of first-fruits of His creatures," shall we undertake to say, He cannot or will not gather a harvest; a final "ingathering?" without which those now being gathered could not be called "first-fruits," with propriety.

My friend goes on in his objections thus:

"Again: The text, Gen. xii. 3, says, 'I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.' The same loving God has pronounced the blessing and the cursing. What nation has not cursed the Jews? What nations have not reviled and cursed even those having the faith of Abraham? and we may not go back ages to find them. I am now in my 69th year, and want the truth, and nothing but the truth."

I am ten years my friend's senior, and do not pretend that I have all the truth yet; but expect to "grow in grace and knowledge," as we are enjoined to do. Such growth compels men to unlearn some things they had supposed to be true. Our friend's position seems to intimate that those whom God curses at one time, cannot at another time be blessed. It is true "the same loving God has pronounced the cursing and the blessing." But Scripture facts show that cursing often becomes the means of blessing. Was not the prodigal son cursed with poverty and hunger? Yet that was the means of his return to his father's house, and he was blessed: yet the elder son was very angry about it. So it seems that many professed Christians are all but angry because some of us teach that the multitude of our race who have never had an opportunity to know our Father in heaven has provided a house for them, will yet, "in due time," hear that joyful message and "fly as doves to their windows," when the glorious news is proclaimed to them in "the ages to come."

But says my friend, "What nations have not reviled and cursed even those having the faith of Abraham?" True: but does that prove the same nations and people may not yet be blessed? Did not Saul of Tarsus revile, curse, persecute, and put to death, those who embraced the faith of Christ? Yea, was he not "exceeding mad against them," and "persecuted them even to strange cities?" Was he not "the *chief* of sinners?" He says, himself, he was. Surely he must have been under a curse, and was cursed. But after all he was blessed. How greatly blessed all know. He tells us, "I obtained mercy because I did it *ignorantly* in unbelief." He adds: "Howbeit for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long-suffering for a *pattern* to them which should *hereafter* believe on Him to life everlasting." (1 Tim. i. 16.) To whom was Paul a pattern? Not of one soul that has been led to believe on Jesus since his day; for his conversion was brought about by seeing the glorified Jesus. He was and is a pattern of a work to be wrought "hereafter," under the personal administration of Jesus glorified; a work of which the Lord speaks by the prophet Zechariah, chapt xii. and xiii., "They shall look on Me whom they have pierced, and mourn," etc.

The Saviour, on the cross, prayed for His murderers, "Father, forgive them, for they know not what they do." The Redeemer, in His Priestly office, intercedes for men with the plea of their *ignorance*. And if He thus pleads for the Jewish murderers, who had such means of knowing the truth, how much more does He and will He intercede for those who have far less light, interposing their unavoidable lack of knowledge as a plea for them to be the subjects of light, and to have an opportunity to accept him as their Deliverer from sin and death, under his personal administration with his associate Body, "the church of the first-born;" whose teaching will be perfect, and all Teachers "see eye to eye," and no discordant theories to divide the minds of those to be taught.

My friend continues his objections by saying:

"This is from one who hopes to see the day when my ears shall no more be pained by the sound of divisions, contentions, and accusing God of injustice, if He comes not up to our standard of reasoning."

This paragraph has a good wish; but an implied severe censure. I heartily agree in his wish that divisions and contentions may cease; but to suppose they will in this age is vain. We might as well wish that all our ignorance was now removed. The time has not yet come when even "the watchmen shall see eye to eye;" but it will come "when the Lord shall bring again in Zion." (Isa. iii. 8.)

The implied severe censure is, that those of us who teach that the "due time" for the testimony that "Christ gave himself a ransom for all," will come to all men in this life or a future one, are "accusing God of injustice if He comes not up to our standard of reasoning." Now, "our standard of reasoning" is God's own words. If that cannot be relied on, where shall we go? Did not our friend, years ago, reject eternal torments as unscriptural and unjust? And did not the advocates of that horrible theory tell him, and those who, like him, rejected the theory of endless suffering, his view was an impeachment of the justice of God?

The Saviour censured the Jews by asking them, "Why even of yourselves judge ye not what is right?" (Luke xii. 57.) And Abraham, without being reproved of God, asked, "Shall not the Judge of all the earth do right?" (Gen. xviii. 25.) The LORD himself says, "Come now let us reason together." (Isa. i. 18.) If we must not and cannot judge what is right, then no man should be censured for a wrong judgment. But God has given us a "standard;" and Jesus has told us to "search" it; which implies that we have reason and judgment to determine what it teaches; and we are not to ask any man, not even the Pope, what we shall conclude from the teaching of that "standard:" our responsibility is to God only. Let it be remembered, that "man shall live by EVERY WORD that proceedeth out of the mouth of God." (Matt. iv. 4.) Shall we slight or refuse to consider any of those words because some one thinks we have not reason enough to come to a true understanding of what they mean? Such a course would, indeed, be "accusing God of injustice," because requiring us to believe that which He has given us no capacity for determining what we are to accept as truth. ED.

"ADVENT CONFERENCES."

I have never by word or deed favored organizing conferences or churches with the name of Adventists, thus to become known as a sect; fully believing those who held the Advent or Life views were not called to any such work, but to spread these truths, as far as possible, among all professed Christians, whatever their organizations might be.

I have not sought to break up any of the churches that were in existence, or to persuade any one to leave those churches, if they could remain in them and be free to believe what their own convictions told them was the truth of God, and be allowed to let their light shine on others. Ministers, of course, belonging to those churches, if they embraced views new, or different from the church's standard, or creed, must, if faithful to their ordination vows, withhold their new views from their ministrations, or else withdraw from the ministry of such church. If they believed themselves called to preach the truth of God, and were satisfied their new views were contrary to the creed of the church with which they were connected, they must necessarily disconnect themselves from said church as a matter of good faith with the ministers of that body.

I have never, however, favored the formation of churches founded on our peculiar views, or as an organization with a distinctive name; fully believing such organizations were likely to hinder the advance of truth among other Christians. Yet I have not opposed the coming together of brethren and sisters in one locality and calling themselves a church of that locality, provided they did not tie themselves to a set of opinions which could not be changed by honest research and an interchange of thoughts one with another. Any other course I regard as tending to raise up lordships in the body, and so imperceptibly to destroy individual responsibility, and ultimately enslave the body to designing men, who would "seek their own, and not the things which are Jesus Christ's." On this ground I stand and have stood for the last thirty-five years. I belong to Christ; and to him alone is my responsibility for what I teach.

I have lived to see not only churches organized, calling themselves "Advent Churches," but conferences by the same name. I have regretted this movement, foreseeing what I believe to be a tendency to lordship, and attempts to suppress any advance in knowledge, and a stereotyping process which would make the body just like any other sectarian organization, and as impenetrable to new truth as older sects, if not more so, from the idea that they are better than other

sects because, as they suppose, they are in advance of all others.

I have seen this process of organizing conferences, especially, with deep sorrow. Next come "Resolutions:" *advisory*, of course, at first; but presently dictatorial; next, penal; excluding every one from their body who presumes to preach or teach what the majority of their body do not wish to have preached among them; thus coming to a level with all other sects against whom they have so often declaimed. ED.

SEVERITY OF LANGUAGE.

I am far from supposing that what may be called "severity" is always to be avoided. Some are to be "rebuked sharply;" but this is only to be done when it is manifest there is wilful wrong doing. Sentiments, also, may be severely criticised, while love is manifested to such as hold them; especially, when it is manifest that opinions are held honestly or sincerely.

After all, too much fearfulness of offending some one will prevent any advance; for how mild so ever you may be there will always be those who will think you hard and denunciatory, if you dispute the truthfulness of a theory which is the foundation of a sect or party. However offend as little as possible without compromising your conviction of truth. When the truth is clearly concerned, it is not a question, Who will be offended by its promulgation? He that seeks to save his life, or reputation, by withholding his clear conviction of truth, for fear of offending his dearest friends, is unfaithful to the truth, and may expect his light to go out. Yet he may and he ought to present the truth at the wisest time, and in the best manner possible.

All my friends know that I am no compromiser where my mind is settled on a point as the truth. I abhor the very name of "compromise" where truth is concerned. A compromise in all such cases is a virtual abandonment of the truth. No reform ever did or ever can go forward where such a course is pursued. It needs men who have counted the cost, and have laid all on the altar, and hazard all for the truth's sake, to lift men out of the mire of error.

It is asking more than human nature is capable of, to suppose that an earnest man, in his advocacy of truth, will never employ an unkind or an unwise expression; especially, when he is met by fierce opposition. Paul once called Ananias the high priest, a "whited wall," in open council, and told him, "God shall smite thee." (Acts. xxii. 2, 3.) True, Paul made an apology; he had somewhat overstepped the bounds of propriety.

Jesus once called his opposers, "fools and blind," and told the "scribes and Pharisees" that they were "hypocrites" and "like whited sepulchres" and "full of all uncleanness," etc. (Matt. xxiii. 2, 3.) The apostle John the disciple who above all others imitated his Master, and was full of love, declared that some men made "God a liar" by not believing that He had given unto us "*eternal life;* and that this life is *in* His Son." (1 John v. 10–12.)

Paul on one occasion addressed an opponent in the following language, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts xiii. 10)

It may be said, These men all spake by the Holy Spirit. True: but it shows that that Spirit approves of some men being addressed or spoken of in what all will call severe terms; hence severity is not of itself a sin; it is the spirit in which it is uttered that gives it its character. ED.

"FOLLOWING AFTER TRUTH:

Being Extracts from the published writings of Henry Dunn. 1865—1875. *With Additional Papers and Editorial Notes.*"

The above is the title of a work I have just received from some friend in England, said to be "*Printed for Private Friends.*" It is in the Magazine form. Who the Compiler or Printer is, I am not able to say, as no information is given: nor is the price given, nor of whom it may be had. It is a super-royal Octavo, with double columes; and says, in conclusion, "SUBSEQUENT PORTIONS *are in* COURSE OF PREPARATION." The present is said to be "PART THE FIRST," and treats on the following topics: "Inspiration. Structure and Contents of Holy Scriptures. The Moral Difficulties of the Bible. The Interpretation of Scripture. The Gospel. Redemption." Then follows a Table of "Contents of Part the First," stating the various topics and on what pages found. The Introduction opens thus:

"Whether the thoughts embodied in the following pages are worth preserving in this or any other form may perhaps be questioned; but as several of the books, which contain them, are now out of print, and as some of these productions have found no inconsiderable number of appreciative readers, both in England and America, it can scarcely be deemed altogether impertinent to endeavor by selection and arrangement, to give to the whole a unity which, although actual, has not always been visible in detached portions."

After the remarks, the Compiler gives a list of *seventeen* different works of Mr. DUNN's from which the selections are made. Some of those works I have never seen. The selections from those I have seen, make the present work deeply interesting and of very great value. I hope the Publisher will give the *price* of the work, and appoint an Agent in New York for the sale of it. I may, if the BIBLE EXAMINER continues to live, transfer the contents of it to my columns, commencing with Vol. xxi.

I have read "Part the First," and most heartily approve the work, and hope it may be circulated by tens of thousands, and be placed in every house in America. Mr. DUNN is entitled to the thanks of the human race for the light he has been enabled to show in relation to the purpose of God concerning the human family. May he still live to make light more apparent.

I give the following extract from the "Introduction" of this new work:

EDITOR OF EXAMINER.

"That the present as well as other states of being will eventually be found to have been to every man more or less *probationary* can scarcely be doubted. As a man sows, so must he reap. But it by no means necessarily follows, as most persons seem to suppose it does, that therefore, probation is the one supreme object of life; that eternal issues hang on the few and short years of every one of us; that this sad and brief period is considered by God of sufficient importance to decide man's character and destiny *forever*. Still less does it follow that this is the case whether the human being lives but a few hours, or whether he painfully drags out in ignorance and misery his allotted threescore years and ten; whether he is born a savage, or introduced at birth into a highly civilized community; whether he is taught letters, or abandoned to ignorance; whether he is trained in virtue, or schooled only in vice; whatever, in short, may have been the character of his youth or riper years, whatever may have been his advantages or disadvantages—moral, intellectual, or spiritual.

"Such, however, is, without doubt, the common belief among Christians; grounded, as it is supposed to be, on the direct teachings of Scripture, and therefore held to be in perfect harmony with the character of the Lord who is there revealed to us in Christ, and as absolutely wise and good, loving and pitiful, His tender mercies being over all His works, and His kindness *enduring forever*.

"It may indeed be said that, of late years, this form of thought has been greatly modified; that comparatively few now hold that the heathen, or indeed any who have not enjoyed the advantages of Christian teaching, are necessarily lost for ever. And the remark is doubtless a true one if taken with the requisite limitations."

ASSUMPTIONS.

A writer, in an exchange paper, speaking of "the ages to come" views, as now being promulgated, says, "Supposing this doctrine to be true, will it convert the sinner from the error of his way, or save a soul from death?" He adds: "Its advocates concede that it will not."

How far this concluding statement may be true, I cannot say; but, unqualified, as it is, embracing all "its advocates," it is not true. I am persuaded no doctrine can be better calculated to remove prejudice against the Divine character and government than this; and, hence, none can more effectually lead the sinner to reconciliation, or submission, to God; which is the only way to "save a soul from death." The true work of an "ambassador for Christ" is to persuade men to be "reconciled to God." (2 Cor. v. 20.) What sinner is likely to become reconciled in truth, to *the* God of most systems of theology now in existence? Those systems, in a large measure, represent the character and government of God in a light that repels, instead of drawing men to God: they may profess submission; but, is it the submission of *love*, or of *dread*? In other words, Do they submit because they see that "God is love," and therefore to be loved; or is the dread of his wrath the motive? Is not their submission rather the dread of hell or death than from the loveliness they see in God's character and government?

For one, I am satisfied that the theology, generally current, has become the cause of infidelity, instead of converting men to the service of God; and the time has come to modify it, or to change it so as to correspond with the great central truths that "GOD IS LOVE;" and that "His tender mercies are over *all* His works." In this modified view of the character and government of God, we shall cease "handling the word of God deceitfully; but by the manifestation of the truth commend ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2); so that, if men will continue in sin that sin will appear in all its vileness, as giving *hate for love;* of which the proudest sinner may yet be made ashamed.

ED.

The Limitations of Christian Responsibility.

BY HENRY DUNN.

Chapter XIII.

THE STORM.

A storm of indignation will, I am quite aware, burst upon the head of the author when it is clearly seen that *the tendency* of what he has written is, in the name of Christ and Christianity, to check evangelizing effort among the masses, to discourage both the street preacher and the popular orator in their appeals to the unconverted, to deny the value of tracts and books innumerable, and to maintain that their indiscriminate circulation is, on the whole, more likely to do harm than good.

Revivalists of every shade, Established Churchmen, Nonconformists of all classes, the good and bad, the earnest and the formal, will, in this instance, all unite to pour their vials of wrath on an offender who, if liberty of speech had not run wild, they would all agree ought not to be tolerated. Before, however, such extremity of anger is allowed to have its way, it might be well quietly and calmly *to consider* what has been said, since it may all be summed up in a very few simple propositions.

They are the following:—

i. God has not made any man's *eternal* condition dependent on the zeal and fidelity of a fellow-creature. *Therefore* no human being can possibly be excluded from hope hereafter because the gospel has not been brought to him *on earth*. Salvation is in the hands of God, and not in the hands of man.

ii. The limitations of Christ's work on earth; His apparent neglect of the spiritual condition of the multitude; His all but exclusive care and prayers for the few disciples by whom He was surrounded; with all that is involved in that election of grace which He proclaimed, point most unmistakably to a work of mercy to be carried on after death.

iii. The calm and tranquil spirit of the apostles in view of the wickedness by which they were encompassed; the apparent absence of all anxiety about their unconverted friends and relatives; the addresses of St. Paul to Felix, Festus, Agrippa, and the Athenians; the broad difference Paul makes in his dealings with sinners, and with persons "called to be saints;" his passionate desire for the spiritual welfare of his countrymen, although he says, "All Israel shall be saved," compared with his perfect willingness to leave heathendom in the hands of God,—all these things indicate a trust in the Divine wisdom and love, founded on the conviction that Christ would "judge the world in righteousness," and on a consciousness that it was not permitted him to do more than to *herald* the gospel to those who knew it not.

iv. That as, at the first propagation of Christianity, those who were "ordained" (or set in order) "to eternal life" received the word readily and "gladly," so it is still. Those whom the gospel truly reaches receive it into their hearts as seed cast on good ground, and live thereby. Those who receive it not cannot be helped by man. The duty of the Christian *therefore*, who has made known "the truth as it is in Jesus" to any one, is *not* to reiterate and support the message of love by appeals and entreaties, but *to live the gospel*, careful only not to lower its claims in any particular; not to attempt its adaptation to any of the apparent needs of society; not to imagine he can promote its reception by anything that is merely formal or outward; but, abiding in faith, to leave all in the hands of God, assured that He who "turns the hearts of the children of men as the rivers of water are turned," will, in His own good time, accomplish all that is needed, whether for the furtherance of His own glory, or for the everlasting welfare of His creatures.

v. That the "plan of salvation," so called, is *a purely human construction*, drawn indeed *from* Scripture, but deduced by fallible mortals who, in its preparation, were biased by the traditions of centuries, and prone to forget that they were dealing with matters far beyond the knowledge or experience of the wisest and best of men.

vi. That the gospel of Christ is the gospel of the Kingdom, which is "good news" to all men, involving as it does the proclamation of pardon for all, and of privilege for the elect, the few being chosen for the ultimate benefit of the many.

vii. That as in nature, so in grace, distinctions are to be drawn between that which belongs to man and is in the sphere of the natural, from that which is altogether supernatural, and belongs to a sphere with which men cannot intermeddle. That while God is "the Saviour of all men," He is specially so "of them that believe;" that as the late Edward Bickersteth has put it, "there are a thousand stages and variations of union with Christ, *distinguishable* from the glory of the elect church."

viii. That human life is *educational;* since God is here training a peculiar people for high and noble service, and *in degree* all men for the world to come.

The practical conclusions following the acceptance of these propositions may be thus stated:—

1. The object of the Christian dispensation, so far as it has yet been developed, is evidently the calling out of the world of "a peculiar people, zealous of good works," and their training by a supernatural discipline for high service in the world to come. The conversion of the world to God *now* has evidently never formed a part of the Divine design, inasmuch as adequate means have never been provided for its accomplishment.

2. The return of the Lord Jesus in great glory, with all His holy angels, and the establishment of Christ's kingdom on "the new earth," is the indispensable prelude to the triumph of righteousness, and to the coming of that time when the will of God shall be done on earth as it is in heaven.

3. That until that day shall come, the work of the Church is simply *to represent* Christ in the world *by living as He lived*, and thus to become both light and salt to the earth.

4. That in attempting to do spiritual good to others, Christians are bound to act only in harmony with "the Spirit of truth, the Comforter; to *confine* their efforts, therefore, to the limits He has laid down, and hence to abstain from attempting *more* than to convince men of the evil of sin, the strength and beauty of righteousness, and the certainty of future judgment, when every man shall receive "according to the deeds done in the body, whether they be good or bad."

5. That consequently they are called upon, by their allegiance to Christ, to refrain from offering to unbelievers the privileges and blessings of the elect; to avoid everything calculated to foster delusions as to the future; to shrink from attempting to take their fellow-creatures out of the hands of God, as they loved them better than He; and to beware of imagining that by their prayers or tears, their entreaties or their appeals, they can bring them into life, or effect that change of heart which can only be accomplished by the Redeemer.

The *reasons* for this limitation may not always be obvious to us. But we may gather some of them, I think, from observing the evils which have arisen from a contrary course of proceeding, however well-intentioned may have been the motives of those who have adopted it. Among these may be enumerated the following:

1. ROMANISM, and every other form of corrupted religion, all of which base themselves upon the supposed duty and necessity of bringing entire populations, externally at least, under the sway of Christianity.

2. NATIONAL RELIGIOUS ESTABLISHMENTS, proceeding on the supposition that a country may be Christianized as readily as an individual, and so far fostering outward profession, whether accompanied or not by a corresponding inward life.

3. SECTARIANISM, in its innumerable forms, with its property, its professional ministries, its jealousies, its perversions of truth, and its evil spirit, all resting on the supposed duty to convert mankind, each sect drawing its support from additions made to its ranks by the reception *as Christians* of persons more or less touched by appeal, more or less actually under the influence of Christian principle.

Such are the more obvious and general results of the course that has been pursued. But these by no means exhaust the mischief that has been occasioned. Priest-craft with its abominations, and persecution with its horrors, have in all ages been called into existence thereby; while in our time, from the same cause, *money* has come to be regarded as a chief means of promoting spiritual work, and *mechanical appliances* of all kinds have been unduly exalted, as if *they* could promote truth and righteousness. *The return of the Lord* has been all but universally ignored or denied. *The Kingdom* of God has been altogether lost sight of in its heavenly and restorative aspects. *Christian morality* has been lowered in order to meet supposed secular necessities. Both *Prayer and Praise* have been perverted and abused by being turned from their appropriate spheres in order that they might be made engines of attack on the ungodly. *Noise*, excitement, public advertisements, street placards, and every other force that the newspaper or the novel can furnish have been employed, to the great damage of spiritual Christianity, in promoting the supposed work of One whose chief characteristic was silence and retirement, of One whose voice "was not heard in the streets," and whose labors were as quiet and as retired as it was possible for them to be made. Whether these things are so or not every man can judge.

One word more. There are those, and they are not a few, who will exclaim, when they have finished reading these pages, *What would he have us to do?*

To this question I can only reply, I have not sought to induce any one as yet to do more than CONSIDER. I shall be abundantly satisfied if that end is attained. It is sometimes better to be presented with something to *think about* than with anything *to do*.

Better not judge at all than judge without judgment.

The Glory of the Great Pyramid.

BY PROF. C. PIAZZA SMYTH, F. R. S. S.

Of all the practical arts and sciences made use of by every civilized government on the face of the earth, in none do they invest the funds of their respective nations so largely as in architecture.

Architecture is the most lasting, the most comprehensive, the most patient in the eyes of all the world, the most easily comprehended by rich and poor, high and low. It hands down, more securely than anything else can, memorials and mementoes, manners and customs, from father to son; it best speaks the ideas of those who erected it, and shows their competence or incompetence, refinement or vulgarity, science or no science, without any palliation, without any possible subterfuge, before all mankind

Hence every nation has reason to be desirous that its architectural monuments should be the best possible; for by them it is known, and by them it is judged; and, above all things, wherever the custody and security of its State papers, its title-deeds, its regalia, and chief hereditary treasures are concerned, every country is more anxious than another to have their documents preserved and ennobled too, in a monument, which shall by its character necessarily impress all its subjects with a sense of an overwhelming assurance of safety, and speak to them of a power of lasting almost forever.

And yet how often are not Palaces, Castles, Churches, Law-courts, and even Parliament buildings, gutted by all-devouring fire. It is less than half a century since the English standards of measure perished in the conflagration of the House of Commons. The newer cities of the earth are still more combustible than the older; and among both new and old, nowhere in either hemisphere of the world does there stand, or has there ever stood, so high a stone building, or so firm, so fire-proof, and so lasting a one as the ancient Great Pyramid. This is that Great Pyramid which stands *in* Egypt, though it is not *of* Egypt; and has, indeed, a number of native imitations in its neighborhood, but all of them smaller than itself, and entirely unsuccessful in appropriating any of its real excellences.

Now what are these excellences which, when we come to number them and consider some of their objects and purposes, roll up into a mighty sphere of glorious size and weight, and also lead us on to the contemplation of yet more admirable results which are to follow?

First, let us contemplate its superior age. No other architectural monument exists so old. It was erected long before the birth of any profane history in any and every known nation; and, in sacred story, before Moses, and even before Abraham, or in what St. Paul would have called, and called truly as regards man, "the beginning of the world." Yet it is still standing, still uninjured, except superficially, still able to tell the purposes for which it was founded; while subsequent buildings, whether of Babylon or Nineveh, Jerusalem twice destroyed, or Rome overgrown by a new city, where are they, and in what condition are they now? Some persons will say, "But then the Great Pyramid is founded on a rock, and is entirely built of stone, so it must last." To which we answer, "True, it is so; and can anything be better; at least for a beginning, seeing that these two features by no means comprise all its excellences."

Second, The simplest in appearance of all the great buildings of the earth—viz., a mass with a square base, flat sides, and pointed summit—the Great Pyramid is yet found to embody most extensive thought, wonderful information, and far-reaching design; and although finished and sealed up long before any man of any nation ha begun to think about science, and though it ha now lived down to these latter times whe knowledge has increased—when men run to and fro over the surface of the earth—when books are multiplied without end, and every one knows more or less about the secrets of nature—behold, the Great Pyramid is far mo.e scientific than any other building yet erected; and in some points is further advanced in useful results of grand cosmical quantities than all the modern science therein.

For example, astronomers in the present day are just beignning to wake up to the fact that their estimates *hitherto* of the distance of the Earth from the Sun have been in error by three millions of miles; and meteorologists are also only now beginning to be cognizant that the laws of temperature and barometric pressure of our atmosphere, its rain, wind, and weather, will only be successfully investigated by looking more continually to the physical changes going on—not in the Earth about us, but in the immensely distant, yet physically potent, Sun. The very first, however, of the physical teachings of the primeval Great Pyramid is, to point by its elevated summit from the Earth to the Sun, and to show that that grand luminary—the essence of all organic life on this globe, and the most important physical power for men to look to, or depend on, and understand—is at a distance of not 95, as

modern science taught up to twelve years ago, but 92 millions of miles.

The Great Pyramid next teaches the nature of the orbit of the Earth round the Sun; the exact proportion of the period of that revolution to the rotation of the Earth on its axis; the length also of that axis of rotation (500,500,000 British (inches); its expressiveness as a governing symbol for the size and delegated possession of the Earth; and typifies the mass of the whole globe, as well as the weight and specific gravity of its solid contents.

Finally, after demonstrating the permanence, for the age of man upon earth, of the direction of the cardinal points, establishing the safest principle of astronomical chronology for the history of mankind, and wherein the years do not repeat themselves until after more than 25,800 have elapsed, the Great Pyramid gives a short prophetic view of the religious history of mankind from the Dispersion downwards, at once concise, summary, and unmistakable.

The proofs of these things—or attempts at proof, not always successful at first—have been eventually set forth in various works, from John Taylor's "The Great Pyramid: Why was it built, and Who built it?" in 1859, down to others in the present year, including, in the interval, some for whose correctness I have to answer myself. And if all the above physical and other information was truly and, apparently it most assuredly was, intentionally embodied in the design of that ancient building, in its most primeval and antescientific day too, the ability so to design it, *then*, could have come from nowhere than Divine revelation.

Now for us in the present day to be able to see, to search, and handle a building, a structure of any kind, designed by Divine revelation, is a distinguished privilege indeed; for though once, in earlier ages, there were to be seen the similarly designed Ark of Noah, the Tabernacle of Moses, the Ark of the Covenant, and the Temple of Solomon, they appear no more. The Great Pyramid is therefore now perfectly unique as a visible material monument of Divine Inspiration. That uniqueness cannot but be a glory in itself, though apparently in part adventitious or accidental; but the building had also a higher, because an intended uniqueness also; and even as God had said that "He is God; and He will not allow His glory to be shared by another," so He has placed the Great Pyramid in such a manner in Egypt, an Egypt in such a manner in the world, that, whatever may be the final and future purpose which any other building is to subserve, no second Pyramid can ever be erected by men in any country to compete with the meaning, significance, importance, and nature of the one Great Pyramid of Divine Revelation of old. There has only been one, there is only one, and there never can be another. And why not?

Listen to a few of the essential facts:

While Biblical scholars have for long either wondered at, misunderstood, or neglected the strange expression of Isaiah, touching a monument which was both an altar in the midst of Egypt, and, at the same time, a pillar at the border thereof to the Lord, it has been recently shown that the Great Pyramid fulfils these two apparently contradictory conditions precisely; for Lower Egypt, the Egypt of broad extent and marvelous fertility, then and there alluded to, is, by its physical formation, of a regular sectorial, or open fan-shaped form; and the Great Pyramid being placed at the centre of origin of the sector, or over the handle of the fan-shape, is at once, and at one and the same time—from the mathematical principles of a sector—necessarily, both in its centre, source, or midst of origination, and at one end, or corner, or border thereof.

Lower Egypt is thus in a manner dominated by, and given as a possession to, the Great Pyramid, which contemplates from its entrance passage a rich expanse, springing at once from the northern edge of its own flat-topped hill of solid rock in calm dignity and solitary grandeur. For though there are other pyramids on the same hill, they are all most distinctly kept away back, and to the south of the grand one, without being allowed to share in that remarkable view towards the north. They are the tail, and the Great Pyramid is the head; and, we might almost say, that they wonder, apparently, among themselves in their group behind, what noble thoughts—far excelling theirs—can be passing through the mind of their Lord in front.

But if the Great Pyramid is thus the head of Lower Egypt, Lower Egypt, on a far grander scale, is proving itself to be the head or central point of the land surface of the whole world. For this is the result that has lately come out, on taking the world as we know it now in these latter days, or with America and Australia as well as Asia, Europe, and Africa, and rigidly computing what is the central, governing, or balancing point of the whole of them. And simultaneously with that discovery, it has been found that the unequal distribution of land in the two hemispheres (a great fact, though known to physical geographers only in modern times) enables the Great Pyramid, though not situated on the Equator, yet to be in the parallel of latitude

which has an equal amount of dry land, or of man-bearing, kingdom producing surface on either side of it; enables it also to be on that meridian of longitude which has the greatest meridian length of land in the whole globe; to be, further, in the mean temperature of all inhabited lands, and to be less vexed by storms, and aerial disturbances than any other country known.

The Great Pyramid thus indicates, by its position in Egypt, and Egypt's in the world, both a central meridian for longitude that might advantageously be adopted by all nations, as well as a grand and also central reference for temperature; with a standard thereof which is not only the best and fairest and for all communities for scientific purposes, but the most favorable for human life and growth, the happiest mean between cold and heat. At the same time, in its actual structure, as in part already indicated, the building affords the only perfect standard of linear measure to which all nations can ever be expected to agree, and the only one which establishes a harmonious scale of commensurabilities between the small units employed by men in their terrestrial words and operations, and those grander units on which the heavens themselves have been laid out by the Almighty Architect; while it also affords a similarly unexceptionable system of capacity and weight measures, bringing into prominent notice the wondrous chemical constituents of the deep interior of the earth, or those very features thereof which are forming more and more as civilization advances and learning grows—the wealth and power of modern men.

But for whose use was this astonishing building prepared, stored with wisdom of both an abstract and practical kind, and especially with those units and standards of weight and measure, so founded as to become necessarily the best material symbols of the practical justice, law, and order of any holy, perfect, and lasting Government.

Not simply for the use of man of, and by, himself alone. That we may be perfectly certain of; because the chief keys of the mystery were sealed up in the building at the very time of its erection, and were kept in that way unknown until a very recent age; and others of the keys were dependent on the progress of men in teaching themselves science, up to a stage which, notwithstanding the progressive developments from Greek and Roman up to our own time, they certainly had not reached only fifteen years ago, though they may be touching on it now. Let us seek for a solution, then, of this question in a totally different quarter; remembering, too, that Isaiah, in the Spirit, indicates that the Pyramid is a Monument *to the Lord*.

Though the Great Pyramid has been locked up against, or has been unreadable by, man from 4000 years ago almost to the other day,—so that not before now could its message have been obtained by men from itself,—yet some portions of its system of weights and measures have been in use for ages amongst certain branches of mankind.

What branches?

Why, precisely those to whom the oracles of God have been most frequently vouchsafed; and primarily to the Hebrews. Their measures, both of length and capacity, especially when under such teachers as Moses, David, and Solomon, were in fact those of the Great Pyramid; and if one set, then both were of God. Or if, again, we find some of the Pyramid astronomy and measures of time for chronological reckoning in amongst Mexicans, Australians, New Zealanders (far dispersed families, to whom no one knows otherwise of any dispensations having been directly made, and to whom some of the rationalists of our day in physical science would deny the right of full brotherhood as men), yet there is enough now manifested to show that these rules of reckoning, and special ideas attached to certain stars, were imparted to those tribes at the date of the Biblical Dispersion of mankind: and were even a portion of the heirlooms of appropriate knowledge with which a stern Judge, but merciful Heavenly Father, furnished those families whom He then condemned to distant abodes; though, at the same time, He assisted them, both to gain their respective localities, and to maintain themselves there, as His witnesses, from that period until the time of the restitution of all things, closely approaching now, though not yet actually and fully arrived.

The design, then, of the Great Pyramid was of and from God, and refers to all peoples and tongues; but there still remains the question, the inscrutable mystery of all human sages in every age and clime yet,—For what purpose?

Here, however, in this present age, or in the ripening of the times appointed, we need not remain long altogether in the dark. The one purpose for which the Scriptures themselves were manifested, and about which they continually revolve, is the salvation of man by the Son of God. From the begining to the end, from Genesis to Revelation—that is their never failing theme. Without allusion to the Son of God there can be no true revealed religion. He is the one and only Mediator, through whom man may approach God; and the separation of the pecu-

liar people was not for their excellence, but for His purposes.

Now, it may have often excited the surprise of the religious readers of the Bible why the Saviour, to such an extent the power and Spirit of God, is so often likened to a "stone!"

Yet when those passages are compared and studied, it presently appears that it is by no means an ordinary stone that is alluded to; it is a cut stone—a stone of pointed kind—on which whosoever falls he shall be broken; and of immense size, as well as mounted up at a great height, so that on whomsoever it shall fall, it will grind him to powder; a headstone, moreover, and a topmost corner-stone, so symmetrically completing the whole building it appertains to, that that structure could be no other than a pyramid of the same order as the Great Pyramid—or, rather, it could only be the Great Pyramid itself; and if its head-stone is a favorite scriptural symbol of Christ, no wonder that Zechariah speaks of the "headstone of the great mountain being brought out with shoutings, crying, Grace, grace unto it!" Or that, when that corner-stone was laid, according to the words of God himself, in Job, "The morning stars sang together, and all the sons of God shouted for joy."

The Great Pyramid, then, has much to do in the Bible with the Messiah, and both at His First and Second Comings; or, if at the First, how much more at the Second? Symbolically, perhaps, only at the First; but materially and governmentally at the Second.

Can there be any question more important for our own times than the reality of the Second Coming of Christ in power to reign on earth? The Bible indicates that the Jews are to be established once again in Zion before it takes place. Why, until they repent, seems inexplicable, except that they were not so wholly wrong after all.

Of the *two* predicted Comings, they overlooked the First one in meekness and sorrow, misled by the excelling glories that were predicted of the Second. Not a much greater error, argued the late Matthew Habershon (himself a converted Jew), than that of too many Christians who, holding to the First, overlook, deny, spiritualize away, or misappropriate the Second Coming, because it is still of the future. The Jews crucified the Saviour at His first coming without knowing Him; the Christians, (happily, not all) are presuming to call themselves the body of Christ, and to render needless His Second Coming, because they will themselves occupy any millennial throne that is to be.

Perhaps there was even more excuse for the poor Jews; for the prophecies they looked to, must, in their day, have been of inconceivable difficulty to read aright. The First and Second Comings are there mentioned, either together, or in such close consecutiveness, as to be without any apparent interval—except, indeed, such as may now be appreciated by aid of the stereoscopic power of the 2,000 years which have since elapsed; and which we are, therefore, unpardonable, if we fail to make use of.

Thus in Isaiah ix. it is written, "For unto us a child is born, unto us a son is given"—that is, for the First Coming; but when the prophet goes on in the same sentence with, "and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this,"—then it is clear that an interval of 1,900 years nearly is to be supplied, and the Second Coming to be that which is finally alluded to.

So also in that most signal of all prophecies. (Luke i,), the message of the angel to Mary, "Thou shalt bring forth a son, and call his name JESUS. He shall be great, and shall be called the Son of the Highest: —— —— —— and the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

The prophecy begins with a description of the First Coming, and ends with a statement of what never has been accomplished yet, or during all the 1840 years of that Coming's dispensation, but is to be certainly accomplished under the Second Coming; for thus, again we read in Isaiah xi.:—

"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

And why? Mainly because the Jews, or Judah, will have to confess that the Christians—descendants chiefly of Ephraim—were right, in

there having been a First Coming of their own Messiah in meekness, sorrow, and grief, as foretold by their prophets; and the Christians on the other hand will have to acknowledge that the Jews were also right in seeing, and wonderfully faithful in holding fast, even through 2000 years of troubles and unheard-of persecutions, to their belief—that there was to be a Coming, which is the Second Coming, in person and material majesty of the Christian's own Lord, Jesus. Each family of brethren adhered to one, and despised the other, of His two Comings. And it is the crowning glory of the Great Pyramid to have been prepared by Divine inspiration in the beginning of the world, so as to be now capable of standing up a more than mortal witness to these latter days, both of there being a finite appointed time for the First, and now, at last, a close approach of the exceeding glories of the Second Christian Dispensation; though seen athwart times of trouble still. For the old *theotechnies* of classic ages, reinforced with science of modern schools, will make one more effort to arise: and then will arrive that glorious day of united cooperation of the two houses—houses separated ever since Solomon's successor went astray under the teaching of human wisdom—that day when, as God says prophetically for it through Zechariah, "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty." Or as David more precisely expresses it—"Oh how great is Thy goodness which thou hast laid up for them that trust in Thee before the sons of men!"

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Does Death annul God's Promises?

BY ELD. S. W. BISHOP.

I am led to the conclusion that many honest souls really suppose that death is an insuperable barrier against all offers of God, promised to our race ever being fulfilled to those who have passed beyond the prescribed limits of this life. It is this we have always been taught, and all of us have at sometime in our life, accepted this conclusion without raising a single question.

Investigation has entirely changed the out-look with some of us as regards this idea; and we have found that there is not a sentence of Scripture that declares plainly that the opportunity to secure an endless life ends, with every member of race, with the termination of the present life. But it is argued that Christ did not come into the world to give mortal life; that it was no part of His mission to bestow mortal life upon any of our race; that the only life that is in the plan of God through Christ, is immortal life. This course of argument is adopted for the purpose of proving that Christ will raise from the dead to immortal life only. Argument is good only so far as it is sound, and it is sound only so far as it is in harmony with facts in Scripture.

Many have been led into error by the mere plausibility of an argument which was wholly sophistical, so far as its general course, and ultimate conclusion is concerned. I wish to examine this argument in the light of the Scriptures.

I. If it was no part of the mission of Christ to give back this mortal life to those who have died, then He most certainly transcended the limits of the power given Him, unless those whom He and His disciples raised from the dead, were raised to immortality; and if they were raised immortal, Christ was not "the first to rise from the dead" in any sense whatever. (See Acts xxvi 23.) Christ did, personally, raise people from the dead to a mortal life, and He also gave His disciples commandments, and power to do the same. (See vii. 11–16, and viii. 49–55. John xi. 43, 44.) These texts plainly show that Christ did raise men to a mortal life; and the following texts as plainly declare that Christ gave commands and power to His desciples to do the same work, and that they also restored men back to a mortal life. (See Matt. x. 8. Acts lx. 40, 41, and xx. 9.) If Christ exceeded His appointed mission, then He must have gone beyond the commandment of His Father; that is, He must have done what God never gave Him authority to do. But let Him decide this question. John v. 19. "The works which the Father hath given me to finish, *the same works that I do*, bear witness of me, that the Father hath sent me." Chap. xiv. 10. "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, He doeth the works." I think no one will question after reading the above Scriptures, that Christ raised the dead by the command, and by the power given Him by God; and that this was a part of the commission given Him of His Father. Indeed, God wrought this very work through Christ; for that is His direct testimony in the case.

Again Christ points to these very works as a witness of the divinity of His mission to prove

that He is *the* Christ. John xiv. 11. "Believe me, that I am in the Father, and the Father in me: or else believe me for the very work's sake." Chap. x. 37, 38. "If I do not the works of my Father believe me not." "But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in Him." Chap. v. 36. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, *bear witness of me, that the Father hath sent me.*"

That the raising of the dead to a mortal life, or, if you please, a mortal resurrection, was a part of those witnessing works, is certain beyond any reasonable question, from the following scriptural statements. We read in Matt. xi. 1–5; and also in Luke vii. 19-22; that after John was cast into prison, he being very desirous of knowing whether Jesus is indeed the Christ, sent two of his disciples to Jesus to make special inquiry as to His Messiah-ship.

The answer sent back to John was the only proof given him that Jesus of Nazareth was the Messiah that was to come. Here is the answer: Then Jesus answering said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, *the dead are raised*, to the poor the gospel is preached, and blessed is he, whosoever is not offended in me." Luke vii. 22. 23.

I thus prove that "a mortal resurrection" was a part of the work that God gave Christ to perform, a part of the plan of God through Christ, eighteen hundred years ago. To dispute this, is to contradict the plain language of the Son of God.

II. If a resurrection to a mortal life was ever in the plan of God through Christ, it is in that plan to-day, unless it can be shown from the Scriptures of truth that the plan through Christ has been changed. Will any one undertake to show this? How do the Scriptures read? The inspired word declates that the purpose of God in Christ is immutable—eternal—unalterable. Heb. vi. 17. (Eph. iii. 11. chap. i. 11.) We are also plainly told that Christ "is the same, yesterday, to-day, and forever." The plan of God through Christ has undergone no change since it was devised by the wisdom of an infinite God; and it will never be changed; but will be carried out, and completed as it was first arranged. The real reason why Christ raised men to life in His day, and why, acting on the commission given them, the apostles raised the dead, even after the ascension of Christ to heaven, was to give certain demonstration that there is resurrection power in the arrangement through Christ; yea, power to bring from the dead to a mortal life. Mark, not one individual raised by Christ, or His apostles, was raised immortal. This great fact explains certain Scriptures that can in no other way be made plain. Christ says to Martha, "I am the resurrection *and* the life." (See John xi. 25.) If resurrection and this life here spoken of, are identical, then Christ uses tautology. This He never does. Every word uttered by Christ has an infinite signification. He gives a resurrection from the dead to the race; but He gives life, immortal life, to those only who secure it by a "patient continuance in well doing," and a life of faith; who like their great Captain, are perfected in the school of suffering.

Here is likewise a double expression, used by St. Paul. It is written in 2 Tim. i. 10. It declares that Christ has abolished death, and brought life and immortality to light through the gospel. This is no tautology. It means all that it reads. Christ by His death, and resurrection has accomplished two things. 1. He has abolished death, or as the EMPHATIC DIAGLOTT reads, rendered death powerless. He has rendered that death that came upon the race as the result of the first transgression, powerless to hold any member of the race. If any remain in death, and some will, it is because of their rejection of the great LIFE-GIVER; and that because the death that came by Adam has power to hold them. 2. Christ has brought life, and immortality to light through the gospel. If we accept Christ in this life, we shall put on immortality at His glorious appearing.

St. Paul tells us plainly that, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living." The EMPHATIC DIAGLOTT gives the literal rendering of the Greek, and translates it, "Christ died and lived:" and thus avoids the tautology. I am told that the dead here referred to, are the righteous dead, The righteous, evidently, are not referred to in this text at all. The EMPHATIC DIAGLOTT reads, "For Christ died and lived for this end, that He might rule over both the dead and the living." (See Rom. xiv. 9.) Christ is not to rule over the saints either the dead or the living. The following Scriptures prove that when Christ "rules upon His throne," every child of His, who is found at His coming, will be an equal ruler with Him. (Rom. viii. 17. 2 Tim. ii. 12. Rev. iii. 21.) To suppose that immortal saints will need *any* form of government, is sheer folly. Even in this present life, the law is not made for the righteous. (See 1 Tim. i. 9.)

Of those who bear the fruits of the Spirit, it is said, "Against such there is no law." (Gal. v. 12.) Surely we shall not be less perfect in the immortal state than we are here. Rom. xiv. 9. refers to the race. He will rule all nations; both those that are dead, and also nations living at the time He comes. The only exceptions to this general rule are, (1.) the saints who will be joint rulers with Him; and (2.) all those who in this life have had an opportunity to know the only true God and Jesus Christ, and have knowingly rejected both. Christ cannot rule over these nations unless they are raised from the dead; but the mass of mankind will be raised to judgment. (See Rev. xx. 12, 13. Matt. x. 15. chap. xi. 21. chap. xii. 36, 41, 42. John v. 28, 29.) The greek word translated damnation, in the last text, is *Krisis*, and is always rendered judgment in the EMPHATIC DIAGLOTT. There can be no judgment without a trial, and no trial without a probation. The only agent by which Christ will judge mankind is the gospel. (See Rom. ii. 16. chap. xvi. 25, 26. John. xii. 48.) God has declared by St. Paul, that He will give assurance to *all men* that this judgment is appointed, by convincing them of the fact that He raised Christ from the dead. To do this, the death and resurrection of Christ must be preached to all men, by Divine appointment. Millions on millions have died without a knowledge of these great facts, and there are millions on the earth, to-day, who are totally ignorant of the existence of Christ. A knowledge of the truth that Jesus died and rose again *will* be given to every child of our race; for thus the word of God plainly declares, and to *refuse* to believe it, is to reject the plain reading of the Scriptures of truth; and to do that *wilfully*, is to forfeit an endless life. We may do it "ignorantly through unbelief," and find forgiveness; but if we knowingly reject the plan of God through Jesus Christ, as that plan is revealed in His word, it will seal our doom for eternal death—a death that knows no resurrection. What reason is there for rejecting this plan? Why should such a plan be repugnant to any professed Christian? Is it because it is less merciful than other plans? Let us contrast the above plan with other plans—man made plans, cheerfully adopted by Christian men and women.

PLAN No. i. Millions of our race, dead and living, have never heard of the true God, of Christ, or of the gospel; and being *unbelievers*, they must, enmasse, be consigned to endless torture, being condemned by a law of which they never had any knowledge, because they never had an opportunity to gain a knowledge of that gospel by which they are judged.

PLAN No. ii. The above class will be raised from the dead, all that die before the second advent, judged by the gospel, of which they never heard a word, doomed to die the second death, and thus, through a Divine infliction of temporary suffering, pass into endless death, be as though they had not been.

PLAN No. iii. All who do not form a spiritual union with Christ in this life, will, at His second coming, be doomed, if dead, to remain dead endlessly, and if living, to go into eternal death; and as uncounted millions, dead and living, have never known that there is a Christ, and have, consequently, formed no union with Christ, all these millions will, when Christ comes the second time, be doomed to unending death. These three plans, every one of them, involve the same principle. They, neither of them, give the God that made us, credit for either wisdom, love, or impartial justice. They all savour far more of man than of God. In them we see the weakness, and frailty of poor fallen humanity: on the other hand, the plan of God bears on its very face, the impress of infinite love, and infinite wisdom, and impartial justice in the dealings of Jehovah with all our race. I am fully persuaded that any plan that charges God, as the three named above do, with a want of love, a lack of wisdom, and a destitution of justice, is wholly man-made. AMEN.

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ELECTION AND PREDESTINATION.

BY ELD. N. H. PALMER.

The relation of Election and Predestination is fully brought to view in Eph. i. 3–14, and its parallel passage, Rom. viii. 28–30.

In his Ephesian letter, the apostle sets out with a strain of praise to God the Father, the foundation of all good, for having bestowed on the apostles and others all such spiritual blessings and appointments as promote and secure holiness and salvation.

These blessings, he tells us, are "*in Christ*," a phrase signifying, either that the recipients are such as are in Christ, or that the blessings bestowed are included in His fulness, as the Mediator; or, rather, as intending to express both these truths.

From a general presentiment of his theme, the Apostle immediately mentions its specifications—Election and Predestination.

Before entering further on his line of thought, we will state concisely what we understand, and in what sense we employ these terms.

1. Election is choice—selection; and means a choice of persons, or things, as the case may be, on some special account, or for some specific uses.

2. Predestination imparts purpose, determination, decree before hand. In Scripture it is specially and always applied to blessings or allotments, and not to persons, many or few. It is reprehensible, as is often done, to employ the terms Election and Predestination as *equivalent*. Properly speaking, men are not predestinated; the term is applied only to things—benefits intended for persons, that is, for the election. To this very clear distinction, we shall closely adhere.

In the fourth verse the Apostle affirms the *fact*, the *date*, and the *object* of election: "God hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love."

All the specifications of the plan of salvation are affirmed to be "according to the eternal purpose which He purposed in Christ Jesus our Lord." (Eph. iii. 11.)

Every intelligent and unbiassed reader of the Scriptures must see that in all things—creation, redemption, and providence, God works according to a previous purpose, and all His works are the developments of eternal counsels.

When one is engaged, deliberating some important measure, he determines what means and methods he will employ to accomplish it. When all are resolved upon, relatively arranged and itemized, each specific item, together with the end he has in view, is appropriately termed, "his purpose," "the counsel of his will," "his good pleasure which he hath purposed in himself." Having disposed of each item, in an orderly relation to his general purpose, he carries his measure into effect by employing each appointment in its place, and secures the general result according to the method adopted in the process of deliberation,—"he works all things after the counsel of his own will."

In so far as a knowledge of God's purposes can effect men's interest in time or eternity, they are adequately revealed in the gospel; and the gospel, regarded as a Divine system of means intended to restore fallen men to God, and to conform them to the image of His Son, is the exponent of "His purpose," and its equivalent in meaning.

"The purpose of God according to election," is eternal: "He hath chosen us in Him before the foundation of the world:" and, "We are saved according to His own purpose and grace, which was given us in Christ Jesus before the world began." (2 Tim. i. 9.)

From those and similar declarations, we are led to the reasonable conclusion that "eternal redemption," (Heb. 9. 12,) which is the genus of all the species we are considering, was adopted, and in Divine purpose completed, antecedent to the creation of the world; and, in the order of thought, at least, thepurpose of redemption antedates the purpose of creation, and the physical creation was designed to be both a means of its accomplishment, and the theatre of its display.

We will now consider the *design* of election. This presents two aspects,—one in relation to the elect themselves, another in relation to the human family in general. The immediate design of election, is to secure the personal holiness of the elect in this life, and its ulterior design, their personal salvation in the world to come, as a result of spiritual sanctification.

In verse 4, above quoted the attainment of holiness is the principle idea—"That we should be holy;" but in 2 Thess. ii. 13, spiritual sanctification is named as the means of final salvation: "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth."

But the design of election presents a broader aspect, as it looks to the world at large. In this view we regard election as a gracious purpose to secure, by spiritual sanctification, a high degree of moral qualification, in a body of select persons, to bless the nations and extend the Divine benignity to all the families of the earth. This is apparent in the spiritual history of election. Here we find an illustrious line of elect persons, as, Abraham, Isaac, Jacob, Moses and Aaron, Joshua and David.

These were all public men,—heads of families, and representatives of nations. It does not appear that their election had any primary respect to their personal salvation, but was intended chiefly to constitute them *benefactors*, as is so repeatedly set forth in the declaration. "In thee, and in thy seed, shall all the families of the earth be blessed."

We also find an election of communities and nations into the enjoyment of peculiar and religious privileges, having the same gracious design of securing the redemption of the world by offering suitable facilities for religion, by establishing an institution holding a true theology, and the principles of a pure morality, antagonizing idolatry, and imparting to mankind a knowledge of the true and living God. God's Church took its rise in the facts of election, and both

ideas—church and election—were developed together and are identical. The Church was first to some extent, formulated in the families of the Patriarchs,—afterwards more fully developed in the wilderness by the ministry of Moses and Aaron; and the Israelitish nation constituted God's church for 1,500 years. Under the ministry of Christ and His apostles, the church was perfectly developed in a marked transition from the natural to the more spiritual aspects of the covenant of promise.

In the most specific sense, that body which constitutes the election, is composed of such persons only, as have believed in God, and in His Son. The ground of their election is not referable to any merit, or moral goodness in themselves subsisting; but they are chosen to be made holy, and are predestinated to be conformed to the image of God's Son, who is the Divine ideal of glory, and the pattern of true moral excellence.

This conformity in them is secured by certain specific provisions, or spiritual appointments, ordained as indispensable parts of the plan of salvation, and generalized in the term, "*Predestination.*"

The Apostle exhibits these predestinated means of spiritual sanctification, in a methodical order.

1. "Adoption," (verse 5), a grace now being specially developed in the Christian dispensation, distinguishing Gentile from the Jewish election under the Sinaitic Counsel.

2. Redemption, or the remission of sins, (verse 7), elsewhere called justification.

3. A revelation of the Divine purpose, (verses 9, 10), "the mystery of His will"—that in the ages to come, by a fulness of times, and by different dispensations, "He will gather into a perfect unity all things in Christ, both which are in heaven, and which are on earth,"—the natural and the spiritual; "even in Him."

4. One specific item in the catalogue of predestinated blessings is, all who believe in Christ, secure an inheritance among the elect, or the sanctified. They also receive the seal and earnest of the Spirit, (verses 13, 14), as the guarantee of a lively hope, that, after the resurrection, they shall receive the crown of life—immortality, and the fellowship of their Lord in glory.

The means by which spiritual holiness in God's elect is secured are also stated, in Rom. viii. 28–30, as a Divine *Predestination.*

There is a perfect harmony in the two passages. As exhibited in the practical operations of the gospel, the specifications fall under three comprehensive appointments:—

1. Calling; or Christian vocation.

2. Justification; inclusive of a state of moral purity.

3. Glorification; involving the sanctification of the Spirit in this life, and a final participation of eternal glory hereafter.

It is hoped our candid readers have discovered that we have found no scriptural relation between *election* and *reprobation.*

In our search after truth, we have not found the supposed decree of reprobation supported by the spirit and style of the Bible, and we are fully convinced that it rests solely on the gratuitous deductions of the reasoning faculty.

Election we have seen is intimately associated with God's predestination; and by viewing these things in their scriptural relations, election may be acknowledged and loved, while the dark background of reprobation is relieved by the radiance of light and truth.

Dalton, Ga., April, 1876.

Jerusalem in Gloom and Glory.

BY WM. H. SPENCER.

[*Continued from the last number.*]

The Destruction of the City and Temple.

As our Saviour was leaving the Temple on the occasion of His lamentation and pronouncing the sentence of desolation upon it, "His disciples came to him for to show him the building of the Temple." They doubtless felt deeply what a sad calamity the destruction of such an honored and magnificent edifice would be. "Master," say they, "see what manner of stones and what buildings are here" (Mark xiii. 1); and pointing out to him the grandeur of the Temple, which contained the gift of ages, of kings and emperors, they urged Him to notice "how it was adorned with goodly stones and gifts." (Luke xxi. 5.) The Temple was built with extravagant cost and lavish magnificence. The disciples appeared to have gazed with great admiration upon the beautiful and stupendous structure, and they probably pointed out to our Master the immense size of the stones with which it was built. We are told they were of a size almost incredible. Those employed in the foundations were in magnitude forty cubits, that is, above sixty feet, a cubit being somewhat more than a foot and a half; and the superstructure was worthy of such foundations. There were stones of the whitest marble forty-five cubits long, five cubits high, and six cubits broad, as a priest of the Temple describes them. But notwithstanding the magnitude and imposing grandeur of this structure, worthy of the highest admiration; notwithstanding its apparently enduring character, our Saviour declares to His disciples, with assuring emphasis, that "there shall not be left one stone upon another

that shall not be thrown down." (Matt. xxiv. 6.) Or as Luke records our Saviour's prophetic words, "They shall lay thee even with the ground, and shall not leave in thee one stone upon another." (Luke xix. 44.)

However improbable these predictions may have appeared to the disciples, no prophetic utterance was ever more literally or fully accomplished. In the destruction of Jerusalem at the hands of the Roman army scarcely one stone was left upon another. We learn from Josephus that when the Romans had taken Jerusalem, "Titus ordered his soldiers to dig up the foundations both of all the city and Temple." The Temple was a building of such strength and grandeur that it was likely to be preserved, as it was worthy to be preserved for a monument of the victory and glory of the Roman Empire. Titus was accordingly very desirous of preserving it, and protested to the Jews, who had fortified themselves within it, that he would preserve it even against their wills. He had expressed the like desire of the preservation of the city too, and sent Josephus and other Jews again and again to their countrymen to persuade them to surrender. But an overruling Providence directed things otherwise. The Jews themselves first set fire to portions of the Temple, and then the Romans. One of the soldiers, neither waiting for any command, nor trembling for such an attempt, but urged on by a certain Divine impulse, threw a brand in at the golden window, and thereby set fire to the buildings of the Temple itself. Titus ran immediately to the Temple and commanded his soldiers to extinguish the flames. But neither exhortations nor threatenings could restrain their violence. They either could not hear, or would not hear; and those behind encouraged those before to set fire to the Temple. Titus was still for preserving the Holy Place. He commanded his soldiers even to be beaten for disobeying him; but their anger and hatred of the Jews, and a certain war-like vehement fury over came their reverence for their commander and their dread of his displeasure. A soldier, in the dark, set fire to the doors, and then, Josephus says, the Temple was burnt against the will of Cæsar.

But God's prophet had said that Zion should "be ploughed as a field" (Micah iii. 12); which was also literally accomplished, for Terentius Rufus, who was left in command of the Roman army at Jerusalem, literally tore up the foundations of the Temple with a ploughshare. Eusebius also affirms that it was ploughed up by the Roman soldiers, and he saw it lying in ruins.

The city also was burnt and destroyed as well as the Temple. So completely was the city laid even with the ground that it had not the appearance even of ever having been inhabited. After the city was taken and destroyed, it is said great riches were found its ruins, and the Romans dug up the ruins in search of the treasures; and thus was the city and temple literally dug up from the foundations.

Such was the utter ruin of Jerusalem, which our Saviour beheld prophetically, and over which he wept so bitterly. Such was the awful gloom he saw over-shadowing the City of David. Such was the terrible judgment before the Hebrew people briefly intimated in his sentence of desolation. They indeed were days of unparalleled gloom to them.

We have thus, as facts of history, the most literal fulfilment of the signs which the Saviour gave to *precede* the destruction of Jerusalem. They were actual forerunners and attendants of that great event. No prophetic language was ever more perfectly fulfilled. And if anything is needful to stop the mouth of infidelity and fully establish the Messiahship of Jesus the Christ, it is found in this prophetico-historic account. But it is worth our time and attention to trace this matter a little further, and see how much more particularly and fully our Saviour's wondrous prophecy applied to, and was fulfilled in, that great event in Jewish history.

The Abomination of Desolation, Matt. xxiv. 15, 16.

Said our Saviour to His disciples, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand): then let them which be in Judea flee into the mountains." If it is possible to conceive of any difficulty in understanding these words, it is removed by the parallel passage in Luke (xxi. 20), "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."

These passages reveal the fact that the beseiging of Jerusalem,—i. c., the Roman army standing "in the holy place,"—was the *abomination* to which He referred; and He admonishes every one who reads the prophecies of Daniel to so understand it. Any other application of our Saviour's words, or any other application of the prophecy to which He referred, does violence to the spirit and design of our Lord's discourse—a design which is evident upon the face of it.

A considerable proportion of modern expositors of prophecy would have us believe that our Saviour was depicting the desolating work of Papal Rome from the fifth century onward for 1260 years. But they have not been good enough to tell us how Popery, an abomination on the Italian Peninsula, on European territory, could affect *Judeans in Asia*. When was Popery ever an abomination in "Judea," standing in the holy place, and causing Christians to flee from Jerusalem to the neighboring mountains? They were not to flee until they *saw* the abomination standing "in the holy place." But how could the people in Judea, far from the field of Popery, "*see*" the Papacy standing in Rome and Europe? The thing is impossible; the idea is absurd. Unless these, and many more, inconsistencies are harmonized, let our Saviour's words be no longer applied to Popery. Let such expositors remember that the persons to whom our Saviour addressed those word of warning, and gave ex-

plicit instruction for their personal safety, passed away from the arena of human action long before Popery came into existence.

But our Saviour's words were fully and literally fulfilled, and hence the question of their right application is forever settled, and settled by the facts of history which cannot be moved, however much they are opposed to man-made theories.

The Flight from Jerusalem.

Jesus said unto his disciples, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let them that are in the countries enter thereinto."

Christ foreseeing the calamities about to befall the nation that had rejected Him, utted these words for the personal safety of His believing people when those days of vengeance should come. This is their only legitimate application, and their Author never designed they should have any other. And how faithfully his disciples remembered them history amply shows. Indeed it is one of the most remarkable things on record that while eleven hundred Jews perished during the seige of Jerusalem, not a Christian was slain. They remembered their Master's words, and when they saw the abomination of desolation standing in the holy place—when they saw Jerusalem compassed with armies,—they watched for the promised opportunity to escape by flight to the mountains. In the twelfth year of Nero, Cestius Gallus came against Jerusalem with a powerful army, and Josephus says he could have easily taken the city by assault and ended the war at once. But without any just reason, and contrary to the expectation of all, he raised the seige and departed, though some of the chief men of the city had offered to open the gates. This afforded ample opportunity for the escape of Christ's disciples. It is said they fled from the doomed city as from a sinking ship, so that amidst all the succeeding calamities not a hair of their heads were harmed. And thus do we always find God watching and caring for His people.

Any one who has read the history of the calamities which befell the Jews at the destruction of Jerusalem, can but feel the force of our Saviour's words that they were

"The Days of Vengeance,

that all things which are written may be fulfilled." These were the days in which were accomplished all the calamities foretold by the prophets as well as the predictions of our Saviour. The Jews had rejected Christ,—had refused to have him reign over them. They had spurned His claims to the Messiahship, and shut their eyes to His miraculous works by which he established it; and finally they crucified Him as a common felon. But "the days of vengeance" finally came. Long pent up wrath at last fell upon their heads, as their rejected Messiah had predicted. Our Saviour wept at the fore-sight of the calamities which were to befall them; and we cannot wonder that His heart of love was touched at the sight. For it has been truly said, all history cannot furnish a parallel to the calamities and miseries of the Jews during these days of vengeance, rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war without. The Jewish historian, Josephus, might well say, as he did: "Our city of all those which have been subjected to the Romans, was advanced to the highest felicity, and was thrust down to the extremest misery: for if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior upon the comparison." In another place he says: "To speak in brief, no other city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful of wickedness."

The Shortening of the Days.

Except those days of vengeance be shortened, says our Saviour, "there shall no flesh be saved" (Luke xxi. 23.) If these days were to be of long continuance our Saviour intimates that none of the Jews would be saved. The greatness and severity of the calamities which befell them would soon, like a consuming fire, have swept them from existence. Hence, "for the elects' sake" those days were shortened by Divine wisdom and mercy. God would save his believing people. But they could not subsist long in the mountains, whither they had fled, without houses or provisions. God put it into the heart of Titus himself to make a speedy end of the seige of Jerusalem. Some of his officers proposed to him to turn the siege into a blockade, and starve the inhabitants of Jerusalem into submission. But he feared lest the length of time necessary for this would detract from the glory of his victory. This contributed to shorten the days. The Jews also themselves contributed to the same end by their divisions and mutual slaughter, and by burning provisions which would have lasted them many years. Then again, apparently without cause, they abandoned their strongest holds, which the enemy could never have taken by force. Titus himself when viewing the fortifications after the fall of Jerusalem, could but ascribe his success to God. He said, "It was God who hath pulled the Jews out of their strongholds: for what could the hands of men or machinery do against these towers?" But God did not entirely forsake the Jews after their overthrow, for He inclined the heart of Titus to take some pity upon the remnant to restrain the nations from exercising the cruelty that they otherwise would have done. At Antioch, particularly, history informs us, the Senate and people earnestly importuned Titus to expel the Jews from the city: but he declined, and prudently answered that their country being laid waste, there was no place that could receive them. He even declined to deprive them of their former privileges, which he allowed them to enjoy as before. Thus were those days of persecution shortened "for the elect's sake."

[*To be continued.*]

Israel and Judah.

BY HELEN ROBERTSON.

Bro. Storrs: For two years I have been thinking a good deal on the doctrine of the future ages; and although I cannot see as you do in some things, still there is much that is wonderfully glorious in the whole arrangement. Yes, and the day is coming when we will *all* see eye to eye. "Now we see through a glass, darkly; then face to face; now we know in part, then shall we know even as also we are known." Till then may the Lord, even our own Father in Christ Jesus our precious Saviour, enable us to differ in love, meekness, and teachable humility of mind. O for circumcised hearts, and an eye single to the glory of God; "Esteeming others better than ourselves."

"God said unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the Lord of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto *all generations*." God, in the verse before, announces Himself as the great I AM, THAT I AM. Will He change? Never! In whatever that people may act, this memorial is to all generations forever. (See Exod. iii. 14, 15.) How comforting here to think of His character, "with whom is not variableness, neither shadow of turning." Israel has sinned most grievously, but He is the same yesterday, to-day, and forever. "I am the LORD, I change not; therefore ye sons of Jacob are not consumed."

God gave them *the land* for an everlasting possession. Still He told them that it would be worse for them than in Egypt if they disobeyed. There they had the river, and they sowed their seed watering it with the foot, "as a garden of herbs." This land, they were going to possess, "drinketh water of rain of heaven. A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year." God led His chosen people into this land, promising the early and later rain, if they obeyed Him; likewise every blessing. But if they disobeyed, there was to be no rain, and they could not water it with the foot; consequently they would perish quickly from off the good land which the LORD gave them. They did sin, and would not obey the Lord. It grieved Him, but He could not turn; and through the prophet Isaiah, we hear Him exclaiming, "Hear, O heavens, and give ear, O earth, for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me." "My people doth not consider." Still He calls them "My people." They were so totally corrupt, that God said of them, "From the soul of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment." They sinned so that the Lord gave them for a time into the hands of their enemies. And the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes. There they, like the prodigal son, wasted their substance, in a far country. But the Father has not changed, nor allowed the property to be sold. He says, "The land is mine, and I will remember the people, and remember the land." When will He remember them? When they turn to Him with the whole heart. When will that be? When the vail is taken away. *As it is written*, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. When is that to be? When the fulness of the Gentiles is come in. His word still holds good, too, with regard to the land. The eyes of the Lord are still on that land from the beginning of the year to the end of the year; but for what? *To withhold the rain.* If He did not give rain to His own people in their relation, neither will He, nor does He give it to the *usurper*. The people, and the land are still under the curse; but they will come out together. "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come." For behold I am for you, etc. Please examine Ezek. xxxvi., and many other portions. There is the land that has "Come the shame of the heathen" so long. But *where* are the people? Is *the word* silent on it? We think not. "Therefore, behold, the days come saith the LORD, that they shall no more say, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries *whither I had driven them;* and they shall dwell in their own land." Where did He drive them? The king of Assyria took them to *Media*. "For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Therefore fear not, O my servant Jacob, saith the LORD, neither be dis-

mayed, O Israel; for, lo, I will save thee from afar, and thy seed from the *land of their captivity;* and Jacob shall return and shall be in rest, and shall be quiet, and none shall make him afraid." (Jer. xxx. 3, 10. xxxi. 9.) "And I will cause the captivity of Judah and the captivity of Israel to return, and I will build them as at the first." (Jer. xxxiii. 7.) The captivity remains till God causes them to return. "For thus saith the Lord God; behold, I, even I, will both search my sheep, and *seek them out.* As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places *where they* have been scattered *in the cloudy and dark day.*" They are to be brought from those places to the mountains of Israel. Ezek. xxviv. 11., to the end.

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. . . . A new heart also will I give you, and a new spirit will I put within you," etc. Here the new covenant is made with them for the first time: or, rather, they are bought under it. "I will save you from all your uncleanness. And the desolate land shall be tilled. And they shall say, This land that was desolate, is become like the garden of Eden. And I, the LORD have spoken it, and I will do it." "Thus saith the Lord God; I will yet be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock." (Ezek. xxxvi.) O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable!

"The hand of the LORD was upon me, and carried me *out* into the spirit of the Lord, and set me down in the midst of the *valley* which was full of bones; . . . Behold they were many in the *open valley*, and, lo, they were *very dry*. . . . And He said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." They were so dry, Ezekiel did not know whether they *could* live. "O ye dry bones, hear the word of the LORD; behold I will cause breath to enter into you, and ye shall live: . . . and ye shall know that I am the Lord." Ezekiel prophesied as he was commanded, and the bones came together, and sinews and flesh: but no life yet. Again he prophesied, by the commandment of the Lord, and the breath came into them, and they stood upon their feet, an exceeding great army.

Who are these all, who are in such a dry state in an open valley? "Then He said unto me, Son of man these bones are the *whole house of Israel,*" which are now saying, our bones are dried, and our hope is lost, and we are off for our posts. "O my people, I will open your graves, and bring you," *where?* "into the land of Israel." There the land and the people are to receive showers of blessings together. Is this in the past, or in the future? I think all will admit, in the future. Then the *whole house of Israel* is still in the place where God drove them in the cloudy and dark day. *Thence* they are to be taken, directly to the land of promise.

Further; the prophet is told to take two sticks, and write on one for Israel, the other for Judah. What does He mean by these? "Say unto them, Thus saith the LORD GOD." (O how many Thus saith the Lord God there are!) Therefore let us approach reverently. O that the Divine Spirit may guide us into all truth "Thus saith the LORD God, Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick, of Judah, and make them one stick, and they shall be one in mine hand." Again, "Thus saith the LORD God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations." "And the heathen shall know that I the LORD do sanctify Israel when my sanctuary shall be in the midst of them forevermore."

It may be asked, where, or when are Joseph's blessings to come, which the mighty God of Jacob was to give him unto the uttermost bounds of the everlasting hills? We answer by asking another: Is all fulfilled, or are there ages to come? We have only looked at the Old Testament proof, and think yet, perhaps, to draw many thoughts from the New on the subject.

My article is long, because I have fully written out many texts; but they are so precious, every one of them that I don't dare apologize. The word of God is so much more powerful than any of man's workings. "He giveth more grace." O for more and yet more of it, and a disposition to learn of Him who is meek and lowly in heart. When He appears we shall be like Him, for we shall see Him as He is.

When all this is accomplished to Israel and Judah, as it will be, how beautifully the words of the poet will come in:

"Take boughs of goodly trees, the joyous palm,
The willows of the brook, and keep the feast,
The mourner's wounds are healed with oil and balm,

The captive's tears are dried, her sorrows cease;
Rejoice with praise: let harp and cymbal tell
How goodly are thy tents, O Israel!

"As willows spring beside the winding stream,
So shall thy children's offspring flourish now;
Thy long captivity's become a dream—
A sweet memorial is that willow bough
Of all thy sorrows, of that *tear-steeped* bread,
On which, by Chebar's stream, thy soul was fed.

"Planted in Canaan's fruitful ground,
Her stream shall nourish thy spreading root;
On thee no yellow leaf shall e'er be found,
For Hermon's dew shall feed each verdant shoot.
What hath Jehovah wrought? the nations cry;
"*Great things for us!*" the ransomed tribes reply."

Waukesha, Wis., 1876.

The White Stone.

"To him that overcometh will I give to eat of the hidden manna, and will I give a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."—Rev. ii. 17.

In primitive times, when travelling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction. While it is evident that these stones were required to be privately kept and the name written on them carefully concealed, lest others should obtain the privileges instead of him for whom they were intended, how natural is the allusion to this custom, in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred and inviolable, known only to himself."

A rebel to God is a slave to all beside.

The Everlasting Gospel.

BY ELD. JOSEPH CHAPMAN.

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him who made heaven and earth, and the sea, and the fountains of water."—Rev. xiv. 7.

The popular teaching in christendom is that the gospel will expire with the present age, and be no more proclaimed to sinners. In reply it is asked, Where is there a single inspired text which clearly and necessarily proves this assertion?

Some of the best biblical students believe that the scene here stated with all others delineated in the book of Revelation, after the first three chapters, is still in the future, and not to be reached in this age, but in "the ages to come." There is much to sustain this view. It is at least deserving prayerful thought.

The present passing events are eminently significant as a wonderful gospel movement, not of man's devise, but of God.

"*Another angel*" (messenger)—is suggestive that this is not the first angel; others had gone before with this message. Through satanic influence and human tradition the message had been perverted so that now it is not the whole gospel, but defective in theory, simplicity and power for good. By the craftiness of men what remains of the gospel has very generally been made subservient to the selfish purposes of man. It is made a thing of merchandise, as foretold by the apostle, and put beyond the means of the poor, who so much need its consolation. Hence the apparent necessity of another message with the pure, simple, original gospel, the Holy Ghost again attesting its divine origin. A gospel not only pure, but proclaimed under circumstances to reach the greatest want of the most ready masses, and not designed exclusively for a favored few who could afford to worship in costly temples with rich adornments, pleasing associations, and splendid intellectual entertainments. Once more the "angel flies through the midst of heaven," and the glad tidings are made world wide and as free as the vital air to those who dwell on the earth. Strange providence! No mortal ken could see how, but behold it has come to pass, and again it is true, "The poor have the gospel

preached unto them." Even "now is the accepted time, now is the day of salvation."

"*Saying with a loud voice.*" Emphatically to arrest attention, to awaken and alarm a careless, deluded world, and the sleeping virgins. "The Bridegroom cometh, go ye out to meet him."

"*Fear God.*" Who is like him, "glorious in holiness, fearful in praises, doing wonders?" Submit, consecrate all to him. Believe, trust in him with unlimited confidence. Short of this entire, unconditional consecration and confidence all attempts to serve and please God must be a self-deception and fallacious. Faith accepts the promises of God as an inheritance, claiming all that is promised. Hope expects all that Faith claims, all flowing to us through Christ while we believe, love and serve him with a filial fear, which is "the beginning of wisdom."

"*Give glory to God.*" God claims the glory which is his; he will not give it to another. It is at this point that poor selfish humanity arrays itself against God after the manner of "the father of lies." This is the great rebellion that was introduced into Paradise, and has continued through the weary ages of the past six thousand years. Nothing revealed in sacred truth is more sure than that this revolt under the leadership of Satan will be overthrown in God's good time, "that where sin abounded, grace might much more abound." Multitudes of the professed disciples of Christ, even very many who claim to be the spiritual guides, and under-shepherds of the flock of Christ, are evidently eager for the glory and honor which belongs to God only. They seek and accept honored and sacred titles. They claim that their various organizations which each is building to his own liking, in vigorous competition with others, is God's kingdom which they are employed to build up here in this world, notwithstanding Christ said under the most impressive circumstances, "My kingdom is not of this world." The patronage and support of wealthy and honorable worldlings is eagerly courted. Hence splendid places of worship with costly adornments, popular ministers with enormous salaries, and delightful music, are deemed indispensable. What is all this, and much more in the same direction, but "strife and vain glory," serving to self-deception? Verily it is not religious but worldly prosperity. It is vain pride and boasting true to the Laodicean type. "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is man's way. How different from God's way, even though it be in His name! Inspiration records God's plan thus, and then assigns the reason, that God might be glorified. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are: that no flesh should glory in his presence." (1 Cor. i. 27–29.) "The Lord of hosts hath purposed to stain the pride of all glory" that is merely human. "He that glorieth let him glory in the Lord."

"*For the hour of His judgment is come.*" If so, this must be the last gospel message of this age, or "times of the Gentiles," before "the day of the Lord or ushering in of the judgment age next succeeding this. Thus it ever has been; mercy has preceded judgment. Righteousness and judgment are the habitation of His throne." The present message is very peculiar in its instrumentality and effects. It must serve as a telling rebuke against a popular worldly religion sustained mainly by means of the learned clergy induced by ample salaries. It is doubtless true that fallibility belongs to all that man puts his hand to. The way to be saved from "the wrath to come," through Christ, only by faith, is made very clear, and a powerful and salutary effect which is too evident to be controverted. What next? In the divine order it will probably be judgments. Thus only will the tares be finally removed out of Messiah's kingdom when he shall sit upon David's throne, "to order and establish it with judgment and with justice from henceforth, even for ever. The zeal of the Lord of hosts will perform this." In this "time of restitution which God hath spoken by the mouth of all his holy prophets since the world began, it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among his people." (Acts iii. 21–23.) Mercy if they will, judgment if they will not.

"*Having the everlasting gospel to preach.*" Everlasting—without end, and never to pass away as a useless arrangement, and no longer needed as did the ceremonial law. The gospel belongs not only to the present, but the future administration of God. "The mercy of the Lord is from everlasting to everlasting." Such love overflowing in mercy for ever, will seek and find its object "through Christ Jesus." The everlasting gospel will ever be the instrumentality conveying the tidings of salvation through Christ to all, "to every nation, and kindred, and tongue, and people." In the nature of things it must be. God is no respecter of persons, but merciful, just, and

holy, providing for every possible want of the creatures He hath made. Those "redeemed unto God," and gathered out from the Gentile nations during "the times of the Gentiles" (Acts xv. 14) as "priests and kings unto God," will be the bearers of this message "in the ages to come," as saith the Holy Scriptures. "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." (Eph. ii. 7.)

Mark the harmony of this divine arrangement. An everlasting gospel embraces the idea of an unending, abiding priesthood on the part of Christ our merciful, sympathizing High Priest. Such is the fact as most clearly revealed, and yet very generally most strangely disregarded. "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedec." (Heb. vii. 21.) Christ as both Priest and King changeth not. "Jesus Christ the same yesterday, to-day, and for ever." (Heb. xiii. 8.) Now Christ is seated on the throne of the universe, as he saith, "All power is given unto me in heaven and earth." (Matt. xxviii. 18.) The same fact is stated in his promise to one of the seven churches, "He that overcometh will I grant to sit with me in my throne even as I also overcome and am sit down with my Father in his throne." (Rev. iii. 21.) Here most clearly is the kingdom the Son is to deliver up to the Father." (1 Cor. xv. 24.) When he shall take his own throne as the Son of David, according to both the oath and promise of his Father. See Psalm eighty-nine, third and fourth verses. A mediatorial kingdom is unheard of in the Scriptures. Like much else taught as sacred truth, it is a mere human device. The promise and oath to David is confirmed by Gabriel to the virgin Mary. "And he shall be great, and shall be called the Son of Highest, and the Lord God shall give him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke i. 32.) The honest enquirer after truth will admit at once that the throne of David was not a figurative or spiritual throne in heaven or elsewhere, but a real literal throne on earth. No less literal and real will be the throne of Christ, "the Prince of Peace," on the "new earth in which dwelleth righteousness," in "the age to come" (2 Pet. iii. 13.) In this new and glorious economy our Lord's long misunderstood prayer will be answered to the very letter, and heaven's high standard of purity shall be a verity over all the earth. Then "sorrow and sighing shall flee away." (Isa. xxxv. 10.) Such has been and still is the prayer of all saints, and such their blessed hope.

Newark, N. Y.

Exposition of Hebrew Texts.

Bro. Storrs: Since you have expressed your approval of my feeble contribution to your excellent magazine, and since some of your readers, among them Bro. Bishop, sent me word to the same effect, I send you again a few thoughts on Bible topics.

Without further introduction I return to the portion of Scripture which I have considered in my last communication. Besides the important Messianic passage, the prophecy of Jacob concerning the glorious Shiloh, the King Messiah, this chapter, the forty-ninth of Genesis, is most interesting an account of the beautiful, exalted and prophetic poetry contained in it.

This chapter and the next conclude the book of Genesis, the oldest of all histories. How admirable and imposing is the picture with which we are presented. Arrived at the close of his earthly pilgrimage, the father of the tribes gathered together his children to make known to them what shall happen to them "in the latter days," and, rousing all his energies, pours forth a strain of inspired song, full of force and tenderness, full of sublimity and pathos. To enter, however, into the spirit of these, the last words of Jacob, we cannot avoid connecting them with other striking passages of the word of God. We must not separate the blessings of Jacob, the patriarch, from the blessings of Moses, "the man of God." Both are great national poems; both are the out-pourings of the same spirit; both are delivered on most solemn occasions; and the one illustrates and lends additional interest to the other. The dying father foretells the destiny of his children whom he loved, and who, he knew, would grow up to a great nation. Moses, the leader and law-giver, just on the borders of the promised land, which he was not permitted to enter, sets forth the state of those whom he taught and led so faithfully; and admirably is the language of each of these divine poems to the circumstances. In the calm and dignified exordium of the one, we recognize the voice of the patriarch shepherd:

"Assemble yourselves and hear, ye sons of Jacob; and listen to Israel your father."

In the glowing and sublime address of Moses we hear the powerful leader of a nation, calling to their minds the glories of the past, and impressing them with the sense of their responsibilities in the future. What a sublime burst of poetry:

"Jehovah cometh from Sinai and shineth to them from Seir;

He beams forth from Mount Paran, and cometh from the holy myriads;
From His right hand fire law (He gave) them."

From the comparison of these two poems we see also the richness and copiousness of the Hebrew imagery. To show this I will select the blessings bestowed upon Joseph in each of them. Upon him, his beloved son, the dying patriarch expended his choicest blessings, comparing him with a fruitful bough growing by the side of a well, boughs that step over the well, and giving him

"Blessings of heaven above, blessings of the deep that crouches beneath;
Blessings of the breast and the womb, . . . they shall be upon the head of Joseph,
Upon the crown of the head of the prince of his brethren."

Moses felt the beauty and sacredness of this special benediction of a loving father, therefore he adopted some of its terms:

"His princely power is a glory unto him, his horns are as the horns of a unicorn;
With them he shall push the nations, together the ends of the earth,
And they (are) the myriads of Ephraim, and they (are) the thousands of Manase."

I have just touched a few of the features in these divine poems, and only observe that,* as "there is none like the God of Yevhurun," so there is no earthly poetry which can be compared with the sacred songs which describe so well His perfection and his glory. We cannot dismiss this subject, however, without saying that those glorious blessings, pronounced by Jacob and Moses upon the head of Joseph, have mostly been fulfilled. Ephraim was called the beloved son of Jehovah, and was the tribe of royalty among the ten tribes that separated from Judah. Ephraim, after having been carried away into Lalah and Habor, etc., spread, no doubt, over the world—its boughs stept over the wall—and thus inherited the everlasting hills, and enjoy the sweet fruit thereof. Though I think, a stock of Ephraim is still somewhere preserved pure and unmixed with other nations; yet, the bulk of this tribe is surely the greater part of the Anglo-Saxon race whose very features, and many of their habits are Israelitish.

But pardon me, dear brother, I swerved entirely from the subject on which I promised to write; I will, however, return to it at once. There is a passage which by the omission of a little mark in the translation, has misled the whole of christendom to understand and believe just the reverse of what God said in so plain and simple a language that it is astonishing how it was possible for so many great scholars and earnest Bible readers to err, and this, too, for many centuries. I refer to the first chapter of Isaiah, verses 18 19 and 20. After the princely Seer, in the name of Jehovah, boldly tells the people of their rebellion, their iniquities and their corruptions, so that "from the sole of the foot even unto the head there is no soundness in it," and so forth; he continues, "Come now, and let us reason together, saith Jehovah; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." Thus we find it in our common version. Now, I ask every candid reader, whether the two last verses are not entirely contradicting the first one? Let us see. God says to his rebellious people: Come, let us reason together. The word here translated *reason* is, in the original Hebrew, "*Vieuah*," which means a controversy, or a plea of a certain case before a tribunal; but, no matter about the word. What is the reasoning? One party says to the other: Well, my friends, however great your wickedness may be, however deeply and sorely you may offend me, no matter, I will make it all right; I will whitewash you, and you will be as white as snow and wool. The other party does not answer at all; why should they? Could they find a more lenient, a more gracious judge? And indeed, so Christians understand and believe it. But, is it possible that "the righteous Judge of all the earth" should say to the wicked that He would, without any condition—for no condition is here mentioned—wash the blood red stains of the sinner and make them as white as snow? Let us see whether the Spirit of God meant it so. The following two verses do not only not sustain this view, but flatly contradict it; here Jehovah is represented as the stern relentless judge. He says to the people that if they be good and obedient they should enjoy every good thing, but if they be rebellious He will punish them severely; they shall be devoured by the sword. Is it not astonishing, as I said, that no one of the great and the learned among Christians never observed the conflict between these verses?

The fact, however, is, that all have been mis-

* Some readers may think it strange that my translation differs widely on some points from that of the Common Version, and may doubt its correctness; such I refer to the Hebrew-English Dictionary of Gesenius which is, I think, the easiest accessible to the general Bible Student.

guided by the wrong translation of some words, and the omission of some marks. The correct reading of the passage is this: "Come, let us plead (together), says Jehovah; *if* your sins be as scarlet, shall they be as white as snow? *If* they be more red like crimson, shall they be as wool? (No;) if ye be willing," and so forth.

The little Hebrew word "*Im*" occurs four times in these three verses; and strange enough, the first two King James' translators were pleased to translate "*though*," while the latter two they correctly translated with "*if*." Then they misplaced the word "shall" twice in the first verse, and omitted the interrogation marks after the two sentences in that verse.

I hope that I have expressed myself clear enough that every reader of the EXAMINER will understand and see the truth and the harmony in this passage of the inspired writer. This princely prophet and seer shall, the Lord willing, be the subject of some further examination; at present I bid you my most sincere God bless you.

Your Brother in the hope of Israel.

G. R. LEDERER.

New York City, May, 1876.

P. S.—Please correct the word *Dukelos* on page 248, 2d column, third line from the bottom upward, and make it *Onkelos*. I would be ashamed if any reader who knows something of Hebrew literature should see the blunder.

G. R. L.

LETTERS AND EXTRACTS.

FROM T. J. WOODROW.

TO ED. EXAMINER: the paper, print and logic of your EXAMINER for April, are all truly admirable. Your answer to the first question of W. H. Whitman, regarding immortality, is exactly agreeable to my understanding: the first I ever saw in print, except in the Bible. At last spring's Iowa Conference, I expressed about the same views, but some were not disposed to accept them; as our brother remarked: "I expect to be so immortal that God himself can't kill me!" We may always expect to depend upon the *sustaining* care of our kind heavenly Father, "who only hath immortality," for life and immortality: and well may we depend upon his ever *sustaining* love; for "death" cannot separate us from the love of God; and we "live and move in him," and we need not expect to be able to live and move out of him. The *healing* and *refreshing* power of the "Tree of Life" (whether literal or figurative) indicates that immortality is *derived* and consists in the absence of disease and the endless *preservation* of life; like the angels we must have "food."

The "last Adam" will reproduce the race of the "first Adam" and reconstruct the physical, mental and moral constitutions of all; and in this reproduction and reconstruction he will remove every physical, mental and moral defect; and thus he will "heal the broken hearted" give "sight to the blind, hearing to the deaf, life to the dead," and "enlighten every man that cometh into the world." Hence, he is commonly called the "Great Physician" of sinners; and he so speaks of his mission to the sinful world. According to the common notion that the most of mankind will be finally lost in their sins, he is not a very successful physician! But I think he will not lose a patient; his medicine will cure every time.

It may be objected, however, that the remedy must be accepted, or the medicine must be taken, before a *cure* can be effected; that the sick are not cured when they *refuse* the medicine. At the first thought, this seems to be a valid objection, but let me ask, why would or does a man languishing upon a bed of distressing pain and disease refuse an offered remedy? If he knew that the medicine was adapted to his case and would relieve his suffering, would he then refuse? No, he would not. His refusal must be based upon his *ignorance* of the healing power of the medicine, or his disease has driven out his reason and blinded his understanding; in which case we would not let him be judge, but our benevolence would adopt means to apply the remedy to the disease. In other words, when a sick man refuses a proper remedy, it indicates an *unenlightened* mind.

Now, to make the application: Would not a sin-sick man's refusal of the Divine remedy under the treatment of the Great Physician be caused also by ignorance? If he was properly *enlightened* would he refuse the remedy that would ease his pain, save him from his disease, and give him "rest?" When the "true Light enlighteneth *every man* that cometh into the world," will not "every man" know that the offered remedy will cure his disease?—and what could possibly induce him to refuse? If ignorance is the cause, and refusal is the effect, it is evident the cause being removed the effect will be removed also; for I cannot conceive of any effect without a cause. I presume it will not be denied that, according to the Scripture, Jesus Christ, the Judge of "quick and dead," through his administration over the children of men, will remove the *ignorance* of the world.

The Father hath given him all judgment "*that*

all men should *honor* the Son as they (should) honor the Father. When thy judgments are done in the earth, the inhabitants of the world shall *learn righteousness*. The *knowledge* of the Lord shall cover the earth as the waters cover the sea. All the ends of the world shall remember and turn unto the Lord, and all the kindred of the nations shall worship before him; FOR the kingdom is the Lord's and he is the Governor among the nations. All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him. Look unto me and be saved. . . I have sworn by myself. . . that unto me *every knee shall bow* and *every tongue shall confess;*" and "say, in the LORD have I righteousness and strength; . . . unto him shall men come, and all that are incensed against him shall be ashamed." (Isa. xlv. 22–24.)

He being judge of "living and dead," common sense dictates, and the above citations show, that the design of his judgment is the same for the both living and dead; hence it is said, "*they upon* earth shall eat and worship; *all* they that go down to the dust *shall* bow before him; and all shall be *ashamed*." *Shame* is the exhibition of moral light and life, and is one of the essential *means* appointed by Divine grace to turn sinners from their sins.

Now if, according to the above positive declarations, "every man" shall be truly "enlightened," then it must be evident to all that this will "take away the sin of the world;" for ignorance is the cause of sin. A bitter fountain will produce bitter water, but the pure fountain of Divine light cannot produce the corruption of sin. Absolutely speaking, there is no such thing as "*wilful* sin," or "sinning *wilfully*;" this is only a relative expression. Man being a creature of influence, and acting according to *choice*, he must *do* according to the influence brought to bear upon his *understanding*, and choose what is desirable and what will bring happiness. Now, I say, unless it can be shown that sin is desirable to an *enlightened* mind, and will bring happiness to the same, it cannot be shown that one soul will commit sin; that one of the many that are *sick*, will refuse the *remedy* when "that true Light enlighteneth *every man* that cometh into the world." Unless it can be shown possible for one enlightened mind to take *pleasure* in sin, and actually choose the consequences, it cannot be possible for one of the world, enlightened through Jesus Christ and brought to "the knowledge of the truth" to take pleasure in sin, and refuse the remedy of his "loathesome disease." If sin appears to be desirable to some, or if some seem to "sin wilfully," rest assured that ignorance is the cause, and not enlightenment. Our Saviour will save the world from their sins by saving them from their ignorance, True, it is said, "If we sin wilfully after we have received the knowledge of the truth," etc.; seeming to indicate that *we* now have the knowledge of the truth, but it must not be pressed too radically; for, it is also said, even by one inspired, *we* only "*know in part*," and "*we* walk by *faith* and not by *sight*." If the knowledge of the truth spoken of above is complete and absolute, how can we obey the injunction, "*Grow* in grace and in the *knowledge* of the truth?" That which can grow has not its growth and is incomplete, and I do not believe one sinner will be cast off forever in an *imperfect* knowledge of God's love. O the depths of infinite wisdom! How sure is His plan, how certain is His purpose, and how strong is the arm of His salvation! Then the will of God shall be done in earth as it is done *in heaven*, as we pray and believe. If there has been a wilful sin committed in heaven, that has consigned one of heaven-born to an endless death, then this may be possible when the will of God is done in earth *as in heaven!* Then He shall see of the travail of His soul and shall be *satisfied*. As He desires the salvation of all, and takes no pleasure in the death of any, He cannot be satisfied short of the accomplishment of His desire and pleasure, and while sinners lie prostrate in the dominion of an endless death.

This is submitted in the spirit of kindness and truth; and may it find you rejoicing in the Love of God.

Altoona, Iowa, April, 1876.

FROM A. W. BOGART.

My faith was never stronger than now. I am trusting in Christ my Redeemer. I have been of late under some trials; but trials make faith grow stronger. I am connected with the people that call themselves "Adventists," looking for Christ's speedy coming; but, on account of my belief in the Divine Scriptures, some do not fellowship me. The Pastor of the church, that I was laboring with, does not like my interpretation of Scripture; and he has done all that he could in his sermons, (to my mind) to disfellowship me from the church. The church has taken no action on it yet. But the Pastor says, he cannot preach to some that do not believe what he preaches. So I think it best to leave them, under such circumstances, that they may not be trammeled. I left a nice Sabbath-school, and it was getting interesting. Since my leaving, it

has declined some. I felt very bad in leaving the children, for I took an interest in them, and in fact it seemed to be my place to work; and now I have no prominent place to go to.

My Bible is my guide to the promised land; and Jesus says that He is with us by His Holy Spirit unto the end; so I shall take courage and hold on until He comes; for I do not want to stumble over that stone, as did the house of Judah. But we read He was "a rock of offence to both the houses of Israel." If the Anglo-Saxons are the lost tribes, let us be careful when Christ comes that we may know the time of our visitation. I am looking for Christ the Saviour of the world. He came to save man; and if the devil gets nine-tenths of the world, I do not see how He will save it, and be the conqueror. But I can see the beauty in the reign of Christ on the earth in blessing the nations through His wife (or Church, as it is called). Then the saints will judge the world; and they will do greater things than they did when Jesus was with them the first time. O how it cheers my heart to know there is eternal life for all who will serve and obey Him.

San Francisco, Cal., 1876.

FROM MARTHA A. HAUSE.

BRO. STORRS: It is some time since I have written you. Not because I have lacked interest in your Magazine the EXAMINER, for I think my interest has *increased* with each number since first I took it. Many of the articles I read twice, some three and four times,—those of Mr. Dunn among the number. How much good they contain for a hungry soul. "The brooding of the Spirit," and "The Dark Genesis of Life" by Mr. Rotherham are *most excellent*. They have such a sweet, *deep*, *hidden* meaning, that it takes more than *one* reading to get at the kernel.

Many thanks to brother Lederer for his article. I think a correct knowledge of the Scriptures in the language in which they were originally written helps greatly to the true and profitable understanding of them. Hope he will give us more of the same kind. His remark, that he believed this glorious time was near at hand, (the coming of the King, the rightful heir of David's throne,) warms my heart. In 1 Thess. v. 24., and in 2 Pet. iii. 10, both Paul and Peter say, "The *day* of the Lord will come as a *thief* in the night." I have read them many times, but never till very recently noticed so much that it says, the *day* shall come as a *thief*. In other places, Christ says, *He* will come as a thief. But may not that *day* be gliding noiselessly in upon us now? Are not the Gospel and Millennial Dispensations *interlapping*, as the Jewish and Gospel did at Christ's *first* advent? It seems so to me. That day will not come as a thief to the true children of God, for they are *looking* and *watching* events as they transpire, *knowing* that the time is near, as we wait, and look, and long for the morning. May the Lord enable us to "stand" with our "loins girt about with truth, and having on the breast-plate of righteousness," with our "lights burning," "that when He cometh and knocketh" we "may open unto Him immediately."

I have been much interested lately in reading what is said about the "Cherubims" that covered the Mercy-seat, (God's meeting-place with man). Their faces were turned inward, (as if one looked forward *to* the crucifixion, and the other *from* it). They were just of a size. Is it not significant? Does it not signify that the Jewish and Gospel Dispensations are of equal length? I was reading the other day, (but cannot refer to the passage now,) where the high-priest never wore his *glorious* garments in sight of the people. May that not signify that Christ will not appear in His glory *first*, but will come perhaps as a thief, and the world will not see Him, and afterwards appear in His glory? If proper, should like your opinion much.

St. Paul, Minn.,
210 Iglehart St., May, 1876.

ELD. N. H. PALMER, Dalton, Ga., writes: The EXAMINER for April is rich in interesting matter—if possible, better than usual—so much that is suggestive: communing with it quickens me—helps me—inspires me. Would that all the Lord's people were (such) prophets. Your articles on the "Anglo-Saxons" are of special interest to my mind,—they are intimately connected with prophetic interpretation, and the future fortune of the nations. Through you I formed some valuable acquaintances. I have come to admire Henry Dunn,—to love Dr. Leask, and delight in the visits of several others whose power and spirit refreshes me. Hoping I shall be permitted to commune personally with yourself and them in the peaceable kingdom of our common Lord, I give you "God speed" in your great work.

GEO. F. KERR, Avon, Ill., writes: I have embraced the teachings of the BIBLE EXAMINER, and have commenced advocating the same, and mean to do all in my power to advance the cause of truth. I am very poor, and have nothing to work with; if you can send me something it will be thankfully received. I would send money if possible. I am a cripple and unable to labor. The Lord knoweth what I need, and I think I can do some good.

FROM J. L KNAPP.

BRO. STORRS: I appreciate the BIBLE EXAMINER, and enjoy the reading of it much. As soon as I get through with each number I deliver them to other brethren who are examining these great truths.

In the winter the Adventists held a conference in this place. At that time Dr. Mathewson, formerly of Sandy Hill, N. Y., after that, of Buchanan, Mich., *preached* in the place. While delivering his message, he said, "Geo. Storrs says, They that walk in the narrow way here, will be kings and priests over there. But those who do not walk in the narrow way here, will lose the chance of being kings and priests over there, but they will all be saved over there."

I spoke low to a Bro. sitting next to me and said, "That is not correct." The news went to Eld. M., as soon as he closed, that I denied the the statement. He made his way to me as soon as he could, and said, "What I said is true, Knapp." I told him he was mistaken. He said, "I aint; I read it in his paper to-day; and an article in the same paper from you endorsing the same thing. Here are those that heard me read it." They were called up and affirmed. He said, "Now will you believe it?" I said, "No sir, not until you read it right, and tell it right. But if you will find any such statement as you have made, and show it to me, I will come before this congregation and make a confession that you are right and I am wrong." He said, "I will do it." But he did not do it, or speak to me again, although I attended steady. He referred to No. 8 of Vol. xix., Answers to questions on Matthew and Luke. This same man is the one who has driven Bro. Dibble, of San Francisco, to love these truths more, and other brethren there, I have no doubt. He said, "I once thought Geo. Storrs a smart man, and a good man, but now I think him a little cracked." He complained that "this doctrine of future probation is spreading, and has found its way to this coast." He ought not to think that all men on this coast will submit to the dictation of a *pope*, as to their faith.

I am glad men will think and speak for themselves. There are plenty of men who would be dictators if they could; and they have come to this coast. So the good and the bad come to this beautiful climate. God is good and smiles on this country, which is as near *paradise* as it can be with the curse resting on it. Times are, and have been hard, but begin to improve. Crops are fine.

Santa Clara, Cal., May, 1876.

NOTE BY THE EDITOR.—I am glad to hear the truth has become of importance enough in California, to stir up somebody there. Opposition will help to bring it into notice, even if it is by misrepresenting our views; which, certainly, Eld. Matthewson did.

MRS. LIDE WHITE, Lewiston, Fl., writes: I have been a reader of your Magazine for two past years and think it excellent for unfolding Bible truth. There are a number of subscribers for it in this place. Of course, sectarianism is its enemy; and people are warned against it as a dangerous heresy; but the time has come when thinkers are thinking and reading for themselves; and the more there is said against it the more disposition free people have to know what the teaching of it is; and when they get a taste of the Divine truth contained in the EXAMINER they are sure to see its pre-eminence above the popular teachings. May the blessed Jesus spare you for the work for which he has called you till He comes.

ELD. J. LEWIS writes from Otter Creek, Ill.: I wish to let the friends of our blessed Gospel of "the ages to come" know that I am well and rejoicing in hope of soon seeing Jesus our Life-giver. I am holding meetings alternately at Otter Creek and Coon Creek, on the Illinois River; where the glorious Gospel of the kingdom and ages to come has never been proclaimed; and if some brother would come this way and join me, I think much good would result. My Post Office address is Grafton, Ill. I am glad to see opposition against the doctrine of the ages to come, as it tends to set people to examining the subject, and will increase the subscribers to the BIBLE EXAMINER. All that I have seen and read in opposition papers confirms me more and more in the doctrine advocated in the EXAMINER. Let us be patient and cultivate love one to another; for the Master will soon come with his reward with him.

G. P. BLACKWELL, Salem, Me., writes: I have read the EXAMINER a year with deep interest, and with an unprejudiced mind. I have compared its teaching with the Bible, faithfully; and I do believe you are on the right track. Since I commenced reading the EXAMINER the Bible has become a new book to me as well as to others who have read it. I feel to praise the Lord, and rejoice in his salvation, knowing He is really a God of Love, as I never did before. I bid you "God speed" in your labors of love; and I desire to do what I can to help spread the glorious truth which I believe you are rightly dividing. Yours, in hope of the promise.

William Sunter, Everton, Ont., (Canada,) writes: I am extremely pleased with the Examiner and the Christian spirit as displayed by its Editor. Would that the world was moved by such a spirit. The Examiner for April is replete with valuable matter. The Editor's article on a "Better chance cannot fail in impressing most minds. The article from the pen of Henry Dunn is a masterly and succinct exposition of a very important subject, and expresses almost exactly what to my mind has long seemed the truth.

If You Please, Make Me a Christian.—I well reccollect, in the course of my labors, a poor Hindoo youth, who followed me about the garden at the school, asking me to make him a Christian. I said "It is impossible, my boy. If it is possible at all it is possible only through the Lord Jesus Christ to make you a Christian. Pray to him." How well I recollect the sweet voice of that boy when he soon came after me, and said, "The Lord Jesus Christ has taken his place in my heart." I asked, "How is that?" He replied, "I prayed, and said, O Lord Jesus Christ, if you please, make me a Christian! and he was so kind that he came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make me a Christian!" Can you say that you have a similar appeal in your spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz.*

Letters Received to May 25.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to Geo. W. Young for us, will find their names in this list, same as if sent by letter.

Abby A. Perry, Eld. S. W. Bishop (2), D. B. Salter (2). B. Gifford, N. D. Wight, H. C. Smith, Wm. Sunter, Eld. J. Blain (2), Henry A. Trœger, Mrs. R. Brinkerhoff, Lucy E. Watson, J. L. Knapp, John W. Adams, Chas. Hope and C. B. Miner, J. Fondey, M.D., Martha A. Hause, R. E. Tyrrell, Sarah A. Myers, T. W. Woodrow, J. R. Shaffer, Helen Landis, M. A. Butman, Charles Angle, H. Brittain (2 parcels).

Parcels Sent to May 25.

Mary E. Benham, B. Gifford (by Exp.), N. D. Wight (by Exp.), W. F. Bryant, Wm. Sunter, Eld. J. Blain, W. A. Barnes, Wm. Lindsay, Chas. F. Van Meeter, M. A. Butman, Chas. Angle (by Exp.).

☞ Any person who has sent me money by mail, and has not seen his or her name in our list of "Letters Received," will confer a favor on me to state *when* mailed, and *how* much. Some, I know, has never reached me.

Geo. Storrs.

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
Brooklyn, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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Terms, $2 per year, in advance.

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GEO. STORRS, 72 *Hicks St.*, Brooklyn, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

Geo. W. Young, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the Examiner that my friends wish to pay, personally, in New York City.

PAMPHLETS.

A Vindication of the Government of God over the Children of Men: or, "*The Promise and Oath of God to Abraham.*" By Geo. Storrs. A Pamphlet of 72 pages. Price, single copy, 15 cts.; 4 copies, 50 cts.

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Tracts:—I can no longer supply calls for "Bible Exr. Tracts." I have not funds to print more, and what I had are exhausted. Twenty dollars are needed to reprint an edition. If that sum is furnished they shall be put to press immediately.

Geo. Storrs.

Vol. XX. No. 10. Whole No. 310

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, JULY, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTICES.

BACK NUMBERS OF THE EXAMINER.—Of these the *odd* numbers of volumes 18 and 19 are exhausted, or nearly so; but of volumes 16 and 17 I have still a large supply of *odd* numbers that can be had by the person sending for them paying the postage, that being *one* cent per copy, and must be *prepaid*, if sent by mail. *Perfect* sets of the *four* volumes, *not bound*, will be furnished for 75 cents; or for $1, including the postage.

BOUND EXAMINERS.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 free of postage; or, $3 when called for or sent by Express.

A CORRECTION.—In the article by WILBUR F. BRYANT, published in the March EXAMINER, page 180, 1st column, occurs the following passage:

"On the plains of Palestine, Peter of Amiens, Saladin, and Walter the Penniless, immortalized their names fighting for an empty sepulchre."

Friend Bryant writes me: "Please regard the first part of the above as a *lapsus calimi*. Walter died without ever viewing the Land of Promise."

CORRESPONDENCE.

FROM ELD. S. W. BISHOP.

BRO. STORRS:—THE BIBLE EXAMINER is the only publication, within my knowledge, in this vast republic, covering an area of 3,603,884 English square miles, that is devoted to the advocacy of, and in sympathy with, the stupendous plan which God has instituted, through Christ, to bless the entire race. I speak understandingly in this matter, for I have carefully, and with unprejudiced impartiality, surveyed the ground which lies on both sides of the division line between the EXAMINER and other religious papers published in this country. There are other papers, it is true, that have followed you in the initintory steps you have taken in teaching this amazingly sublime conclusion; for, in your pioneer religious course, you did not step at once from the dark, doleful, and repulsive doctrines of a self-styled "orthodoxy," into the glorious light that now shines on your pathway. The Christian course always has been, is now, and always will be progressive. When in the past, people have become so entirely satisfied with their attainment of religious knowledge, as to refuse to go another step, and have settled down in an organized state of theological stagnation; the church being always on the alert to catch the first, and every succeeding ray of light that shines for her from the unerring word of inspired truth, has held herself in readiness, with her staff in her hand, and her sandals on her feet, and when she has heard the voice of God commanding the children of Israel that they go forward, she has gladly taken up her march in the shining path of the just. Thus she has left the votaries of creed making and opinion, worship *with their papers*, all behind. New organs, through which the church may speak to each other words of truth, encouragement and good cheer, have necessarily been started. Such is our position to-day, and such is the utility and the necessity of the publication of our much loved and highly prized BIBLE EXAMINER.

It is indeed a privilege to me to write for such a periodical. Cut off as I am from preaching in almost every place where I was formerly made very welcome, (on account of my faith in what God has revealed concerning the ages to come,) it affords me real pleasure to write for a paper through which I can speak, not by mere sufferance, or out of a spirit of denominational policy, but where that privilege is granted me heartily, freely, and in the love of truth, and of the God of truth. I love to read and to write of "the endless succession of ages," which God has appointed, in the which the great work contemplated in his immutable purpose shall be carried forward to its completion, in saving uncounted millions in a life that shall never end. All that has been done in the years that are past, and all that shall yet be done this side of the advent of the Messiah, is only the unfolding of the first pages of the great plan of infinite mercy for the race, which God has arranged; but in those endless years which lie beyond the coming of "the desire of all nations," every page will be filled out, and at last, from East to West, from North to South, all over this now groaning creation, men and women shall dwell in joyfulness in a life secured to them in peace and love forever. Then "the knowledge of the glory of God" shall make the nations glad eternally, on every square rod of this earth, which will then be recovered, absolutely and endlessly, from the dark reign of "*d'eeil.*"

What infinite blessedness in such a hope. It will be profitable unto the full fruition of immortal joy to hold it still, though it be amid persecutions, revilings and tribulations. It is only a little longer in sufferings, and then the glory shall follow—"*an eternal weight of glory.*" We will bear the trials, the contumely, the persecutions and the sufferings; bear them patiently, and we will share the glory amid the "endless succession of ages." Amen.

West Meriden, Conn., June, 1870.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 Tim. ii. 4, 6.

Vol. XX. NEW YORK, JULY, 1876. No. 10

The Bible Examiner.

As we are near the close of Vol. xx., it seems proper that something should be said in relation to its future. It is now five years since its revival. Fifteen volumes had been issued between the years 1842 and 1862. It was started as an occasional issue by me and published almost wholly at my own expense. In 1847 it became a regular Monthly Magazine. At that time I resided in Philadelphia. In 1852 I removed to Brooklyn, N. Y., and soon after the Examiner was issued *twice* each month. At the close of 1857 it was suspended. Without consulting with former subscribers, the Editor determined in 1859, to revive the Examiner, believing that the circumstances demanded it; and January 1860 brought it to his old friends with a joyful surprise. It went on and prospered till the war broke out in 1861; then it was suspended from June to January 1862, after which it proceeded on its course till September, 1863, when its friends determined to issue a weekly paper, which made its appearance in October of that year, and the Editor, being called to the management of the Weekly, again suspended the Examiner. He then devoted his time wholly to the Weekly for eight years, or till August, 1871. Then he left the paper, and again revived the Bible Examiner, though forsaken by the great majority of his former friends and supporters, because he felt himself called of God to advance to a more exalted view of the character of God and His Government than he had in time past occupied. To human view he must "*go down.*" —to use the expression of one who had before been among his most valuable friends; but hitherto "the Lord hath helped" him; and up to this time he has been enabled to continue his work free from debt. But the time seems to have come when further help will be needed, or another suspension must take place: under God, the friends of the cause the Examiner pleads, must decide whether the Magazine is to be continued or be silent. A few weeks only remain for the decision to be made. Shall the only medium open to the cause we love be suspended? Let me hear your response without delay. What *can* you, and what *will* you do for the continuance of this Magazine? Beyond what has been pledged or paid, since our last issue, the additional sum of $75 will enable me to complete this volume, probably, free from debt. Certainly that is encouraging for these "hard times." Shall I then venture to go on with Vol. xxi? Please make up your minds calmly, but decidedly, what you will advise me to do in the matter. My mind is in favor of going *forward*, believing it is the Lord's will. But if circumstances should indicate the contrary, I trust to be enabled te say, "Not as I will, but as thou wilt."

Editor.

Misapprehension and Misrepresentations.

Which, it is not for me to say, but one or the other or both is the character of the following scrap which is cut from an Advent paper a few weeks since. The writer's name I withhold for respect to him. It is not the first utterance of the kind he has made, or I might be mistaken as to the class of persons he intends to represent. He writes:

"The unpreached Gospel, the Protean Universalism of our time—in search of something plausible and delusive to impose itself on the credulous, must needs go outside of the Gospel of God. It must needs break down the barriers erected in Revelation, and in the conscience of humanity, in order to make its way among men. But when it comes in like a flood, there should be some one to raise the standard of truth against it.

"If the Gospel is assumed to be incomplete and in need of amendment and expansion so as to embrace what it has hitherto cast away—if the devil sowed the tares concurrent with the Son of man and the good seed, all alike to ultimate in the kingdom, then all disguise is unavail-

ing, and infidelity should be openly avowed. All should be candid."

I regret the necessity of noticing such uncharitable remarks from one so highly esteemed as the writer; a man remarkably mild and kind in his general course: and were this the first time he has spoken in the above strain it might be best to let it pass unnoticed. But he seems determined to render odious the sentiments of men who reverence the Bible and its teachings as much, if no more, as himself. The writer has a distinct reference to a small work issued in England, some ten or more years since, by HENRY DUNN, opposing the sentiments of a Tract in which "the Gospel" was represented as teaching only, that

"The Redeemer is *absolutely* to 'save unto the uttermost' those who have been given Him '*out of the world*' . . . giving the Word entrance into the mind of those who have been '*ordained* to eternal life,' and calling when He will to the belief of His truth. The Christ testified in this Word . . . is despised and rejected by all *but* those whom God calls to the knowledge of Him by convincing them of its truth; and they are a 'little flock,' despised and hated of all men for the Son of man's sake."

MR. DUNN asks, "IS THIS THE GOSPEL OF CHRIST?" We say emphatically, IT IS NOT." He adds, "It is *a portion* of the Gospel, . . . but nothing more. It is that portion of it which belongs . . . to the elect—to the 'chosen from the foundation of the world;' for *to them* it is good tidings. But to *man as man*, 'unto all people,' it conveys neither joy nor hope. It gives full effect to the assurance that Christ is the Redeemer of the Church. It ignores altogether the constantly repeated declaration that He is the 'Saviour of the world.' (John iii. 17; iv. 42; 1 John iv. 14.)"

MR. DUNN goes on to show what the Gospel is by the testimony of Jesus Christ and His Apostles. It is the "Good News" of the "kingdom of God," to be set upon the earth. "The present dispensation is that in which "God has visited the Gentiles to take out of them a people to be "joint heirs with Christ" in the rule and priesthood of the kingdom when set up; and they are God's chosen ones for the work of bringing the other portion of the human family to the knowledge of the "only true God and Jesus Christ, whom God sent" to be the "Saviour of the world." "The Gospel of the living and true God" is, that He is "the Saviour of all men, specially of those that believe." Here are two grades of salvation, or two classes of saved ones. One class have a *special* salvation: they are the "joint heirs with Christ,"—"the Bride of the Lamb;" and are made immortal at their resurrection, and "cannot die any more." These are the "little flock;" the "few" that enter the "strait gate" and walk in the "narrow way." They are *specially* saved: but not all who are to be saved; the "all men" are to be saved, for the "living God is the saviour of *all men*" in some dispensation; but not as rulers or joint heirs with Christ, yet as *subjects* of his government and blessed by Him and his joint heirs.

Such is the Gospel as preached by the angels from heaven at the birth of the world's Redeemer "Good tidings of great joy, which shall be to *all people*"—"On earth peace, good will toward men." Here is the "*Unpreached* Gospel" which is called "*Protean* Universalism" by the writer in the Advent paper. The Gospel as now preached —even by "Adventists"—is only a part of it: the greatest share of the Gospel—that which concerns all men—is "ignored" in preaching, and denounced as "*outside* of the Gospel of God." We are told that, by us, "The Gospel is assumed to be incomplete and in need of amendment," etc. We do not affirm that the preaching of the present day, in general, is a *dividing* of "the living child"—it is a half Gospel: and the mother who is content to have it divided must be looked upon as an unnatural one or is not sufficiently enlightened to understand the value of a living child. (See 1 Kings iii.)

The concluding remarks of the article from the Advent paper shows the entire ignorance or wilful perversion of the views held by Mr. Dunn and others in relation to what is called the "Unpreached Gospel." The Gospel, as preached, omits a great and important part of God's Gospel: it is only a partial presentation of it. Let that which makes a perfect Gospel be preached and we shall have a living and perfect child. Those content with a half Gospel may be satisfied: others are not. ED.

WHO WAS MELCHIZEDEK?

This is supposed to be a mystery impossible to unravel. It may be so; yet there have been mysteries which were so only for a time, but in God's "due time" have been opened and understood. Such was the case stated by Paul concerning the Gentiles, who "should be fellow heirs, and of the same body, and partakers of God's promise in Christ," (Eph. iii. 6); which, says the Apos-

tle, "in other ages was not made known unto the sons of men, as it is now revealed," etc. Yet that truth runs through the whole of the Old Testament, though veiled in part and not to be understood till the "due time" came; but then it was made manifest; and it was the work of the Apostle "To make *all men see* what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (Verse 9.)

So it may be that, who Melchizedek was is a *mystery*, but may yet be made known, that "all men" shall see the truth concerning him. My attempt to throw light on the question will be by suggestions, and not by positive assertions. Let us then look at what the Scriptures say concerning Melchizedek, and the use that is made of him.

He first appears in the Bible, in Gen. xiv. 18, 19; where he met Abram returning from the slaughter of the kings. It is said, "Melchizedek, king of Salem brought forth bread and wine: and he was priest of the most high God: and he blessed him (Abram), and said, 'Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.' And he (Abram) gave him (Melchizedek) tithes of all." Paul, in speaking of this transaction, says, "Without all contradiction, the *less* is blessed of the *better;*" (Heb. vii. 7); thus deciding Melchizedek's superiority to Abram. No other mere man is ever spoken of in the Bible as possessing superior excellence to that of Abram.

Moreover he is expressly called, "Priest of the Most High God," Gen. xiv. Again: he is spoken of in Psa. cx., "The LORD hath sworn, and will not repent," [or, change His purpose], "Thou art a Priest forever after the order of Melchizedek." Says Prof. PICK, the Hebrew scholar, "Literal interpretation, 'According to my word (promise) to Melchizedek.'" Some promise had, in previous time, been made to the Melchizedek priest of the most high God concerning a Priest who should be such *endlessly*, and God made oath that it should not be changed.

Now let us inquire into the meaning of the expression "Melchizedek, king of Salem." The Hebrew for Melchizedek is, "*Malkeetsedek.*" Literally, it means, "My King of righteousness." The Hebrew for Salem is, "*Sholaim:*" literally, "Peace." Thus the words are defined by Prof. PICK, in his "Hebrew Concordance." Hence, literally, Gen xiv. 18, would read, "My King of Righteousness and Peace . . . is the Priest of the Most High God." He it was that met and blessed Abram, and who was "better" than Abraham.

Paul tells us this Melchizedek, "First being, by interpretation, King of righteousness, and after that King of Salem, which is King of peace;" thus agreeing with Prof. Pick's rendering, as I have above stated. Paul adds, "Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a Priest continually" Heb. vii. 2, 3).

Now let the reading of Prof. PICK on Psa. cx. 4, be adopted, and instead of "*after the order* of Melchizedek," read, "*According to my word* (*promise*) *to* Melchizedek," and we are carried back to some period before Abraham, when a promise was made to him who is called Melchizedek, of an endless priesthood. Was not that priesthood appointed at least as early as the declaration of a "Seed" that should bruise the serpent's head? and was not that seed to be "My King of Righteousness, and King of Peace?" Abram saw this Melchizedek and was blessed of him. Jesus said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Jews indignantly replied, "Thou art not yet fifty years old, and hast thou seen Abraham!" The Saviour calmly answered, "Verily, verily, I say unto you, before Abraham was, I AM." John viii. 56, 58. Did the LORD ever appear to man in human form? It will scarcely be doubted that He did so appear to Abraham as recorded in Gen. xviii., where it is said Abraham entertained three men; one of whom said to him, "I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son." Sarah heard this promise and laughed at the idea, supposing the thing impossible. "And the LORD said unto Abraham, wherefore did Sarah laugh . . . Is anything too hard for the Lord? After this, "the men rose up and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do?" etc. Then the LORD entered into a discourse with Abraham about Sodom, which is familiar to all my readers. Hence it appears that one of these three men was the LORD who had appeared in human form; which, of course, was then only temporary. Might it not have been the same in the case of

Abraham's meeting Melchizedek? The language of Paul, showing there was then (at the meeting) no knowledge of his origin, and that he was "Without beginning of days, or end of life," indicates that he was some supernatural being, or person, and that he was an exalted "Priest of the most high God" Such was Jesus the Christ to be, "According to God's word (promise) to Melchizedek;" which He confirmed with an oath.

Put all these circumstances and statements together, and what conclusion can any of us come to, than that Melchizedek was the Son of God, who assumed, for the time, the human form, and conversed with Abraham, as the LORD did afterwards in the dialogue about Sodom? If anything can be known as to who Melchizedek is, it seems certain he was a manifestation of the Son of God. "Abraham desired to see my day," saith the Saviour; and added, "he saw it and was glad," or rejoiced.

If the suggestions I have made relative to the person of Melchizedek are the truth on the subject, it solves many difficult texts and topics that have filled the Christian world with strife and doubt. I make no positive assertions of the correctness of the idea that Melchizedek was the Son of God; but, I must say, it seems all but demonstration to me that such is the truth. But I have long since learned that we now "know in part," and only in part, and "see through a glass darkly." 1 Cor. xiii. 9–12. And I remember that Jesus has said, "No man knoweth who the Son is, but the Father." Luke x. 22, and Matt. xi. 27. I have not attempted to show who the Son is. but who Melchizedek is. The efforts made to show who the Son is, from whatever quarter they come, whether Trinitarian, Unitarian, Arian or Socinian, seem to me an invasion of the prerogative of the Father, who alone has that knowledge, and has never yet revealed it to man. That He is God's "Beloved Son, in whom God is well pleased," and whom He has made, by oath and fact, "Priest of the Most High God, forever," and our "Redeemer and Lord," to whom "every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father," is so plainly revealed that none need stumble in coming to God by the Son, "who ever liveth to make intercession for all" who thus come.

The expression of the Apostle, Heb. vii. 3, concerning Melchizedek, "Made *like* unto the Son of God," may be an objection to the view I have suggested. But it is not a real objection; for Daniel saw "One *like* the Son of man come with the clouds of heaven, and came to the Ancient of days" (Dan. vii. 13); and no Christian doubts but that this person represented the Son of man himself.

The efforts that have been made by various Commentators to explain the language used concerning Melchizedek, such as "Without father, without mother, without descent, having neither beginning of days, nor end of life," are from satisfactory; and the idea that Shem, the son of Noah, was Melchizedek, is little else than a fancy, used to extricate men from a difficulty. Shem had both "father and mother," with a clear "*descent;* also "beginning of days and end of life;" and there is no foundation in Scripture for the idea that he was "Priest of the Most High God."

I do not say that the view I have taken of Melchizedek is the true one; yet, so far as I now see, it appears to be the truth on the subject, and removes all the difficulties that have heretofore surrounded the question. To this view I see no real objection; and hence accept it as true.

EDITOR.

"CONDITIONAL IMMORTALITY."

A "CONFERENCE" on the above subject, was held in England, in May last, at Cannon St. Hotel, London, preceded by a "*Breakfast*" at nine o'clock A. M., at which some 200 or more were present, amongst whom were GEN. GOODWYN, DR. LEASK, EDWARD WHITE, SAMUEL MINTON, J. B. HEARD, and H. CONSTABLE. The business meeting was opened at ten o'clock, and continued till half past twelve. In "the audience were scattered many London and provincial ministers, and other active workers in the religious world."

The business of the meeting seems to have been confined to the one topic of "Conditional Immortality," and the subject was mainly presented by three persons, viz., Mr. Minton, Leask and White, in written speeches. These presentations are interesting and instructive, and may be transferred to the EXAMINER, hereafter, in whole or in part. The concluding sentence of Dr. LEASK'S remarks is that which most attracted my attention and deeply affected my heart; it was in perfect harmony with my feelings and thoughts for the last five years of my life. It is as follows.

"But the grand, the chief, the all-important point, is the deliverance of our Father's character from the dismal cloud which has rested upon

it for ages, causing men to turn away from him with terror, instead of coming with their sins and sorrows to His feet, in the name of the Redeemer, and looking up into His face with gratitude, and trust and joy, whilst their lips uttered the inimitably beautiful and blessed word: 'OUR FATHER which art in heaven!'"

As I read this utterance of DR. LEASK, I thought of the expression of Job: "Oh that my words . . . were graven with an iron pen, and lead in the rock forever!" (Job xix. 23, 24.) I would that such words as those used by DR. LEASK were so written on all our hearts, that all the vain theories and creeds of men, though beating against us like the fiercest tempest, should find our hearts so fixed as to be immovable as the "Rock of Ages," in the love of our heavenly "Father's character," and in earnest effort to free it from the "dismal cloud which has rested upon it for ages" by the perverse teaching of men who have, through ignorance (let us trust), represented our CREATOR as a merciless tyrant instead of a merciful and loving Father.

That the doctrine of "*Conditional* Immortality" is the truth concerning man's possession of that blessing, I have had no doubt for thirty-six years past; and the false notion of its being *inherent* has been the fruitful source of the corruption of Christianity, and has poisoned the whole system of divinity, to the dishonor of God, and strengthened sinners in hostility to the Divine Government, and driven men possessed of benevolent hearts into Universalism, which is the only natural and rational result, if man is possessed of *inherent* immortality. Quarrel with it as Religionists may, the teachers of the inherent immortality of "the soul" have given all the real power to Universalism that it possesses. The doctrine of the endless suffering of a soul of man is a blasphemy against God and His government that cannot much longer obtain belief in any rational mind: its doom is *decreed;* it may die hard and struggle long to live, but its extermination is as certain as that God is just and true. And when it dies, it will soon be followed by the death of its twin doctrine, that the final state of all men is fixed at the close of the present life, regardless of their unavoidable ignorance of the truth concerning God's love and the provision He has made, through His Son, for their eternal redemption from sin and death.

ED.

It is much better to fear the wrath of God than to feel it.

"PROTEAN UNIVERSALISM."

Such is the out-cry some make against the views, held by HENRY DUNN and others, that God's love for *the world* is greater than they hold it to be. These persons, who thus oppose what they do not understand, seem to "Be wise in their own conceits," and fancy they are called "to raise the standard of truth against" such views as are held by some of us. .

It used to be their cry, "*Modified* Universalism"—"Universalism in *new clothes.*" That effort to stop the spread of our views died for lack of vitality. Now it is "*Protean* Universalism!" What does that mean? Why—Something "assuming different shapes, readily."

Suppose those who hold our views should turn on them and say, "Protean" *Atheism?* We might do it with full as good grace as the above cry is made against those who hold to a future probation to all such as have never heard of Christ, or of God's *remedy* for sin and death. It might be said, they are Atheists: for they seem to set at nought a large share of God's revelation about "things to come to pass hereafter:' such as, His love for "the world"—and that H gave His Son to be the light of *the world*, and the *life* of men, a ransom for all, and "a propitiation for the sins of the whole world," etc., and yet according to their view God has determined that the vast majority of the whole race of men should die in utter ignorance of these things, and never have an opportunity to hear of God's love and provision, though He had promised and made oath to it, that all the families of the earth should be blessed in Abraham and his Seed; yea, "Having made known to us the mystery of His will, according to His good pleasure which He hath purposed in himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him." (Eph. i. 9, 10.) Do not those who virtually set aside such great and glorious truths deserve to be called "*Protean Atheists?* It may not be kind or wise to call them so; but it really seems to "partake of the nature of" that "original sin."

Their misrepresentations of the views of those who believe that the "Promise and Oath of God" will be accomplished to the letter, and the Gospel be preached to every "creature in" this life, or somewhere else, show that they are not informed on the matter of which they speak or else a worse motive actuates them.

As to myself, I have never pretended to know *how many* will finally be benefitted by God's rem-

edy; but I am settled that it will be made manifest to, and honestly offered to every man, woman and child for whom Christ died—"every creature." Till then, no one's final destiny will be fixed: that will be fixed by the acceptance or rejection of the REMEDY. ED.

"PERILOUS TIMES SHALL COME."

"Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indidignation be overpast: for, behold the LORD cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain."—Isa. 26: 20, 21.

That the foregoing prophecy will have a fulfilment at some period of this world's history, no believer in the Bible will question. If it be said, "We do not know when;" the reply is, So much the more need that we watch and pray, lest the "indignation" overtake us off our guard. That the troubles among the nations, and in this nation, indicate the possibility of our being in the vicinity of "the great day of Judgment" on the the Gentiles, *i. e.*, on the nations to whom the Gospel was sent, after it was rejected by the Jewish nation—which is to close up this age, and bring in the reign of Jesus Christ, on "the throne of his father David," no believer ought to question. If, then, there is any ground for such a possibility, how does it become all the people of the Lord to heed the words of prophecy I have quoted above. What I ask of all, is, think of those words—ponder them in thy heart—ask thyself, am I seeking security in God—retiring, as far as possible, from all exciting causes which may lead me to occupy a place or position not within the "chambers" of God's protection? "Indignation" is certainly to come; and God's people are only safe by taking heed to His direction and counsel. Above all things, then, the higher commotions rise, the more seek to "hide thyself" in close communion with God in Christ. So shalt thou be safe; not otherwise. ED.

AN IMPORTANT FACT.

Discussing any subject for the sake of mastery is no benefit. If any wish for truth, and are willing to follow it wheresoever it leads, and will examine evidence regardless of previous theories, it is not so difficult to find the truth as many suppose. It is of the first importance in the search after religious truth to settle the facts relating to the revealed character of the Author of Truth. Till this is done, no real advance can be made in harmonizing statements concerning the government of God over the creatures he has made. If his character is that of an ignorant and merciless savage,—ignorant of the result of the work he undertook, so that he could not calculate as to the ultimate end thereof, and hence unable to provide against a final failure, and reckless of the fate of the creatures he might bring into existence, then we must read his revelations accordingly, and put the worst construction upon the words in which they are uttered.

On the other hand, if his character is one of infinite wisdom, love, justice, and power; and "His tender mercies are over all his works" (Psa. cxiv. 9), then, that construction which agrees with these facts must be the true one, and all opposing views must be erroneous. "GOD IS LOVE," and all his works are performed under the controlling power of that attribute, and eternal justice is pledged to sustain it. Anything contrary to LOVE is not of God. ED.

CHRIST'S PRIESTHOOD UNENDING.

No man has ever yet shown, from Bible testimony, that Jesus will ever cease to be a High Priest, or that His mediation will ever end. "He ever liveth to make intercession for them" who "come unto God by Him" (Heb. vii. 25). If Jesus ceases to live, His Priesthood may end. But "death hath no more dominion over Him" (Rom. vi. 9). "The LORD hath sworn, and will not repent, Thou art a Priest forever after the order of Melchizedek" (Psa. cx. 6). If men attempt to show that God can confirm a matter by His oath, and yet we cannot tell what his words mean, they must take such responsibility on themselves. For one, I accept the words as they stand, and believe Jesus' Priesthood will continue while He lives, or until God shall have "gathered together in one all things in Christ, both which are in heaven, and which are in earth; even Him" (Eph. i. 10). Such is the "good pleasure of His (God the Father's) will, which He hath purposed in Himself" (verse 9).

What stronger testimony do we need, or can we have, of the unchangeable and unending Priesthood of Christ? At least, it cannot end while there remains unfinished, any of the work of "gathering all things in" Himself. ED.

All blood stains, but the blood of Christ; that purifies and makes white.

"Following after Truth," etc.

In the last Examiner, page 263, I gave some account of a work being issued in England, consisting of extracts from various works by Henry Dunn, and gave an item from the "Introduction." I have thought best to insert in this number what follows in the "Introduction" the matter which appeared in our last on page 264, which please read again that you may keep the connection. Here follows the remainder. Ed.

It may indeed be said that, of late years, this form of thought has been greatly modified; that comparatively few hold that the heathen, or indeed any who have not enjoyed the advantages of Christian teaching, are necessarily lost for ever. And the remark is doubtless a true one if taken with the requisite limitations.

That persons in the forlorn condition supposed *may be* saved is frequently admitted as a *possibility* by Evangelical Christians, and sometimes cherished as *a hope;* but it is by such rarely believed as a revealed fact; the very admission of a possibility in the case is commonly regarded as dangerous—the hope a very questionable one.

It is considered to be so because all such expectations are thought likely to lessen the anxiety we ought to feel on the behalf of lost ones, and to deaden the zeal we desire to quicken in support of missionary undertakings. *Why*, it is asked, should we think it needful to have any decided opinion on a question the solution of which is concealed? "Surely," it is said, "it is better to content ourselves with the assurance that the Judge of all the earth will do right, and under that conviction endeavor to fulfill the obligations imposed upon us to carry the glad tidings of salvation to every child of Adam, than to speculate on the future lot of any man, or to perplex ourselves with mysteries that are insoluble."

This mode of disposing of the question is certainly a very plausible one, and would be worthy of universal acceptance, did it not generally *assume* everything that a thoughtful man finds reason to doubt.

I. It assumes that Scripture distinctly teaches —which is by no means the fact—that, allowing possibly for special circumstances for an unfavorable kind, every man's eternal destiny is decided by his conduct and character *here;* and wherever the Gospel of Christ is preached, and by his belief or unbelief of the message.

II. It assumes that Divine revelation, as embodied in Scripture, is not sunlight, but twilight; that it discourages instead of approving minute investigation into what it *hints* rather than asserts; that it makes no appeal to the reason or understanding of a man; (the following texts should be considered: Matt. xv. 16; xvi. 3; Mk. vii. 18; Eph. i. 18.) It is assumed that it does not ask or expect a man's approbation, as a moral and reasonable creature, of what God does. (Ezk. xviii. 29; Luke xii. 57); that it is *intended* to leave on our minds the impression that the condition of the world is unsolved mystery—that human life is to a great extent a enigma; that faith is opposed to perception; that it is a greater thing therefore to *believe* in divine wisdom and goodness, than it is to *see* the absolute accordance of all His doings with that which He has taught us is right. It assumes that Scripture, instead of being given to stimulate and to guide inquiry into the ways and character of God, is simply intended to calm and pacify us by assurances of His wisdom and love; that, in short, Christ was not given to remove the clouds and darkness which, under the old dispensation, hung over the Divine procedure, but to reconcile us to continued obscurity; that it is therefore *better* to say, in the power of faith, "Righteousness and judgment are the pillars of His throne"—whether we are able to perceive it or not,—than it is to be joyful because God hath "made known unto us the mysteries of His will, according to the good pleasure which He hath purposed in himself," and thus enabled us to *perceive* the righteousness we are called upon to approve and adore.

III. It assumes that as this world of ours, in its present state, was the scene of the Saviour's humiliation, so, without any second advent of the Redeemer, will it, by the universal spread of the Gospel, one day become the theatre of His triumph; that His glorification therefore will be spiritual, and not personal or visible; that He will have "the heathen for His inheritance, and the uttermost parts of the earth for His possession," whenever that portion of mankind which may, at the given period, be living upon the earth shall universally acknowledge His sway.

IV. It assumes, therefore, that, *for the accomplishment of this Divine promise*, the resurrection of the innumerable dead who have lived and departed hence since the creation is not necessary; that when any one generation of Jews, for example, shall cordially own Christ as the Messiah, the declaration of Paul will be fulfilled, and "all Israel shall be saved;" that the arrival of such a period of universal belief will be "the dispensation of the fulness of times,"—the age in which God by his Spirit will thus "gather together in one all things in Christ"—i. e., all things then living on the earth,—the innumerable myriads of

the lost having nothing to do with the question.

V. Finally, and as a consequence of the foregoing, it assumes that the Church with the Bible in its hands and the Holy Spirit as its sustainer and guide, is *the appointed* agent for the salvation of the world; that the advent of "the Comforter," as the fruit of Christ's work and his special gift, was intended to meet, and will eventually meet all the wants of humanity; that therefore the personal and visible reign of Christ is needless, the expectation of it unwarranted: that, although this theory seems to involve the eternal ruin of the vast majority of mankind, it becomes us to bow before the inscrutable, and again say, "Shall not the Judge of all the earth do right?"

Such are the assumptions which quiet, and in the main, satisfy, not only those who have good reason to believe that their own eternal happiness is secure, but—strange to say—are perfectly satisfactory also to an innumerable multitude who seem glad to rest in a vague belief that—come what may—God will be found too good to inflict any serious punishment on *them or theirs*, for the offences they may have committed in a world like this.

The leading object of the writer [Mr. Dunn.—Ed.] has been to show that *these suppositions*—however time honored—*are unwarrantable;* that they are not fairly deducible from Holy Writ: that they are, in fact, *inconsistent* with what God has therein revealed.

The design of the present volume is to concentrate what has thus appeared, and to exhibit its bearing on the great cardinal truth which is the key to all mysteries, viz., that human life is educational; that reaping as we sow is the universal and inexorable law of God's creation; that development in goodness is capable of being hindered and thrown back by perversity; that God's law is imperative,—retribution being an essential characteristic of the Divine government; that such retribution is, *as a rule*, disciplinary, and may, for aught we can tell, stretch through untold ages; that the love of God, manifested in the gift of Christ, does not interfere with its operation; that the end of that manifestation is to save *the race* from utter destruction, and to exalt an elect people to the higher dignities of the eternal world.

The *present* salvation of *the few* thus becomes a means, and not a hindrance (as the doctrine of reprobation supposes), to the *ultimate* salvation of *the many.—Editor.*

"Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashame." Luke ix. 26.

Adventist View in Error on the End of Probation.

BY GEO. DEAN WILSON, GLASGOW, SCOTLAND.

There are those—such as the great Adventist, or "Millerite" party, in America, and others besides—who teach that all human probation ends, and that the "day of grace and salvation," closes at the second advent of Christ. "Then," say they, "the door of mercy is for ever shut, and none can be saved beyond that time; for Jesus will leave the mediatorial throne of grace, and sit down on the great white throne of judgment instead: He will cease to be our Mediator and merciful High Priest, and exchange these relationships for that of the stern, inflexible Judge and Avenger, and bring the world to an end;" and so on. Or, as one of their hymns has it,—

"And earth's eventful story a few more years will tell,
The righteous rise to glory, the wicked sink to hell."

"Therefore," they say, "the Age to Come brethren, (as they call all of us who advocate the doctrine of the millennial reign, and probation under it for Israel and the Gentiles) cannot be right, for they teach the possibility of salvation beyond the second advent, when there will be none, and a day of trial and grace as still lasting, where Judgment alone, and not Mercy, holds sway." And, indeed, if *they* are correct, *we* Millenarians *are* teaching great hersies! But their view is the one that is wrong, so this makes a very great difference. When asked, What is to become of the hundreds of millions who have never heard of Christ and his salvation, if they are to be swept down to perdition at one fell swoop, without giving them a chance of escape—they are placed in a great dialemma. They scarcely know how to get out of it; and many of them prefer to bolt all this evident injustice, and, Jonah-like, act as if they would rather see a world damned than have their darling theory spoiled by receiving truer views. Alas! they are not alone; for Jonah has many disciples in our day, besides the Adventists. Others of them try to make it out that all nations have already heard the gospel, and not embraced it, and that the foot of the missionary has been in every land, amongst every tribe; and therefore they consider that the whole world has filled the measure of its probation, and is only waiting the judicial sentence for its summary execution. But this is so contrary to facts that it won't do at all. What does the presence of a few dozen missionaries amount to, (if indeed there are even that number), amongst 360 or 400 millions of Chinese, or in similar proportions in

other lands? Others, disposed to be more reasonable and humane, secretly wish that the "end of the world" may turn out not to be quite so near as their leaders teach, so that space for enlightenment and repentance may be given to the millions of ignorant sinners, among the doomed nations. These are painful dilemmas for humane and conscientious Adventists which their views place them in. It makes them secretly hope, and eventually come to see, that the "age-to-come" advocates are right. And a large part of the mission of this work, is to help deliver such as they from error's painful thraldom.

Errors of Millenarians.

But, on the other hand, the greatest part of Millenarians themselves stand pretty much on the same ground, and fall into many of the same mistakes and errors, with this difference only—*a thousand years* between the two parties. For the common view with nearly all "age-to-come" believers, is that the *same things will occur* at the *end* of the millennium, which the Adventist wants done at the *beginning;* the former after 7000 years, the latter after 6000; the one at the close of the present Gentile dispensation, the other not till after the millennial age. We admit that the advantage of the two positions is greatly in favor of the "age-to-come" believer over the Adventist, for by his not being in such an unseemly hurry to have the world ended, he gives more time by a thousand years, than what the Adventist does. And as he believes in the restoration of Israel, and the conversion of them and the Gentile nations, and allows both salvation and probation for such beyond the second advent, he does not burn up the promises of God before they can be fulfilled, like the Adventist. But here his advantage and superiority ends in his turn, and he too comes very far short of the glorious fulness of Scripture teaching, as we endeavor to unfold somewhat of in this chapter. The Millenarian makes *too much* of the millennium, and too little of what lies beyond it. He crams more into it than belongs to it, and, also, on the other hand, seeks to restrict many things to that economy, which ought not to be so restricted, but be stretched out into the "ages to come." far, very far beyond the next dispensation. Take, for example, the well-known sentence, "Thy kingdom come, Thy will be done on earth as it is done in heaven." The fashion is to teach that this will be all fulfilled during the millennium, whereas it is very evident that it reaches out into the eternity beyond. The kingdom *will* come at the outset of that age, but it will take more than that dispensation to have things so put to rights in all respects, that God's will may be executed as thoroughly and harmoniously on earth as it is done in heaven at present. Of course it might be *in process* of fulfilment *during* the millennium. But it cannot be *completed* then, for we read of great things to be done after that age has ended, which must form part of God's "will." There is a sense in which that "will" is being "done" through all eternity, unless we would deny all activity to immortals. For our part, we do not build so much on the "age to come" as most Millenarians do, especially those short-sighted ones, who openly declare "there is nothing revealed beyond it;" for *we* see much revealed. The error has been in restricting the scope and action of many prophecies to it which reach beyond, and in holding that all this human story is closed up with that dispensation. To us the millennial economy is but *the first introductory phase* of "the *everlasting* kingdom" of Christ—a most glorious era, truly, which it will be a high honor to share, and a great loss to miss, seeing that it will be so *unique* in its character and events, that the like will never occur again in all eternity. But still it is only introductory to the eternal state—but the vestibule to the vast and eternal kingdom of the Father.

This class have such a bias for the millennium that they are always for translating the term "ever" and "everlasting," or their Hebrew and Greek equivalents, by the word "age" in all such texts as these: "A priest *for ever* after the order of Melchizedec; and "He shall reign over the house of Jacob *for ever*." They word it "for the age," when it is a noun, and "age-lasting," when it is in the adjective form. So that, on their views, the "*everlasting* kingdom" becomes *age-lasting* only. It matters not that it is left indefinite, for the very term *age*, implies a limit to be reached some time. And they understand this *age* to be that of the millennium and *no more*. Hence many of them broadly assert that both Christ's kingdom and priesthood *will have an end* at the final judgment, whereas the Word asserts that they will have "no end"—(Isa. ix. 7, Heb. vii. 3, 8, 16, 17, 23-25, 28). All sects and churches believe in *an end* to the *priesthood*, even in cases where they admit of none to the kingdom. They totally forget that the fact of Christ's being a royal priest "after the *order* of Melchizedec"—makes his *priesthood* as *durable* as his kingdom. There is surely something wrong somewhere in men's ideas, that makes them fly right in the face of Scripture in this way.

Most likely, 1 Cor. xv. 24 will be urged as an objection, and as a justifying of the view that

Christ's kingdom *will* come to an end after the millennium. And at first sight it does look so, from this passage. But this view of it contradicts other statements more numerous and plain. It assumes that the "end" spoken of is the end of the world, and of the kingdom too, and that "delivering up" implies total *cessation*. But neither of these are so. The "end" is not that of the world, but of the *great army of the dead*, which will come up or be resurrected in *three bands* or *companies*, just as an army advances in three grand divisions of van, centre, and rear. Verse 24 must be taken in the closest connection with verse 23, and the translation somewhat amended as follows: "But every one in his own rank, or company," for so the Greek *tagmata* signifies and is a *military* term. The apostle now mentions the three *bands* in which the great army of the dead arise, separated by *intervals*, one band from the other.

These are,—

"Christ the first fruits"—and *possibly* those who arose when he did. See Matt. xxxii. 52, 53, in connection with Psa. lxviii. 18; Eph. iv. 8; John v. 21; and the margin, where it reads, "a multitude of captives." This is the *first* "*band*," *leading* the *van* more than 18 centuries ago.

Then follows the *second* "*band*," composing the *centre*, consisting of those dead saints who have fallen asleep *in* Christ." "Afterward (*epeita*) they that are Christ's AT HIS COMING," (*parousia*, presence).

Then comes the last and the largest band, bringing up the *rear*—"Afterwards (Gr. *epeita*, just the same word as in the previous verse) the end," (*to telos*), "the *last* or *remainder*," also used in a military sense here.' This may be called the *general* or the *last* resurrection, because it is more *mixed* in regard to the classes of which it consists. These are the great mass of the unaccountable dead from the beginning to the end—(Rev. xx. 12, 13)—all who had not been included in the two previous bands, which had consisted of *saints* or holy ones alone, who had been favored with an *earlier awakening*, as a special mark of honor.

We always read in the Greek New Testament a marked distinction in the phraseology when speaking of this sublime topic. We read simply of the "Resurrection of the Dead," when it is the *general* resurrection, or that of the dead in general, that is meant. But when it is the *first*, the *prior*, or the *chief* resurrection—that of the pre-eminent ones, "the just," or the justified, who constitute the "first-borns"—the phrase is far more distinctive, in order to mark the speciality. Thus in Mark xii. 25, it is *ek nekroon anastoosin*, "out of dead ones they may rise," or "from out of dead ones." In Luke xx. 35, it is still more special and emphatic: "But those *deemed worthy* to obtain that *age*, and *that resurrection* from the dead"—*oi de kataxioothentes tou aioonos ekeinou tukein kai tees anastaseoos tee ek nekroon*—"The resurrection, *that* out of dead ones"—is the literal and emphatic phrase. In Acts xvii. 31, last clause, where the resurrection of Christ is spoken of, it is, *ek nekroon*, "out of dead ones"—because his resurrection was such: but in the next verse, where it is a general one of these "dead ones" themselves, and there is no need for a special distinction, none occurs; but it is simply, *anastasin nekroon*—a "resurrection of dead ones." In Acts xxiii. 6–8, Paul took sides with the Pharisees, who confessed a belief in a resurrection, against the Sadducees, who denied, and also broadly avowed his faith, that there was "about to be (*mellein esesthai*) a resurrection of dead ones," both of "just ones" (*dikaioon*), and "unjust ones" (*adikoon*). In both of these places, his faith is merely stated in *general terms*, as espousing the doctrine of a resurrection, against all those who called it in question; but no speciality is marked, except in the last citation from which we find that it was to consist of *two classes*—just and unjust, leaving further details as to *time*, *manner*, and so on, unnoticed. But in Phil. iii. 11, this blessed apostle brings out into prominence this grand distinctive hope of a *prior* and *pre-eminently* glorious awakening of the favored number, who are the "first borns," who will *stand up* and be placed in their "*lot*" or "*portion*," of the "inheritance of the saints"—a thousand years (Rev. xx. 5, 6), before the rest of the dead awake. He strove earnestly to "know" Christ, and to "be found" *in* him, (not be *out* of him at that solemn day), and to "know" in the most practical manner, the *power* of his resurrection." So that, as he humbly expressed it, "if by any means"—or rather, "*if possibly*—I may attain to to the resurrection *out of* the dead ones"—*teen exanastasin toon nekroon*. Pre-eminent and holy saint though he was, yet so humble was he, and so conscious of the formidable obstacles lying in his path, which might trip him up, and cause him to fall at almost any time, that he here expresses himself very cautiously, as to his final success—(see also v. 12–14)—and found it needful to "keep his body under, lest that, after having preached to others, even he himself might become a castaway—(1 Cor. ix. 27). How different from the conduct of many modern Pharisees, who talk as if they were sure of the prize, when it is all to try

for yet, and who pompously and vauntingly proclaim themselves to be "brethren of Christ," and certain to share in his glory! But they are counting on their good fortune too soon, before they have got it, and presuming on sustaining a certain relationship towards Christ, before they know whether he will own them as such in the great day of trial. There is reason to fear, that a majority of these will be *disowned* then, because they are too unholy, their hearts meanwhile being filled with all uncharitableness and spiritual pride, and their natures unsanctified and unregenerated, or at least having made but very little progress toward holiness.

Thus it will be seen that the "end" here spoken of, is the *end* or *rear-guard* of the great Captain and Judge, who, by virtue of his own victory over death and Hades (Rev. i. 18), has been constituted the "Lord" (Greek, *kurios*—master, owner, or proprietor) of the living and the dead, to adjudge their merits or demerits, as he sees fit, in his righteous and unerring wisdom. So that it is quite clear that this text does not announce an end of that which it is always adduced for—namely, of the world, or the kingdom of Christ. And even if it did, it would not at all preclude the possibility of a *resumption*, or re-commencement of both.

Neither does "delivering up" the kingdom to God the Father, imply an end or cessation of that kingdom, either of itself, or as being no longer in Christ's hands. We think that *basileian*, in this instance, has mere reference to the supreme *despotic* power with which Christ was invested during the millennial era, rather than to the kingdom as a kingdom. *Basileia*, with the Greeks, denoted either reign or kingdom. It referred as much to the royal power, authority, or government, as it did to the territory, or subjects. When it became necessary to use it *apart* from these latter, in a more abstract sense, it could be and was so used, as well as when speaking of all the elements which constitute a kingdom in its entirety. Where the word occurs in the New Testament, according to Dr. George Campbell, it is generally synonymous with *reign*. If this be borne in mind, it will help to better comprehension of all that class of texts which speak of the kingdom as if it had a *present* existence on earth. And so it has in *embryo*, in its formative state, in regard to one or two of its elements merely. The *King* came, and was offered to the people, but they were not ready to receive him then, and preferred Cæsar. He manifested tokens of his mighty *royal power* to bless and save, and would have gathered Jerusalem's children together, had they been willing. But she was blind and insensate; she knew not the day of her gracious visitation, and so the "kingdom" was taken from them, even though they had been called its "children"—(Matt. xxiii. 37; xxi. 4, 5; xxii. 43).

And the saints who are to form the *nobles*, the aristocracy of the kingdom, are now in process of development. The elect church, who is to be the royal bride, the co-partner of the king's throne, is also in the various stages of preparation. So much of the kingdom has *come*, or is in existence, as *this* implies, and no more. But whoever teaches that the kingdom, (such as the prophets foretold), has come in its entire full-blown manifestation, (and that is what we generally mean when we speak of it)—talks foolishly, because the very evidence of one's senses teaches the contrary. No, no; there is nothing more of it manifested yet than the embryo, the bud. It has not come to the expansion or the birth, but is still in the incipient state.

That we have taken the right view of *basileia* in our text, is evident from the whole connection in which it stands. The writer is speaking of Christ reigning with absolute irresistible power, till he has put down or abrogated all other government and authority that is of a hostile or contrary nature to his own; for whatever is not such he will have need to "put down." The last enemy to be "destroyed," (Greek *katargeitai*, rendered powerless), is death. To effect this subjection, the Father clothes the Son with *absolute despotic power* for all the millennial age, and sends him into this world, as Deity's Vicegerent or Plenipotentiary,* to act as a God upon earth. So that in that "day" or age—"the God of the whole earth shall he be called"—(Isa. liv. 5)—and men will then have to worship the Son even as they (formerly) worshipped the Father, and render to him divine homage and prayer, as we now do to God. (John v. 23, 27: see also all the connection from verse 17 to 27), (Phil. ii. 9–11, Col. i. 19; Psa. lxxii. 9–11, 15; Rev. xv. 3, 4).

Nor will it be any wrong or blasphemy to do so, since it is the Father's manifested will that so it should be. And to refuse compliance would be rebellion. Besides, is not Christ himself a divine person? being the Son of God, and that well-beloved one in whom the Father delights,

* *Vice* means *instead of*, or on *behalf of* another; *gerent*, from the Latin *gero*, I bear or carry; hence, it signifies to *bear* or *carry* an office on behalf of the party who so deputes us. Vice-roy means, *instead of* or on *behalf of* the king. Plenipotentiary comes from two Latin words which signify having "fulness of power to act."

and whom He commands men to hear, worship, and obey. Those, therefore, who withhold from Christ the honor and reverence due to him, whether they be Jews or Unitarians, or others of that ilk, little think how rebelliously they are acting against the revealed will of God. (Matt. xvii. 5; 1 John v. 1, 5, 9-13, 20.)

Now that Christ *will* exercise this absolute power during that age, we need only cite the 2d and 110th Psalms to prove, among a multitude of others. But at the close of that era, "he delivers up," or relegates back to the Father, that measure of extraordinary authority which had been conferred upon him for a season. These things were taught by our Lord himself, in the parable of the nobleman going to a far country to receive a kingdom, and then returning to punish his enemies, and reward his friends and servants. The scene of the "receiving the kingdom," at the hand of the "Ancient of Days"—is shown in Dan. vii. 13, 14; and the *immediate* effects of its *assumption* in Rev. xi. 15, 17. But when Christ has subjugated this revolted province of Jehovah's empire, and brought it back to peaceful, lawful allegiance, having extirpated all enemies—these special powers and commissions he received in order to effect this, must necessarily cease when this is done. This is also a part of what comes to an end after the close of that age. But that the reign of Christ and his saints does not then cease, is clear from Rev. xxii. 3, 5, where we find them still reigning "for the AGES of the AGES" beyond the point of time show in 1 Cor. xv. 24.

To conclude this point, and help to show what we think is the true idea, we give this illustration. At the time of the great Sepoy Mutiny in 1857-8, before there were telegraphs, etc., to India, as there now, the Queen sent out Sir Colin Campbell to act as commander-in-chief of all the Indian Army engaged in the work of suppressing that revolt. He obeyed with such alacrity, that he was on his way to India within twenty-four hours after receiving his Sovereign's orders. She did not invest him with any more than chief military power, because there was a "Vice-roy," or "Governor-general," of India besides. But suppose she had given him the Vice-royalty too, —the supreme civil as well as military power,— and had told him to act for her, as if he alone were the king, without needing to refer back to her and her Cabinet ministers for advice in anything—in short, suppose that she had made him an Autocrat, a Dictator. He goes forth clothed with these mighty powers—fleets and armies, wealth without stint, everything he needs to accomplish the great object in view—are placed at his disposal. Her Majesty's servants in India cheerfully submit to him, as being their Sovereign's will, and loyally co-operate in the work of subjugation till the rebellion is suppressed and peaceful allegiance restored. The work being accomplishrd, Sir Colin then formally tenders back to his Sovereign the mighty dictatorship she had given him for a season. But the Queen being so well pleased with what he had done, is pleased to continue him in the Vice-royalty of India "for ever, only not with the same independent absolute power he had before, but as in more manifested subjection with herself than had previously been apparent."

Such we conceive to be a good, though necessarily an imperfect, illustration of the meaning of the passage. The "for ever" in this case would be bounded by the short limits of a natural life, for Sir Colin and the Queen are both mortals, possessing no power to prolong their legal sway indefinitely. But Christ and the immortal saints do possess such power, being made "*Kings* and *Priests* to God," after the power of an endless life," by virtue of an order of priesthood royalty which is not of a temporary kind, but of an everlasting nature—the order of Melchizedek. Therefore such a royal priesthood, being once placed in the hands of immortal like Jesus and his saints, must always remain there. They can never lose it—no one can ever take it from them, nor can it ever cease but by the will of God; and as it is not His will that it should cease, but exactly the contrary, it must for ever remain.

The Universal Proclamation of the Gospel.

BY ELD. S. W. BISHOP.

I find that a large portion of those who enter on an investigation of religious questions are inclined to ignore great principles, and depend wholly upon mere textual proof in sustaining the position they assume to be true. There is a fault in this course of argument, to some extent, at least; for, most of those who adopt this course verge their understanding of certain texts, more often than a plain, positive, declaration of Scripture.

There are passages of Scripture that, standing alone, are plain, and clear statements of great fundamental principles of truth. These statements sometimes stand in an independent form, in no way especially connected with their immediate context.

I will give one text of this character for a sample. "Blessed are the meek: for they shall inherit the earth." (Matt. v. 5.) If all who claim to settle theological questions by quoting texts of Scripture will always quote texts that are plain, clear and positive, and take them just as they read, none will have occasion to find fault. There is no need of any one being mistaken as to the great truth contained in the text just quoted; it simply says, in so many words, "The meek shall inherit the *earth*." Every one who believes *what* it says has settled, short handed, the question concerning the future inheritance of the saints. It does not depend, in the least, upon any one's exposition, or explanation; the text simply tells in plain language what territory is finally to be inherited by the meek,—the saints of God. Men have been making the assertion, for centuries, that the probation of every member of our race will end with this life. If they will back that assertion with one text as plain, and as clear, and as positive as the one I have quoted, *I* will accept their statement as true. The statement is as positively made that none will have the benefit of a preached gospel beyond this present life. What sort of proof is urged? It is almost invaribly texual. That would be abundantly sufficient if their texts made a clear statement of their position. This, however, is not the case. We are always asked, not to believe the mere statements of the texts quoted, but accept their explanations, and applications of these texts. This we feel under no obligation to do.

I am asked, Are there positive texts that plainly assert that the knowledge of salvation through Christ will be given to all the race? I answer: There are just such positive declarations in the Scriptures; and it is my purpose to refer to some of them for the accommodation of those who rely so much upon texual proof. I begin with Gen. xii. 3, "In thee shall all families of the earth be blessed." Chap. xxii. 18, "And in thy seed shall all the nations of the earth be blessed."

The above Scriptures are a record of the promise made by God to Abraham, to which promise the Lord made oath. That this oath and promise of God implies as much, at least, as the preaching of the gospel to all the families of the earth, is evident from the inspired application given it by St. Paul. It reads, "And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 8.) Instead of "heathen," the Emphatic reads, "nations." Every one must readily see that this Scripture contemplates the blessing of all the nations; yea, all families of the earth, through Abraham and his seed. Abraham's seed is Christ, and those that are Christ's. See Gal. iii. 16, 29. Surely no one can be blessed in Christ who never heard of him, and no one can learn of Christ except through the preaching of the gospel. See Rom. x. 13–15.

I next quote the language of the angel of God to the shepherds. "Behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord." Here is a positive declaration, falling from the lips of an angel, sent from heaven, that the glad tidings of the birth of a Saviour, which Saviour is Christ the Lord, shall be given to *all people*. Murdock translates it, "ALL THE WORLD." If no other text could be found, this is sufficient to settle the question that the plan of God requires that the gospel shall be preached to the entire race. To dispute it is to attempt to impeach the testimony of the angel of God.

This text is not, however, left to stand alone. I give the testimony of Simeon. We are told that "he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." (Luke ii. 27–32.) This text is also a positive statement that *all people* will see God's salvation prepared in Jesus Christ.

I next give the testimony of Christ himself. He uses the following language to his disciples after his resurrection: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." Here is an unqualified declaration that Christ shall be preached among all nations, according to the arrangement of the Divine plan, and this statement is made by no less a personage than the Son of God.

Let me add one quotation from St. Paul. I will quote from the *Emphatic Diaglott*. "For the saving favor of God is manifested for all men." (Titus ii. 11.) The manifestation of the saving favor of God, all Christians will admit, was by giving us the gospel of his Son. "The gospel is power of God unto salvation." (Rom. i. 16.) This gospel must be manifested *to* all men,

most certainly, if, as Paul declares, it was manifested *for* all men. Read in addition to the above quotations, John i. 9; Acts xvii. 46, 47; John xii. 32; 1 Tim. ii. 5, 6; Isa. xlv. 22, 23: Phil. ii. 9–11. Every one of these texts affirm positively that Christ and his gospel shall be preached to the universal race; and unless God's word returns to him void, all the sons and daughters of our race must eventually hear the preaching of the gospel of Christ.

It remains for those who claim that the doctrine of "the ages to come" is heresy, to show that the gospel has been preached to all the nations since the fall of the first Adam. This no one has attempted to do. Every well instructed man and woman, (in past history,) is compelled to admit that unnumbered millions of our race are now in death who never saw a single ray of gospel light, and never heard one word that could give them any knowledge of Christ; and that *other* millions are now living on the earth in the same condition, of necessary ignorance, no well informed person will attempt to deny. This is no rash statement, it is one of sterling facts; facts that cannot be pushed out of sight by cavils, special pleadings, false statements of our views, or by persecutions again those who *will* talk these facts. They cannot be made to budge by calling those who hold them crazy, or demented. After men who do not love the truth have expended all their amunition, of every sort to destroy these facts, they will remain the same stubborn facts still; and as such will continually stare them in the face, and drive them to make other shifts in additional efforts to dull the points of these immoveable facts.

One of two things only can we do, either acknowledge that the gospel of a crucified, risen, and interceding Christ will be preached beyond the coming of that Christ the second time, and the resurrection of the dead; or claim that the word of Jehovah has FAILED! It is unmanly to temporize in sacred things. Let us be men, though it be in unbelief. Some say, If there is no future probation the Lord cannot come for a long time. But it would make no difference in this matter if the Lord delayed his coming ten thousand years. The plan of God contemplates the giving of the light of the glorious gospel of Christ to "all the nations he has made." (Psa. lxxxvi. 9.)The great mass of these nations are now in death, and all these texts that I have quoted will remain unfulfilled till the last man and woman of the race, who is now unconscious in death, of the class named above, shall be raised from the dead to a full, free, and unhindered opportunity to hear the preaching of a pure gospel, each one for himself. If they are never raised to this privilege, then these texts are made void eternally.

All I ask of these sticklers for a texual investigation, is, to believe positive texts such as I have presented above. What if they do not believe, shall their unbelief make the faith of God of none effect? No, firm as the throne on which He sits remains the eternal purpose of Him who cannot change: and all that God has spoken he will most faithfully fulfill, how much soever man may doubt. The riches of His wondrous grace and love, shall at last be manifested before the face of all the creatures he has made. He will in the end unfold his wondrous plan before the admiring gaze of a great multitude that no man can number; and make plain, to his elected ones what now they do not fully understand.

"High in the heavens, eternal God,
Thy goodness in full glory shines;
Thy truth shall break through every cloud,
That veils and darkens thy designs."

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THE FINAL STATE OF MAN AS SHOWN BY THE NEW JERUSALEM.

BY H. BRITTAIN.

In order to understand clearly the subject before us, it will be necessary to point out the distinction between two Jerusalems mentioned in the Scriptures, and the promises belonging to either of them.

You all know it is recorded that the Lord (Gen. xii.) called upon Abram to leave his country, and his kindred, and his father's house, to go to a land that would be shewn him. That he would become a great nation, and that in him all the families of the earth should be blessed. Abram leaves his own kindred and enters into the land of Canaan. The first promise made to him when in the land, is (Gen. xii. 7). "Unto thy seed will I give this land." This is a promise absolute; fettered with no conditions, of the land, on which he stood, and which surrounded him. The promise aftewards repeated (Gen. xiii.) in a more extended and amplified form, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever, and I will make thy seed as the dust of the earth," etc. It is repeated again in Gen. xv., where the limits of the land are defined. And again in Gen. xvii., the land is named "the land of Ca-

naan." After the death of Abram, the same promise is made to Isaac (Gen. xxvi.), and to Jacob (Gen. xxviii.). It is was the faith of Joseph that God would give the land to Jacob and his fathers.

The promise made to each of these patriarchs was absolute, unconditional, and without reserve. Has it been, or was it, kept? It will be unnecessary to enter into over-proof, so we go at once to the statement made by Stephen in his defence before the high priest (Acts vii.). He said that Abraham in obedience to the command of God removed to the land in which "ye now dwell." "And he gave him none inheritance in it, no, not so much as to put his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Stephen declared that Abraham had not possessed so much land as he could put his foot on, although God gave it to him by promise. The promise of God remained therefore in force, for God is not a man that he should lie.

After Stephen and his co-workers have been gathered to their fathers, have we any proof that the promise was fulfilled? We have not. The Romans come and take away the Jewish name and nation, and scattered it abroad; so that to this day the promise remains in force. It will be said, the men you are speaking about are dead, they certainly will not inherit the land of Canaan. If they do, they must rise from the dead. Exactly so; they to whom the promise was made must come back from the dead; they must become resurrected men, and the promise be fulfilled to them if the word of God is to be sure. But, it will be urged, the Jews did inherit the land. They did enter into the possession of it and they had Jerusalem in their hands. Certainly this was so. Was it possessed under the promise or under the law? Hear what the apostle Paul saith: "If the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." The law was a thing added: added, "because of transgressions, until the seed should come to whom the promise was made." In distinction altogether to the promise the law was full of conditions. The absolute of the law was an absolute of conditions. The absolute of the promise was the free word of God.

Hence, then, we assert that inasmuch as the land, which Abraham had given to him by the promise of God, has never yet been possessed by Abraham, the promise must yet be fulfilled, and, in order to this fulfilment, Abraham must be resurrected from the dead.

II. This however is not the only thing promised to Abraham. We have the testimony of the apostle Paul to this effect, that Abraham looked for the city having the foundations whose builder and maker is God. The question arises, Is this the Jerusalem in the land of Canaan, or is it another? Let the same apostle testify. In the Epistle to the Galatians, the apostle points out that there are two covenants. The one from Mount Sinai, which genereth to bondage; and the other from the Jerusalem which is above. This statement is, that Mount Sinai answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. The "us all," are those of whom he says in Gal. iii., "Ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

There are, then, two Jerusalems. The one under the law; the other under the promise.

There is a possession under the law, and there is a possession under the promises. The seed according to the faith of Abraham claim under the promise of God, and not under the law. To those under the law belonged the temporal blessings; to those under the promise the eternal ones. And the two Jerusalems show us these two distinct and separate phases of the truth of God. Around the Jerusalem that now is, clusters many promises yet unfulfilled. Still in bondage she and her children remain. Cast away and forsaken, yet the time is nigh at hand when the reproach and shame shall vanish away. And, if her casting away has been for the reconciling of the world, what shall her reception back again be but life from the dead. Though Israel did fall short, yet her backslidings cannot annul the promises of God made to her. The temporal things promised will yet be possessed; for God hath not eternally cast his people away whom he chose in Abraham. For His sake are they still beloved, on account of the promise to him they yet have to possess the land of Canaan. Abraham looked for both Jerusalems; the one, ever free, which is above. The other, in bondage under law, afterwards free under grace. The one temporal, to vanish when the promise of God has met its fulfilment; the other, eternal, never to disappear. The temporal sun lightens with increased brilliancy the one; but of the other it is recorded, the glory of God lightens it, and the LAMB is the light thereof. Of this city of Abraham and all the heirs of the promises, it can be said, we see only afar off, and confess we are but strangers and pilgrims on the earth.

III. We have now to consider another feature in connection with the promises to Abraham. It

is the one the apostle Paul mentions in his epistle to the Galatians, "The Scripture foreseeing that God would justify the heathen through faith, preach before the gospel unto Abraham, In thee shall all nations be blessed. So they which be of faith are blessed with faithful Abraham." The law followed after Abraham's day, and was not of faith. Christ came to redeem from the curse of the law, and did so by being made a curse for us, under the law. The result was, that the blessing came on the Gentiles through Jesus Christ The first promise to Abraham was (Gen. xii. 3), "In thee shall all families of the earth be blessed." The last promise on record is Gen. xxii. 18, "And in thy seed shall all families of the earth be blessed." The apostle Paul says, Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Farther, it is said, the law was added "till the seed should come to whom the promise was made." The gospel preached to Abraham of the blessing of all the families of the earth was to meet its fulfilment through Christ. This is the gospel stated in the simplest form possible. The way, manner, or method in which the fulfilment is to be brought about may be a prolonged one, but the result is, the blessing of all the families of the earth. The sphere of action may become enlarged, but it is only that the result may be attained. The man Abraham is called out. He passes away. His son follows. His grandson has a numerous posterity, which increases into a nation. This nation of Israel hears the call renewed. It fails, and for a time it also passed away. To the Gentiles the call has come to inherit the promises made to Abraham and Christ. When the number of hearing ones is complete, the cry, "Come out of her, my people," will no longer be heard. The heirs together with Christ will be prepared to enter upon the inheritance. The promise to Abraham that he should be heir of the world (Rom. iv. 13) will then commence to be fulfilled. But the heirs are not the things they inherit. The inheritance is distinct from those who inherit. Many are apt to confuse themselves on this point when handling Scripture statements. The heirs of God are often spoken of as if they were going to inherit themselves. This is a great mistake. It is, in truth, *the* mistake which runs through the mass of professed "religious" teaching of the present day. Notice, in the following passages, how substantial the things are which are promised of God to the various persons concerned. To Abraham, "all the land which thou seest, to thee will I give it, and to thy seed for ever." (Gen. xiii. 15.) And again, Gen. xxii. 18, "In thy seed shall all families of the earth be blessed." See also the promises to Isaac and Jacob as recorded in Gen. xxvi. 2-40; and xxviii. 12–15. Isaiah liv. 3, speaking of the yet future in relation to Israel, says, "Thy seed shall inherit the Gentiles;" and Zechariah declares (ii. 12), "The Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again." The Saviour says, Matt. v. 50, "Blessed are the meek, for they shall inherit the earth." The apostle John (Rev. xxi. 7), tells us that the One sitting on the throne declared, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Faith in the ultimate fulfilment of these promises with those who believe, now stands in the place of the substance. But, when the substance is come, faith will vanish away. Hope will have met the reality, and also disappear. The love of God as shown then in *deed*, will ever endure, for God is Love, and we shall know then that his tender mercies are over all his works.

The families, or nations, or kindreds of the earth have yet to be blessed through Christ and his co-workers. They will fall short of heirship, not having apprehended for what Christ came. Yet, the harmony of those angels who sang at His birth, shall still resound to earth's remotest bounds, "Glory to God in the highest, and on earth peace, good will towards men." For did it not follow the declaration to the shepherds, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." "To all people" is the great joy to come. John the Baptist, a little later on, takes up the strain commenced by Isaiah generations before, "All flesh shall see the salvation of God." And who is the salvation of God? The answer is to be found in Luke ii. 25 to 32. The Lord's Christ is the salvation of God. Has all the earth seen Him? What of the myriads that have gone before? What of the triumphs of death and of Hades? Who or what is to conquer? We answer, Christ and they that are his. Who are to be subdued? All things; whether it be present things, or future things; angels, or principalities, or powers; all will be under the saints, and the saints belong to Christ, and Christ is God's.

But we must hasten to a conclusion. The final glimpse is to be seen in the concluding statements of that wonderful and much abused book, "The Revelation of Jesus Christ." The first heaven and the first earth have passed away, and there is no more sea. The holy city, New Jerusalem,

has descended from God out of heaven. The Lord God giveth light. The throne of God and the Lamb are in it. They that do his commandments have a right to the tree of life in the city, and enter in through the gates. But without are dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and whosoever believeth and maketh a lie. Thus stands the record. The fruit of the tree for the servants of God; the leaves of the tree for the healing of the nations. How many of us are going to be satisfied with leaves? Are we to find only leaves? Let us see to it, and work out the great salvation offered to us, with fear and trembling; so that we may be amongst the kings of the earth and carry glory and honor into the city, and not be outside.

"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O, Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Amen.

Birmingham, England.

Consecration to Christ.

No Christian should entertain any other idea of his relation to Christ than that of a wife to a husband. All that such a relation implies exists where we have truly become united to Christ; and no other union should satisfy us who wish truly to be Christians. The thought of such a relation to Christ, and acting with a deep sense that it really exists, is a state of mind to be valued above all worldly honor, wealth or pleasure; it is a source of enjoyment so permanent, so exalted and satisfying, that its possessor must feel that he lives above the world while he is in it. How should we feel it to be our highest joy to please our Lord, and have his smiles in return.

The following article expresses right views on the subject; and I hope all the readers of the Bible Examiner will be profited by its perusal. It is a *selection:*

PURITY OF SOUL.

To come somewhere near right in the ordinary relations of life is the highest moral aspiration of the great mass of men. If they keep clear of open transgressions, if they do not sink into the slough of filth and drunkenness, if they overreach their neighbor only by methods not reckoned exactly disreputable, think themselves entitled to a quiet conscience. There are, alas, multitudes of professing Christian people who allow themselves in various degrees of guilty conformity to the world, who yield habitually to the power of covetousness and the love of ease, whose secret living is far below the plainest standard of duty, who seem, almost as truly as the class above described, to fail utterly of understanding the breadth of moral obligation and the extent of the claim made by divine love and divine law upon the soul.

I am jealous over you, says Paul to the Corinthians, for I have espoused you to one husband, that I may present you as a chaste vigin to Christ. By thus crowding into one sentence the three ideas of jealousy, espousal, and viginal chastity, he makes a powerful impression of the exalted and delicate nature of Christian obligation. True chastity, and true fidelity in these intimate relations, involve a certain sensitiveness to evil and a shrinking from its remotest approaches. They would be nothing less than completely stainless. The thought of the smallest blemish is intolerable. Indeed the very idea and almost the possibility of unfaithfulness is shut out of the life of the happily married. It is a monster that lies quite beyond their calm and untroubled horizon.

Such, too, is the proper mental state of the renewed soul toward the Saviour. Chaste fidelity is the true type of his experience. He must aim at an inward delicacy of nature, his conscience must be healthfully and keenly alive to every form and degree of sin. He must turn from it as something shocking, polluting, disgraceful, as a stain upon his purity, as a breach of his holiest relations. The chaste soul is intolerant of the least stain. It would rather die than be soiled. Life is not to be weighed against honor and purity and fidelity. Therefore died the martyrs when they might have lived by pronouncing words which, on the lips of their own persecutors, were a mere form. They would not seem to tolerate a stain upon their fidelity to Christ.

Chasteness of soul in our relations to Christ is too little prized, too easily lost, too feebly longed after. How many and deep are the stains upon our bridal robes that should be so white and clean! Conformity to the world, following after its fashions and amusements, seeking its filthy lucre, grovelling for its honors, pampering for self, shrinking from the cross, putting human methods, observances and dependences proudly in the place of Christ, indulging in fears and

doubts instead of taking Him simply at his word —it is in such ways that our minds, through the subtlety of the serpent, are beguiled and corrupted from the simplicity that is in Christ.

And what soul breathes heavenward a perpetual prayer for this chasteness of spirit? Who is filled with inexpressible longings for this great gift which only the Infinite Spirit, whose name is Holy, can bestow upon fallen man? Who sees and feels that the only right view of evil is that which shrinks from it as a deadly pollution and abomination; which holds no parley with it; which is jealous of its approaches? Who echoes the beatitude of the Saviour as containg the sum of all his hopes: "Blessed are the pure in heart; for they shall see God?"

The Kingdom of God and his Christ a Heavenly Kingdom.

"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."—2 Tim. iv. 18.

"The kingdoms of *this world* are become the kingdom of our Lord and of his Christ. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be end. He shall reign from sea to sea, and from the river to ends of earth. And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father upon his throne." Thus the redeemed shall sing, "Thou hast made us unto our God kings and priests, and we shall *reign on the earth.*"

These and many other declarations of Scripture clearly teach that this earth is to be the place of Messiah's kingdom when he shall take to him his great power and reign—and that this kingdom is that one which is promised to his redeemed for their inheritance. "The kingdom, and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominion shall serve and obey him." (Dan. vii. 27.)

To this it is objected that the kingdom for which the faithful in Christ Jesus are taught to hope, is a heavenly kingdom—in proof of which the verse at the head of this paper is frequently quoted. But this is only setting Scripture against Scripture, and thus proving nothing. There is however, really nothing in these words at variance with those used in the song of the redeemed. When the venerable apostle expressed his confidence that the Lord would deliver him from every evil work, and preserve him blameless to his heavenly kingdom—he was thinking of that kingdom which shall be given to the saints of the Most High—a kingdom under the whole heaven.

The apostle does not speak of a kingdom in heaven; but of a heavenly kingdom. The term heavenly denotes not the locality of the kingdom, but its quality—a heaven-like kingdom. Hence we pray, "Thy kingdom come: thy will be done on earth as it is done in heaven!" What is it that renders heaven so transcendently grand, glorious, and morally excellent? Not its locality, but the character of its inhabitants—their perfect obedience to the will of God. Similar obedience on the part of this world's population—doing God's will as it is done in heaven, would surely warrant the appellation—heavenly. And such will be the case, when the glorious Lord, by his potent and universal reign has brought all in subjection to God.

In order to illustrate the heavenly character of the kingdom of Christ, and impress its benign grandeur more vividly on the mind of the reader, we propose to call attention, more particularly to its essential and distinguishing characteristics.

In doing so we observe—

I. *That the laws of the kingdom will be perfectly just.* It is the kingdom of God; and its whole arrangements are made by him. Being himself perfectly wise, just, and good, all his enactments must be characterized by the same qualities. "Justice and judgment are the habitation of his throne; mercy and truth go before his face." The throne of iniquity which frames mischief by a law, can have no place in his administration.

The necessity of righteous laws to the well-being of society, is apparent to all. The professed aim of all legislation is to that end; and, in so far as a legislature is successful in constructing just and wise measures for the regulation of the affairs of the community, so is the happiness of the community secured. How far short must all merely human laws come of his whose "wisdom is infinite!" The kingdom of men has existed for ages, in many forms; and at the present day, even in our own country, which we are fain to regard as the most favored of any in this respect, how great has been the failure in obtaining a per-

fect code of laws for the regulation of human affairs in their various relations; hence the constant need of alteration, reform, and new regulations, which are seldom obtained without years of delay, and enormous expense; and, after all, come far short of accomplishing what was expected. But the "law of the Lord is perfect:" it needs no reform, he who made men knows well what laws are needed for men as individuals, families, and communities: and this perfect knowledge and wisdom associated with justice and mercy is to construct all the laws for the Government of the kingdom of God's dear Son, "Out of Zion shall go forth the law; and the word of the Lord from Jerusalem." (Isa. ii. 3.) The blessedness of the kingdom of Christ is thus secured, so far as an absolutely righteous and perfect code of laws is capable of bringing happiness to its multitudinous peoples. And not only so, for—

II. This perfectly righteous law of Jehovah shall be *righteously administered.*

The well-being of a nation depends, not only on the excellence of its laws, but also on their righteous administration Of this truth we have many illustrations, and chiefly in point of failure. Many excellent legislative enactments have failed to accomplish their object, through the selfishness of their administrators failing to enforce them; and the benefit of just laws is often prevented by their unequal application. But the righteous administration of the righteous law of the Lord among all the nations of the earth when his kingdom is established, is secured by his selection and appointment of an infallible and immortal government—the Lord Jesus Christ and the glorified saints made like unto him. For "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts xvii. 31.) Then shall be inaugurated that blessed era, so beautifully depicted by the anointed of the God of Jacob—the sweet psalmist of Israel: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even as a morning without clouds; as a tender grass springing out of the earth by the clear shining after the rain." This was to David a matter of sure hope, and fond desire, for he adds: "Although my house be not so with God; yet hath he made with me an everlasting covenant, ordered in all things and sure; for this is my salvation, and all my desire." (2 Sam. xxiii. 1–5.) This salvation and desire of the royal prophet-poet shall be fully realized when the Lord's anointed of the seed of David, according to the flesh, is enthroned on Mount Zion, and reigns before his ancients gloriously. Thus hath Jehovah spoken:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousnes shall be the girdle of his loins, and faithfulues the girdle of his reins." (Isa. xi. 1–5.)

"And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." (Isa. xvi. 5.)

This administration of righteousness in the world was not only

"The hope that gladdened David's heart;"

but also the hope of all true Israelites who walked in the footsteps of faithful Abraham: and the theme of their national songs—songs not the mere utterances of poetic genius, or the aspirations of patriotic feeling, but songs dictated by the Spirit of God for the solace and strength of his people.

Here are a few extracts as specimens:

"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, through out all generations. He shall come down like rain upon the mown grass; as showers that water the earth.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their

soul from deceit and violence: and precious shall their blood be in his sight. His name shall endure for ever: his name shall be contiued as long as the sun; and men shall be blessed in him; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen." (Ps. lxxii.)

"O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth. The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." (Psa. xcvi. and xcvii.)

Not only will the reign of the Christ be a heavenly kingdom by reason of its righteous laws and righteous administration of them, but also—

III. The rulers of that kingdom will be invested with sufficient power to *enforce absolute obedience.*

The possession of such power is a grand element in the security of the blessings of this righteous rule. We can fancy a kingdom governed by righteous laws, righteously administered—and the results frustrated by rebellion; and this whether the Government be Despotism, or Republicanism. The emperor of all the Russias has absolute power; yet he could not enact measures, however just, without the will of his nobles; or secure the benefit of these measures if his subjects refuse, to a large extent, to submit to them.

In the United States of America, where the laws are avowedly the expression of the people's will, legislative enactments for good, or evil, have often been successfully frustrated by organized disobedience. And the annals of our own country might also furnish illustrations of the failure of legislative measures from "popular clamor," and dread of organized rebellion.

Such a contingency, however, can have no place in the kingdom of God. The power adequate to make the laws is also able to protect them, and to crush all rebellion. If the kingdom and nation that refuses to serve Israel when restored, and under the new covenant (Isa. lx. 12), shall perish, yea, be utterly wasted, how shall they escape who refuse submission to the statutes of Israel's king? Is it not written of him, that every soul that will not hear him shall be destroyed from among the people? (Acts iii. 22.)

Examples of the manner in which rebellion will be treated under the rule of Messiah, can be seen by referring to the book of Zechariah (xiv. 16–19.) See also the doom of Korah, Dathan, and Abiram, and their company. (Num. xvi. 31 35). Hence the time of Messiah's reign is called "the day of his *power*."

This aspect of the Divine rule was often the subject of praise by the Israelites. Thus in one of the songs appointed to the chief musician for the sons of Korah, we find the spirit-rapt poet saying—

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." "He must reign till he hath put all enemies under his feet." (1 Cor. xv. 23.)

True, indeed, when one thousand years of this divine rule shall have expired, and Satan having been unbound shall come out of his prison, he will succed in deceiving the nations that are in the four quarters of the earth, and enticing them into a strange and daring rebellion. Still, this will only the more strikingly make manifest the folly of attempting to resist the Almighty power of him who is governor among the nations, by the complete and perpetual destruction of the Satan-led hosts, along with their incorrigible and infatuated leader. Thus it is described in the vision of the Apostle John, while "in the spirit on the Lord's day."

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of

whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." (Rev. xx. 7–10.)

Thus all failure in the execution of the righteous rule of the Christ is effectually prevented.

IV. Another element in the heavenly character of the kingdom of Christ will be the spontaneous obedience of its subjects to the Divine law. Not only will this kingdom of God upon earth be a heavenly kingdom, inasmuch as its laws shall be perfectly righteous and righteously administered, and effectually enforced—but also because of the righteous character of its subjects. Though power will be present to compel obedience, and thus secure its happy results; obedience, for the most part, will be the response of a grateful and intelligent appreciation of the excellence of Jehovah's law. Hence it is written that when the Lord shall send the sceptre of his strength out from Zion—his people shall be a willing people. (Ps. cx. 3.) Again, "Thy people shall be all righteous." This righteous, and righteousness-loving character, is secured to Israel in the new covenant, which God is to make with the whole house of Israel, when he will take away their sins.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it on their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more." (Jer. xxxi. 31–34.)

The contrast between their former character and that here predicted is most striking and conspicuous. This entire change of character is described more fully in Ezekiel's prophecy (xxxvi. 24–31).

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

When the Redeemer shall come to Zion he shall turn away ungodliness from Jacob. (Rom. xi. 26.) Then, indeed, shall they be the people of Jehovah, for they shall have returned to him with their whole heart. (Jer. xxiv. 7.) This shall be true not of a few, but of the whole people of Israel. "Thy people shall be all righteousness." "They shall know the Lord, from the least to the greatest."

This spontaneous obedience will not be confined to Israel, but will characterize the Gentiles as well. Most expressively is this truth stated in Isa. xiii. 4: "He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for His law." The attitude of the Gentiles in relation to the law of Messiah, indicated by these words, is one of submission and satisfaction. They shall wait for His law; suspend their action on any given point till they have learned His will. How different this state of mind to that which has characterized the nations of the world up to the present day!

The same appreciation of the law of the Lord by the nations of the world, when He is seated on God's holy hill of Zion, is predicted in another part of Isaiah's prophecy, thus:—

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of

the Lord, to the house of the God of Jacob; and He shall teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

A writer in THE RAINBOW 1870, pp. 65-76, 460, 461, has argued that the Gentiles for the most part, during the thousand years, will only submit through fear,—and not willingly, as the people of Israel. His reasons for this idea are:—

(1.) That after Satan is loosed from his prison he is to succeed in causing the nations which are in the four quarters of the earth to rebel. He argues that such a fact necessarily forbids the idea that nations, as a rule, could have been willing subjects of the kingdom of God. But the reasoning is far from conclusive. Besides, that strange rebellion is otherwise accounted for; it is said to be the result of Satan's deception. (Rev. xx. 3, 7, 8.) Had these "nations in the four quarters of the earth" been hypocrites during the millennium, Satan would not have needed to deceive them into rebellion; yea, rather the circumstance of his having recourse to deception strongly favors the idea that, previous to his deceiving them, they had been faithful; and but for his malign interference, would have remained so. The serpent beguiled Eve, but surely it would be unfair to charge the mother of our race with "feigned obedience," before she was beguiled.

(2.) The marginal translation of Ps. xviii. 44; "As soon as they hear of me they shall obey me; the strangers shall submit themselves unto me (margin, yield feigned obedience)." Now, admitting that the language is spoken by David, not of his own success, but of the results of the triumphs of His illustrious son—the Christ—and admitting that the marginal rendering is the correct one, it is by far too narrow a base on which to build the theory that all the peoples of the nations, except Israel, shall, with a few exceptions, render an unloving obedience to Him who is governor among the nations. It is quite conceivable and highly probable that when the Lord appears in glory and majesty, and having girded on His sword, rides forth in His strength to destroy them who have destroyed the earth, multitudes, through sheer terror, will submit themselves to His sway. His kingdom will be a growing one; He is to rule in the midst of His enemies,"—"rule till all His enemies be put under His feet:" but all this is quite consistent with the idea that the effect of His righteous and blissful reign will be that spontaneous obedience which we have found described in the words "The isles wait for His law." The transforming of the weapons of warfare into implements of industry, and the cessation of the art of war—is the result of His judging among the nations, and rebuking many peoples. (Isa. ii. 4.)

However feigned may be the obedience of many of these subject peoples at first, the righteous administration of righteousness, the tender pity and loving-kindness of the Great King will awaken in the multitudes of His world-wide kingdom the grateful homage of loyal hearts. This is just what is predicted in the seventy-second psalm; "Men shall be blessed in Him; all nations shall call Him blessed."

And thus the kingdom of God, "under the whole heaven," shall be a heavenly kingdom; inasmuch as, on the one hand, the laws of the kingdom are perfectly righteous, being the expressed will of the immaculate and infallible Jehovah—administered by a perfectly righteous government,—invested with power to enforce obedience; and, on the other hand, the subjects of the kingdom render to these laws a hearty obedience—the will of God shall be done on earth as it is done in heaven.

And yet men persist in calling such a state of things "carnal!" To be carnal, in the Scriptural sense of the term, is to be guided by the thinkings of the flesh, instead of being subject to the revealed will of God; it is, therefore, the grossest violation of language to term such a state of things as that just described,—"carnal." Who, that is spiritually-minded, does not desire such a consummation, and rejoice in hope of its fulfilment? Call it not, then, carnal. Away with the Manichean conceit! It is moral excellence, and not mere locality, that renders the songs and the service of the celestials so acceptable to the mighty God; and His ultimate purpose in establishing His kingdom on this earth is that all its inhabitants may become subject unto himself, and God be all in all.

W. LAING.

—*The Rainbow.*

WILL THE SAINTS ESCAPE THE GREAT TRIBULATION?

BY JOHN FONDEY, M. D.

There seems to be a renewed spirit of inquiry on the subject of the local position the saints

will occupy, and the circumstances by which they will be surrounded, during that time of trouble, so clearly brought to view in Scripture, in connection with the second coming of the Redeemer. Will they, at the close of this dispensation, pass through those trying scenes, described as far exceeding all that had ever before transpired in the history of our earth, or will they, sheltered and folded by Jesus, like Noah, ride securely above the billows of Divine wrath which will yet roll over the world in judgment? A little reflection, while scanning the Divine word, will, we think, satisfy all that, whatever may be the nature of that trouble, however great, overwhelming, and afflictive, the lover of Jesus will be saved out of it; and, instead of it, in the presence of his Saviour, experience fulness of joy, pleasures for evermore.

That there will be such a time of trouble, is very clearly set forth in Scripture. Whatever partial application may have been intended by Jesus, to Jerusalem, and its overthrow by armies in connection with a period of trial and trouble, no one can deny that the complete and perfect fulfilment of the time of trouble, spoken of by Him, is associated with the event of the second coming of the Son of man from heaven.

This can be seen by a comparison of the declarations contained in Mark and Matthew, with those in Daniel. In speaking on this subject, Mark says: "For, in those days, shall be affliction, such as was not from the beginning of the creation which God created unto this time, *neither shall be.*" (Mark xiii. 19.) And in connection with these troubles, he says: "And *then* shall they *see* the *Son of man coming* in the clouds with great power and glory." (Mark xiii. 26.) And, Matthew, after describing circumstances of a trying and distressing character, says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. xxiv. 21.) Further on, he speaks of certain phenomena occurring in the heavens, and says, "and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall *see the Son of man coming*, in the clouds of heaven, with power and great glory." (Matt. xxiv. 30.)

Now the time of trouble, in both these cases, is associated with the second coming of Christ, and is said to be so severe, and terrible in character, as never to have been equaled in the past, as it is just as positively stated, it never shall be in the future. Now, by referring to Daniel, we find the same time of trouble spoken of, with some additional circumstances which show its connection with the second appearing of Jesus. "And, at that time, shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was, since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." (Dan. xii. 1, 2.)

The resurrection is here brought to view; and as Paul, in his 1st Epistle to the Thessalonians iv. 13–18 clearly teaches that Jesus comes to our earth, and then, and not before, raises His sleeping saints, the time of trouble, spoken of by Daniel in the 12th chap., must, as it is associated with the resurrection of the righteous dead, be also connected with the second coming of the Redeemer. And as no time of trouble has, according to Daniel, ever occurred as great, up to that time, as the one he is describing; and as it is connected with the resurrection, which must, according to Paul, be accomplished by the personal presence of Christ on our earth, the conclusion is irresistible that the time of trouble, spoken of in Daniel, Matthew, and Mark, all refer to the same event, and are associated with the personal coming of the Redeemer.

There will then be such a time of trouble, in connection with the period of Christ's second appearing. Let us now study the Divine word to ascertain whether His saints are to pass through it. We will not here discuss the point, whether some of Christ's followers, better prepared than others —wise virgins—will be saved out of this trouble, whilst others—foolish virgins—are to remain and pass through the furnace of affliction, by which, through grace, they shall become prepared to be taken away afterwards to meet their Saviour,—all we now seek to know is, whether *any* of the saints will be delivered from these trials; whether, housed before the deluge comes, they will rise far above these scenes of trial, and be happy in the presence of their Redeemer.

That God knows how to accomplish such a deliverance, Peter affirms in his 2d Epistle ii. 9, in which he says, "The Lord knoweth how to deliver the godly out of temptations, trials and to reserve the unjust unto the day of judgment to be punished." He had just been speaking of the trials of Noah and Lot, and the great deliverance wrought out for them.

That God will deliver His saints out of this great tribulation, we may *expect* if we consider that Jesus has taught us to pray for such deliverance. After speaking of these trials, Jesus exhorts His disciples to "Watch ye therefore, and pray always, that ye may be accounted worthy

to escape all these things that shall come to pass, and to stand before the Son of man." (Matt. xxi. 36.) Jesus here tells them to pray what they may escape these trials. Would it not be trifling with them to ask them to pray for that they could not attain, and what He would not grant them? That He should direct them to pray thus, is proof that some, who observe His injunctions, may, and will escape "these things:" and, consequently, that some will not pass through these terrible trials. To maintain the opposite view, is to present God in the light of one who holds out a boon, only to tantalize and disappoint us by its refusal—to make Him out to be a God who is not a hearer and answerer of prayer; prayer too, in language prepared and ready for our use—when He has set Himself forth as one who delights to hear and answer petitions of those who earnestly seek His face and favor and who has told us to call upon Him in trouble, and has assured us that He will deliver us.

But it would not be in accordance with the dealings of God towards His children in the past, if His saints should not be delivered in this great season of trouble we are now considering. Without referring to the many special manifestations of His care and aid afforded His children, as exhibited in His words, we will refer to the two instances to which He Himself directs attention, when speaking of this very time of trouble. There will be a similarity in their cases to those of Noah and Lot. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 26–30.) As in the days of Noah and Lot, the mass around was ungodly, unprepared, while these two men were comparatively godly, although considerably below that standard of moral excellence we should look for, or desire to see in those who profess to serve and follow God, as their history, subsequent to their deliverance witnesses: and yet, God spared them, while the mass were handed over to judgment.

Now these cases are brought to our notice, as we conceive, not only to exhibit the different moral conditions of the two classes therein mentioned, but also to show that God did not send the deluge of water, nor the fire, until He had first delivered His chosen ones. "*Until the day that Noah entered the ark*, and the flood came, and destroyed them all." "But *the same day that Lot went out of Sodom* it rained fire and brimstone from heaven, and destroyed them all. *Even thus* shall it be *in the day when the Son of man is revealed*." As if to say, just as Noah and Lot were delivered out of these trials,—not permitted to share them—so shall it be in the day of my second coming. The storm of wrath, that shall then sweep over the earth, shall not burst, until my children have been hidden, placed in a condition of safety, delivered out of this great time of trouble and trial. We think the Savior's words justify us in taking this view of the subject.

We believe, however, that Scripture clearly teaches that the saints will yet pass through this time of trouble; and that it also indicates the place of their hiding. While examining this subject, a few months ago, a view presented itself to my mind, which I have never before met with; it may have occurred to some others, but, if so, I am not aware of it. David was not only a king, but a prophet, and many of his psalms describe incidents connected with Christ's second coming and kingdom. In one of them he speaks thus of this "time of trouble." "For, in *the time of trouble*, He shall *hide me in His pavillion;* in the secret of His tabernacle shall He hide me; He shall set me upon a rock." (Psa. xxvii. 5.) What is this pavillion, in which the saints are hidden during this time of trouble? By turning to another psalm, we find the explanations. "He made darkness His secret place. His *pavillion* round about Him were *dark waters* and *thick clouds* of the *skies*." (Psa. xviii 11.) Now, by comparing the two passages, we find that, in the time of trouble, God will hide His saints in His pavillion; and it is expressly declared that this pavillion is dark waters and thick clouds of the skies.—in other words, that the saints will be gathered into the air, amid the vapors and clouds of the skies. This agrees with what Paul says; "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up, together with them, *in the clouds*, to meet the Lord *in the air:* and so shall we ever be with the Lord." (1 Thess. iv. 16, 17.)

Here Paul says the resurrected and changed living saints are caught up in the clouds to meet the Lord in the air: which resurrection, according to Daniel xii., occurs about the period of the

time of trouble we speak of; and Daniel says that, in this time of trouble, the saints shall be delivered, by being hidden in God's pavillion, which, He says, is in the dark waters and thick clouds of the air. The place then where the saints will be hidden is in the dark waters and thick clouds of the air.

To sum up our argument: there will be a great time of trouble, in connection with the period of Christ's second coming and the resurrection. There has been no greater before it, there will be no greater after it. Out of this the saints will be delivered, by being caught up into God's pavillion of dark waters and thick clouds; where like Lot and Noah, sheltered, they will escape the trials which will befal those who are left upon the earth.

It is our high privilege and happiness, if we heed the Saviour's injunction to watch and pray, to be among the number of those who shall "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." May we have our loins girded, and our lights burning, looking for, and loving, the appearing of our blessed Master, that we may enter in and partake of the marriage supper of the Lamb, having made ourselves ready.

Philadelphia, Pa., May 8th, 1876.

The Old Man, Vs., The New Man.

BY S. S. CALL.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts . . . and that ye put on the new man, which after God is created in righteousness and true holiness."—(Eph. iv. 22, 24.)

It is evident, from the text that what we have to put off, is not after God, and is not created in righteousness and true holiness; and consequently implies false righteousness and false holiness, and wrong conversation. (See Col. iii. 5–9.) "Mortify, therefore, *your* members, which are upon the earth." This shows, they are still *our members* on a wrong foundation. They are not on the Rock, but are built upon the sand, (earth.)

Now, who are they, if they are not the different church organizations, any and all of them? Take the references to the above texts, and see if you can come to any other conclusion.

The world is governed by professed church members, and they are corrupt according to the deceitful lusts.

"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) This we know to be true; we see it under our own eyes, from those high in station; officers of the government down to the lowest grades of society.

There is one more likeness of the *old man* I wish to present. "Let no man deceive you, *by any means;* for that day shall not come except there come a falling away first, and that man of sin (the old man) be revealed, the son of perdition; who opposeth and exalteth *himself* above all that is called God, or that is worshipped; so that *he as God* sitteth in the temple of God, shewing himself, that he is God." (2 Thess. ii. 3, 4.)

Now who is this, and where shall we find him? We find him in "inherent immortality" in man. "And what agreement hath the temple of God with idols? "For *ye are the temple* of the living God," etc. 2 Cor. vi. 16. and references. Thus we find the doctrine of the immortality of the soul, advocated by the churches, fills the bill of the old man. For a further description of this man of sin (immortal soul.) (See 2 Thess. ii. 7–12.) I have never yet seen anything that looks so much like Paul's representations of the old man, or man of sin, as the ideas here presented; for, the immortal soul is placed in the body (temple), and it is claimed to be a part of God, and that it comes from God, and returns to God: thus making out that it is God. Now mark you, This man of sin is to be destroyed; consumed first, by the spirit of His mouth; then destroyed by the brightness of His coming. It has already been partly consumed by better and more correct teaching concerning God and His government, and will finally be destroyed by the brightness of Christ's coming. How many men will be destroyed by destroying false system and false teachings?

What *old man* have we put *off*? Let us ponder and answer these questions before we condemn any more; for, says Paul, Eph. vi. 12. "We wrestle *not* against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." (margin.) Could anything be plainer that Paul was not fighting men nor predicting the destruction of men. Let us be like minded and be at peace among ourselves. It is perfectly evident we do not put off a corporeal being; and what we put off can be destroyed without destroying men's lives.

I might enlarge upon this subject, but I must try to be brief. Take the references, and look them all over, and see if these things are not so.

Now, what constitutes the new man? Turn

to Eph. i. 22, 23, and iv. 11 to 16. Here we find the Church is the body of Christ, and Christ is the head of the body, and this is termed the "new man, created in righteousness and true holiness." If we are joined to this Church, we are members of His body, of His flesh, and of His bones. Paul says. "This is a great mystery." But he is speaking "concerning Christ and the Church." (Eph. v. 30, 32) "Finally, my brethren, be strong in the Lord, and in the power of His might." (Eph. vi. 10.) Now see what we have to put on: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Verse 11. "Take unto you the whole armor of God," v. 13. For a description of the whole, see verses 14–18.

Your brother in Christ.

Hesper, Iowa, 1876.

Messiah's Reign on David's Throne.

"For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah ix. 6–7.

This sublime portion of the sacred Scripture is admitted to be a wonderful prophecy embracing in brief, all other prophecy in reference to the coming glory of Messiah's reign, and spanning "the ages to come" (Eph. ii. 7). A very small part of this prophecy has been literally fulfilled. "A child has been born unto us, a son already given." The greater part remains to be fulfilled, and will be in its time, as literally as that in the past, but not as the past shall be the unfolding of the great future. "For every battle of the warrior" has been "with confused noise and garments rolled in blood." Such, in brief, has been our world's history under the rule of depraved humanity through the long and weary ages of of strife and carnage. "There is no peace to the wicked saith my God," nor can there be until the "Prince of Peace" returns in bliss to reign. Another battle is pending for higher, nobler ends, even the disenthralment of redeemed humanity. The means to be employed to secure this glorious result are not such as worldly wisdom and human ambition would either approve or employ. Though they are defined in the word of God, they are very generally overlooked and set at naught. They are not natural or human, but supernatural. When the love and mercy of God in Christ Jesus is clearly offered, and as clearly rejected, there is no other provision in the Divine administration but "judgment and justice," as indicated in the language, "but this shall be with burning and fuel of fire." No fact is more clearly set forth in the word of God. By whom this work of purifying by fire is to be accomplished, is indicated thus. "For unto us a child is born," not according to natural laws, but of a virgin. He it is whom God sets upon his "holy hill of Zion" as king. "The uttermost parts of the earth" belong to him. He shall break the nations "with a rod of iron and dash them in pieces like a potter's vessel," and thus only will the great rebellion beginning in paradise be finally and forever put down, and the King of kings finally triumph.

"Unto us a son is given." "The Son of man" made in all respects like unto his brethren, sin excepted. "The son of Abraham" and as "his seed," heir with him of the world as "an everlasting inheritance" according to the Abrahamic covenant. "The son of David," and heir to his throne according to the Davidic covenant recorded thus: "I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations." (89th Psalm.) "The Son of God," and therefore possessing his nature and attributes, thus able to accomplish all that is promised, all that is needed. "Wonderful Counsellor," absolutely infallible; not one has proved his counsel vain in all the ages past. "The Prince of Peace;" as such he shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Then the swift messengers shall go forth with messages of love, mercy, and retribution infallible. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "The mighty God," and therefore able "to subdue all things unto himself." Finally he is "The everlasting Father," and will be forever manifested in his "kingdom, power, and glory, "through the Son" who is the image of the invisible God," and "the brightness of his glory. In Christ shall "the pure in heart see God forever, for "of the increase of his government and peace there shall be no end." Such glory forever unfolding does not belong to this world now under the curse where sin and death reign, it looks to that new economy beyond to be revealed "at the appearing and kingdom of our

Lord, when "immortality shall be swallowed up of life" for "flesh and blood cannot inherit the kingdom of God."

In this new order of things, when the prayer of all saints shall be answered and "the will of God shall be done on earth as it is in heaven," both judgment and justice will be correctly awarded. The innocent will not be condemned and punished, nor the incorrigible escape just retribution. To the incorrigible guilty who have rejected eternal life by rejecting Christ the giver, "our God is a consuming fire" (Heb. xii. 29). Such is the teaching of inspiration for us, saith the apostle. "There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary" (Heb. x. 26–27). In the time of restitution, as saith both the prophet and the apostle, "it shall come to pass that every soul (person) who will not hear that prophet, (Christ) shall be destroyed from among his people." In some degree this has been the Divine order in the ages past, foreshadowing what is to come. How otherwise could the guilty race in the days of Noah be removed? How could the cities of the plains be cleansed from their filthiness, in the days of Lot, but by fire? Or, how otherwise in the rebellious camp of Israel in the wilderness? Our Lord refers to these, to warn us of the future in unmistakable language. "And as it was in the days of Noe so shall it also be in the days of the Son of man Likewise also as it was in the days of Lot, even so shall it be in the day when the Son of man is revealed." The prophet refers to this revealing of the Son of man in the closest and clearest harmony. "Behold he shall come saith the Lord of hosts; but who may abide the day of his coming? and who shall stand when he appeareth? for he shall be as a refiner's fireand like a fuller's soap. And he shall sit as a refiner and purifier of silver." Further on the prophet describes the process. "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Surely here is a cleansing process. John the Baptist says of Christ, "He shall baptize you with the Holy Ghost and with fire." These two baptisms are vastly different in their nature and effect, and in the common sense use of language cannot mean one and the same thing. The baptism of the Holy Ghost is a work of grace, that of fire, a work of righteous retribution according to the context. "And now also the axe is laid at the root of the tree, therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Again: "Whose fan is in his hand, and he will thoroughly purge (cleanse) his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire." Unquenchable is that which will burn so long as the fuel lasts.

Here is evidently the baptism of fire and the "battle that shall be with burning and fuel of fire." Christ said of himself, "I am come to send fire on the earth and what will I if it be already kindled?" What fire, it may be asked? Hear the explanation of his own parable. "So shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire." Mark the cleansing preparatory to the kingdom and reign. When this is done, "Then shall the righteous shine forth a the sun in the kingdom of their Father."

Justice demands that the destroyer shall be destroyed and this for the best good of all who really and fully submit to the righteous government of God. The usurpation of wrong has been long and fearful, though wisely permitted. It would seem that the evil finally and forever past might be held in contrast with the good that shall be revealed in and through Christ. during all the ages to come. We now have no power by which we can fully estimate any good possessed but by contrasting it with its opposite evil. The new song looks to the past as well as to the present and future. "And they sung a new song, saying, Thou art worthy." And why? "For thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." This great eternal truth, like a stream of living light, runs through the entire word of God. It is the theme which God hath spoken of "by the mouth of all his holy prophets since the world began."

On this mission of redemption the Prince of Peace came to this world, and is coming again, as described by the word of inspiration thus: "And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day" (2 Thess. i. 7–10).

It would, indeed, be a fearful work to modify such a Scripture to accommodate human tradition. It needs no modification. Two facts are as clear as a sunbeam. None will be destroyed for disobeying "the gospel of our Lord Jesus Christ," who never heard it, hence all must first hear and then reject, before they can be thus doomed. Destruction, in this connection, conveys the same sense as in the general use of language, always and elsewhere, not everlasting in the act on its subject, that would be preservation, but everlasting in its effects, precluding any possible recovery. How dreadful!

J. CHAPMAN.

WHAT IS THE SIN AGAINST THE HOLY GHOST?

BY H. C. SIMONDS.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. xii. 31. The sins that shall be forgiven and the sin that never hath forgiveness, are universal in their application to all sins of all men in all ages, being represented by *whosoever*—the *sons of men*, etc. The context, as given by the Evangelist, shows that the Saviour applied it to all men, in saying *whosoever* shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men, shall be denied before the angels of God. Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt. For the tree is known by its fruit.

In these statements it is plain that confessing Christ makes the tree good and his fruit good, and brings the forgiveness of *all sins:* and by denying Christ knowingly and wilfully is committing the unpardonable sin. The Saviour affirms that *all sins* (but one) *shall* be forgiven. All that forsake sin, he is faithful and just to forgive, because they never commit the unpardonable sin; while those who deny Christ are not and cannot be forgiven, for they reject the only way and name through which forgiveness can come.

There is much speculation as to what this sin is. The general belief being that very few commit this awful sin; and yet they claim that the mass are lost and the few saved. But none can be lost but those who commit that sin, for all others *shall* be forgiven.

When we come to look at this text, just as it reads, we find it a simple statement of a fundamental principle of the gospel; the same that Christ plainly taught elsewhere. He that believeth (the gospel) shall be *saved*, but he that believeth not (the gospel) shall be damned; making but two classes of men when judged,—the good and the bad, the just and the unjust; or in short, the believer and unbeliever. The finally saved have all their sins forgiven, being not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. The finally lost are punished with everlasting destruction because they obeyed not the gospel of our Lord Jesus Christ: for such God in his infinite wisdom and mercy has revealed no way of forgiveness.

The object of this epistle is to show what the sin against the Holy Ghost is by comparing Scripture with Scripture, and if we find a sin plainly pointed out which results in this last state we may be sure it is the sin Christ spoke of. "If we sin wilfully after that we have received the *knowledge of the truth*, there remaineth no more sacrifice for sin, but a *certain* fearful looking for of judgment and fiery indignation which shall devour the adversaries." (Heb. x. 26–29) Here is a sin for which there is no sacrifice, the same as in our text. The Apostle says, It is impossible to renew such to repentance again as have been enlightened, and tasted the good word of God, seeing they crucify to themselves the Son of God afresh (Heb. vi. 4–6). Peter (1 Peter ii. 15–20) says, If after they have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ if they are again entangled therein and overcome, the latter end is worse than the beginning. This seems a paraphrase of the result of the same sin, having had a knowledge of the right way and turned from it, to whom the mist of darkness is reserved forever. These passages teach that after they have been made partakers of the Holy Ghost, by which Christ cast out devils, if they fall away they cannot be forgiven. In 2 Thess. i. 8, 9, a class are punished with everlasting destruction because they obeyed not the gospel of our Lord Jesus Christ; and in the 2nd chap. 10th verse, they perish because they received not the love of the truth. Rom i. 18. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who *hold the truth* in unrighteousness." Christ says, "Inasmuch as ye did it not to one of the least of these my brethren ye did it not to me. . . These shall go away into everlasting punishment." In John iii. 18, Christ is very explicit: "He that believeth on him is not condemned; but he that believeth not is condemned already" (why?) "because he hath not believed in the name of the only begotten

Son of God." And as faith comes by hearing, and hearing by the word of God, how could they be condemned for not believing in him of whom they never heard? Consequently to have these Scriptures fulfilled, God has willed and purposed unconditionally, in his own good time, to bring *all men* to a knowledge of the truth. Christ is the light of the world: "he is the true light that lighteth *every man* that cometh into the world." John i. 9. "That all men might believe" (verse 7). All the nations, all the kindreds, all the families of the earth are to be blessed in Christ the seed, when he shall come to gather his elect bride to himself, "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the *world* may believe." (John xvii.: Christ's prayer).

The Scriptures teach that there is to be a future time of judgment, when the *world* shall be judged by Christ according to his words, or the gospel. (Acts xvii. 31. John xii. 48. Rom. ii. 16. 2 Cor. v. 10.) We learn then from the harmony of the Scriptures on this subject, that *all men* will be saved or lost finally, by accepting or rejecting the gospel; consequently there can be no sin against the Holy Ghost without a knowledge of man's lost condition and the way of life and salvation through Jesus Christ. Neither can there be salvation in any other name or way. If one man can be saved without a knowledge of Christ, whether heathen or not, then all men can be, and "Christ died in vain."

Darien, N. Y.

The Sovereignty and Providence of God.

1. Keep silent, all created things,
   And wait your Maker's word.
   My soul stands trembling while she sings
   The honors of her God.

2. Life, death, and hell (*grave*) and words unknown,
   Hang on His firm decree:
   He sits on no precarious throne,
   Nor borrows leave to be.

3. Chained to His throne a volume lies,
   With all the fates of men,
   With every angel's form and size,
   Drawn by the eternal pen.

4. His *providence* unfolds the book,
   And makes His counsels shine.
   Each opening leaf and every stroke,
   Fulfils some deep design.

5. *Here* He exalts neglected worms
   To a scepter and a crown,
   And *there* the following page He turns
   And treads the monarch down.

6. Nor Gabriel asks the reason why,
   Nor God the reason gives,
   Nor dares that favorite angel pry
   Between the folded leaves.

7. Great God, I would not wish to see
   My lot with curious eyes,
   What gloomy lines are writ for me,
   Nor what bright scenes may rise.

8. In Thy fair book of life and grace,
   O, may I find my name,
   Recorded in some humble place,
   Beneath my Lord's, the Lamb.

—*The foregoing is published by the request of* Eld. Jacob Blain. He says, he has not seen it in print for forty years, but has kept it in memory.

Ed.

From Wm. S. Dibble.

Bro. Storrs: The package of 500 copies of odd numbers of Bible Examiner came duly at hand, and I shall try and make them do good service in spreading the glorious doctrine of "The Ages to Come," both among the converted and unconverted. It has been a question with me whether it is best to give this glorious truth (as well as many others) which we hold dear, to the unconverted while laboring with them to induce them to become Christians. Paul says, "All Scripture is given by inspiration, and is profitable for doctrine, for a proof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. xvi. 17.

It seems to me that the man of God is not thoroughly furnished unto all good works, even though imbued with the Holy Spirit, unless he understand and can give a reason for the hope which is within him. And as I now believe, with all my heart, that the Bible teaches the speedy personal coming of Christ, the literal resurrection of the dead, the saints inheritance of the earth, the unconscious state of the dead, the literal destruction of the finally impenitent, and that God's promise and oath to Abraham that "in thee shall all families of the earth be blessed" (Gen. xii. 3), will be fulfilled after Jesus comes, and that all who have never heard of the blessed Jesus will then have an opportunity to hear of Him and accept or reject this great salvation, I have come to the conclusion that I shall not withhold any of these truths from the unconverted, and especially when I see that an intelligent explanation of our hope and faith is what is needed to remove any obstacle to their conclusion.

When Bro. Hammond, the Evangelist, was holding "Revival meetings" in this city, I, in common with other Christians, enlisted as a worker in his enquiry meetings, and often found those who objected to the doctrine of eternal torment, which was so prominently held out by the Revivalist, I found it necessary in every in-

stance to show them that it was not Bible doctrine, and that this precious book taught something better. It seems to me to be the Christian's duty in such cases to vindicate the character of God and show to the unconverted that God is love. I also found those who asked me what God is going to do with the heathen who never heard of Christ? This used to be a vexed question with me at that time, as I was just examining the glorious doctrine of probation in the ages to come, but was not settled in it so that I dared to give any opinion; so I had to tell them that God would take care of the heathen; but how it would be done I could not tell, but I was sure the Judge of all the Earth would do right. Yet this was not satisfactory either to them or myself; and I could see very clearly that Christians needed to be well posted in regard to God's plan of dealing with the human race, and I resolved then that with God's help I would endeavor to satisfy myself on this point and see if the Bible did reveal it; and I can say, bless God, I soon found that it now plainly taught that God will have the testimony given, in due time, to every man, that Jesus is the Saviour of the world, and that when He comes a second time, without sin unto salvation, it will not only be to bless His waiting people, the little flock who have followed Him faithfully in this life, but that it will be to give all an opportunity for salvation, who have been unavoidably deprived of the privilege, and by no fault of their own.

Oh, how I long to think, and rejoice to know, that all men will, at sometime, have at least one opportunity for salvation, and that God's ways are equal and just, so that none will have any reason to complain that they had not been made acquainted with the salvation provided for them.

Let us be faithful and do our part here in bearing the good news to others, and so live that we shall by our daily walk and conversation recommend Christianity to all, and be the means of bringing some to accept of Jesus and become heirs and joint-heirs with Him in His kingdom.

I for one must be at the great coronation and help crown Jesus, and thus help carry the good news to all who have never heard what God has done for them. This will be blessed work, and reward enough for all that we have suffered here.

San Francisco, Cal., June, 1876.

Letters Received to June 20.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to Geo. W. Young for us, will find their names in this list, same as if sent by letter.

Esther Tyson, H. Rockwell, James M. Young, J. E. Robbins, Geo. W. Haynes, John R. Davidson (yes), Mrs. P. A. Krise, Hugh Baker, David Cambell, Mary A. Cook, A. Rondthaler (2), Eld. J. Chapman, John McGhee, M. C. Harriman, Henry A. Troeger, J. L. Knapp for H. D. Smith, H. Brittain, S. W. Bishop, M. P. Martin.

Parcels Sent to June 26.

Geo. W. Haynes (by Exp.), Mrs. Hattie Guy, (by Exp. and mail), Jacob Krise. D. B. Cutter. H. D. Smith, W. B. Robinson, H. Brittain (2 par.).

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
Brooklyn, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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Terms, $2 per year, in advance.

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GEO. STORRS, *72 Hicks St.*, Brooklyn, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

Geo. W. Young, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the Examiner that my friends wish to pay, personally, in New York City.

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Vol. XX. No. 11. Whole No. 311

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, AUGUST, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTICES.

The Bible Examiner.

One more number will complete this volume. Then it will not be continued to either of the following classes, unless heard from before commencing Vol. xxi.

First: Persons who have not paid anything on the present volume. *Second:* Those who have paid only $1, whether in clubs or otherwise. *Third:* Those to whom the Examiner has been sent *gratis*.

I would be glad to continue the Magazine to this last class if my means would permit: but except in special cases, I shall be obliged to forego the privilege.

To Clubs for Vol. xxi.

Four copies will be sent to *one* address for $5.

Ten will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

To Delinquent Subscribers.

To those who have not paid anything on Vol. xx., if they will send $3 soon, I will cancel the past, and give them credit in full for Vol. xxi.

Premiums for New Subscribers.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

4. For *eight* new subscribers, with $15, he shall receive *all three* of volumes 18, 19, and 20, *bound*.

In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

Bound Examiners.—The volumes 18 and 19 can now be had, neatly put up in plain binding, for $2 per volume: but, when sent by mail, 32 cents must be added for postage.

Volumes 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. Price, $3.25 free of postage; or, $3 when called for or sent by Express.

Postage.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, one cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

David Campbell's Post Office address is Nashua, N. H.; at which place he proposes to publish "The American Millenarian." *Terms* $1 per volume of 190 pages; or a corresponding price for any part thereof.

Explanatory.—The advent of hot weather compelled me to defer the continuance of my work. "*Jerusalem in Gloom and Glory*," in the last Examiner, and a prostration a few weeks ago by sunstroks necessitates a further suspension of the work. My friends will be glad to learn that I am recovering from this last prostration as fast as possible, till we have cooler weather. Wm. H. Spencer.

Rochester, N Y., Aug. 7, 1876.

SPECIAL NOTICE.

The new Postal law allows Publishers to write on the papers and magazines, to their subscribers, the time to which their subscriptions are paid. I have, therefore, written on the wrappers, for this month, the time, to all subscribers; that they may know how their account stands on my Mail Book. There may be errors, which I will correct when informed of them. Those persons to whom I have sent "*Gratis*" are marked "Paid to Sept. '76," on the wrappers, same as if they had paid. On the wrappers of those who have paid beyond Sept. '76, there is no notice of the time to which they have paid, except in a few cases. Those marked, "Paid by 'B,' to Sept. '76," or other time, are those whose subscription has been paid by Eld. J. Blain, of Buffalo, N. Y.; and hence the $2, or other sum due from the subscriber, must be paid to him; and I hope it will be done immediately, as he needs it at this time.

Those who intend to renew their subscriptions for Vol. xxi., will confer a great favor on me to remit the amount before the issue of the next or last No of *this* volume: or, at least, say what they *intend* to do for the next volume; or, else let me know at once that they wish a discontinuance of the Examiner, if that is their desire.

Geo. Storrs.

BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 TIM. II. 4, 6.

VOL. XX. NEW YORK, AUGUST, 1876. No. 11.

THE BIBLE EXAMINER, VOL. XXI.

I have given two extracts, in volume 20, from a work by HENRY DUNN, entitled, "FOLLOWING AFTER TRUTH." Those extracts have shown the character of the work. Mr. DUNN has published seventeen different works on the great and glorious theme relating to the Government of God, in the last ten years. Most of those works are out of print, or are inaccessible to such as desire to possess them.

The present work is a gathering from all his writings, and arranging under appropriate heads, of the most important matters treated on by him. It is a treasure which all sincere seekers after truth ought to possess. "PART THE FIRST" I have received, and from which extracts were given in the BIBLE EXAMINER Nos. 9 and 10 of this volume.

I propose to insert in volume XXI. of the EXAMINER the entire work, so as to make it available to the greatest number of readers in this country. The contents of "PART THE FIRST" is worth the price of the BIBLE EXAMINER for a year. But the probability is that we may have the SECOND, if not the THIRD PART, to present our readers before the volume closes. Thus the reader of the EXAMINER will have a mass of knowledge, in small compass, of more real value to him, on the government of God, than he could gather from thousands of volumes of other reading.

Will our friends help in spreading these invaluable thoughts abroad through the land by procuring *new* subscribers, renewing the old, and by *donations* to help scatter abroad this GOD-HONORING TRUTH? What you intend to do, please do without delay.

It will not do to talk of "*hard times*" while the nation and individuals are spending such vast sums on a "Centennial Exhibition." Money must be plenty somewhere; it only lacks an *object* to draw it out. Can there be a more important object than to promote THE KNOWLEDGE of "the only true God and Jesus Christ, whom He sent" into the world "to be the light of the world," and "to give LIFE to the world?" The cry, then, of "hard times" is unworthy to be made by those who believe in the glory to be revealed in "the ages to come," and the certainty that we may help forward that knowledge which will help men to a better preparation for that state soon to be opened by the revelation of the kingdom of God.

Make up your mind, then, in the fear and love of God, what you will do in this matter to aid this work: and may you be guided from on high, so to act that it shall be manifest to yourself that you love the cause of truth more than any mere earthly objects, however pleasant or desirable.

EDITOR.

P. S.—Please see my offers for new subscribers. Will you ever have a better time to do good, in this life?

"DUE TIME."

The apostle Paul tells us, "God our Saviour will have all men. . . to come unto the knowledge of the truth: for there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." (1 Tim. ii. 4–6.)

Several facts are here distinctly stated. 1. God will have all men come to the knowledge of the truth. 2. There is only *one* Mediator between God and men. 3. That this Mediator gave Himself a ransom for all men. 4. That this truth shall be testified to all men. 5. God has His "due time" for that work.

All these *facts* are warranted by the Saviour's words to Nicodemus, John iii. 16; "God so loved *the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

To maintain that one of the human race will ultimately perish without having first come to the knowledge of the truth, and without an opportunity to *believe* in the one Redeemer for "everlasting life," is about the same as to "make God a liar" (1 John v. 10), and to call Jesus a deceiver, and Paul an ignoramus. Yet, alas! many men, who profess reverence for God's word, do, virtually, thus sin, and maintain that the vast millions who have died in unavoidable ignorance of the truth are never to know it nor have an opportunity to *believe* in Jesus in order to an "everlasting life."

Among those who thus teach is a large class of those who go under the name of "*Age to Come*" believers, who hold that those who are alive on the earth in the millennial age will be in a state of probation, but that none of the dead are then or ever to live again in a state in which they can have an opportunity to secure an endless life. This class of "Age to come" believers are bitter opponents to the view maintained in this Magazine of "*The ages to come*" as probationary to every soul of the human race who has lived on the earth and died in unavoidable ignorance of *the truth*.

This opposition, possibly, may have been increased by a few "*Age to Come*" believers who have so far believed in a true probation for all as to advocate that view, but have embarassed themselves and the truth by maintaining that the dead will be raised in the "age to come;" i. e., in the "Millennium age." This most certainly is an error. There seems to me no authority for such view, but the contrary; for it is *after* "the thousand years are finished" that the dead, not embraced in the "*first* resurrection," *live again*. Hence if it be true that the dead are unconscious, there can be no probation till the resurrection takes place; and that will not be till after the millennium ends.

God's "times and seasons" for doing His work He hath "put in His own power." But He certainly has them; for, "Known unto God are all His works from the beginning of the world." (Acts xv. 18.) To suppose that He loved *the world* so as to give His Son to be a ransom for all and to give all everlasting life through *faith* in that Son, and yet have no time in which to make known the object of faith, and so let millions perish hopelessly, is to impeach the character and government of God and cast reproach on the Redeemer.

That unnumbered millions have lived here and died without the means of knowing "the only true God and Jesus Christ," the sent of God, no reflecting and unprejudiced mind can deny. Then, for such, there is a "*due time*" somewhere in the futnre for that knowledge to be given them, and the opportunity to improve it to secure everlasting life, just as certain as that "God cannot lie" nor deceive.

Some of those who oppose this view ask, "How are helpless infants to be cared for"—after resurrection—"until they live to the age of accountability? Will the immortalized saints be baby nurses?" An intelligent man ought to blush to make such inquiries. Any man manifesting such ignorance of the Divine resources needs to himself be "nursed," for he is "a babe." He reminds us of the murmuring Israelites in the wilderness, who said to Moses and Aaron, "Would to God that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots and did eat bread to the full; for ye have brought us forth into the wilderness, to kill this whole assembly with hunger." Let this quibbler ask himself, who took care of the *two babies* in the Garden of Eden till they came "to the age of accountability?" Who were the "baby nurses" of Adam and Eve? They were at first only babies, just as certain as Jesus was.

This same quibbler objects to a probation in the future after Satan is bound. He says, "If Satan's power to deceive mankind is to be taken away—where is the temptation to sin and evil?" He adds, "Now, in the mixed state of good or evil, men are liable to sin—to have the temptation to do wrong constantly presented to them by Satan." Thus he makes a spirit-devil an indispensible appendage to the government of God, without which JEHOVAH could not have given a probation to men. Happy devil! God rewards him with a princely share of the human race for the service done in aid of the Almighty Governor in the discipline of the race! The LORD God could not without Satan's aid have given any man a probation! Hail Satan! God gives you a larger portion than to His Son! so important were your services to save a few to that Son! the millions on millions are yours! the few, very few, the Son of God secures! *That* is the love of God to *the world*, is it, Mr. Quibbler? And can you tell us if "Satan" was ever on probation? If so, how came he to sin without some other satan to tempt him? Or, did the CREATOR make him a satan to try the human race. and so promise him the largest share?

I forbear any further notice of the jumble of contradictions and absurdities brought forth by the writer to whom I have alluded; nor would I have noticed him at all but for the standing he holds in the army of our opposers.

God will carry out His plan of love to the world by placing every man, woman, and child of Adam's race in possession of the knowledge of "the only true God and Jesus Christ," in His own "due time," in this life or a future one, and grant to all an opportunity and the means of securing everlasting life, before their final state is fixed. Let our opposers find a text in the Bible that says the final state of all the human family is irrevocably fixed at the close of this present life. I know they cannot find one such text: the idea is a "tradition of men," a mere fancy, and a libel on the government of the God of truth. *His* time—His *set* time—His "*due* time" will surely come to all when ignorance shall be followed by the true knowledge of God and Jesus Christ, and of "His great love wherewith He loved us, even when we were dead in trespasses and sins;" and "the *ages* to come" shall make it known to all who have been deprived of it in this life, or in the ages past.

ED.

SATAN.

Remarks on Satan's Exciting David to Number Israel.

Let us see how much there is in that account to prove the existence of a personal spirit devil. The record of the transaction referred to is found 2 Samuel xxiv. 1, and 1 Chron. xxi. 1. In the first text the account reads:

"The anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah."

The other reads,

"And Satan stood up against Israel, and provoked David to number Israel."

That our translators believed in a personal spirit-satan need not be doubted; but that they gave a correct translation of the words *stn* and *tsr* (*satan* and *tsorar*) in all cases, no man is obliged to believe. These two Hebrew words signify the same thing, viz., "an adversary, an enemy."

In one of the above texts it is clearly stated that the LORD moved David to number Israel; though the translators, seeing a difficulty before them in relation to the second text, place in the margin (for the pronoun "he" in the text) satan. Thus, in fact, making (unwittingly) the LORD the satan; which might be true for all the text itself would show to the contrary; for the term satan is a harmless word when truly understood; for "the angel of the Lord" was a *satan* (modestly rendered "an adversary" by our translators) to the wicked Balaam. See Num. xxii. 22.

Again: In the above texts, one reads, "moved David," and the other "provoked David." In both cases the Hebrew is *sooth*, which Prof. Pick translates, "persuaded, induced, excited."

The question now arises, Who or what induced David to number Israel? Theologians say it was "Satan;" meaning, of course, a personal spirit devil, or fallen angel. The texts say no more than that it was an *adversary*. We are at liberty to determine who or what that was. That it was not the Lord I will admit, for the sake of shortening the investigation; and, besides, "the Lord is not tempted with evil, neither tempteth He any man." Let us look, therefore, for this adversary, this satan, somewhere else, and without any regard to the notions of our translators or their imitators.

I remark, however, before proceeding, that the Hebrew word *sooth*, translated in one of these texts "moved," and, in the other, "provoked," is the same word found in Job ii. 3, "Thou (satan) movedst me (the LORD) against him (Job) to destroy him without cause." So the theological "satan" had as much to do with the Lord as with David, if he is a spirit-devil, as they will have it. But I pass that now, to be considered at another time, and proceed to the main question, What was that "adversary" which moved or provoked David to number Israel?

That David was tempted to do the deed, none will deny. The apostle James tells us "every man is tempted, when he is drawn away of his own lust." Here is the basis of all temptation. But some men express great horror at the idea of lust being the inlet and cause of temptation. This horror arises from a misconception of the use of the term. Lust is only another expression for *desire*. True, it is sometimes used for carnality; yet this applies only when desire seeks gratification in an unlawful or forbidden way; that is, when it "draws away" from a legitimate gratification. There is not a natural desire in our animal nature but what our Creator designed should be gratified in a lawful manner and in a temperate degree. The sin is in giving way to a lawless or intemperate gratification of our natu-

ral desires. When we allow these desires to draw us away from God's established order of gratification, and "conceive" the design to gratify them in that way, "sin is brought forth;" then when the act "is finished it bringeth forth death." See James i. 12–15.

Let it be distinctly understood, then, that lust, or desire, is not sin in itself; it is the wrong use made of it that constitutes the sin. It is allowing ourselves to be "drawn away" by it to do a prohibited act that makes it sin. These desires are "adversaries" in the sense that they need constant watching lest they lead us astray: we must watch and pray lest we enter into temptation to an indulgence that is not in harmony with the Divine will. Thus our Lord Jesus himself, who "was tempted in all points like as we are," was "without sin," because, however strong the desire to promote his mission, he would perform no miracle for mere self-gratification; nor shrink from any suffering or reproach, however much he might *desire* it, if his Father's will demanded the sacrifice. All his desires, however strong, were regulated by the will of Him who sent his Son into the world.

Desire, then, is an adversary, or satan; and is to be overcome by a strict regard to the will of God. Israel was to trust in the Lord for defence against all their enemies, whatever the number of their men of war were, whether few or many. David gave way to the desire to know how many men of war he had. That desire was the "satan" that "provoked," or *induced* him to number Israel, thereby showing that he did not, as he ought, trust wholly on God's word of promise to save whether by few or many. This was his sin, for which his heart smote him, after the desire had drawn him away from implicit trust in the Lord for defence. It developed pride in the number of men he had.

That this view is the correct one in this case, is evident from the conversation between David and Joab, David's chief captain. The record saith, "David said to Joab and to the rulers of the people, Go number Israel. . . . And Joab answered, The Lord make his people a hundred times so many more as they be; but my lord the king, are they not all my lord's servants? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab. . . . the king's word was abominable to Joab." See 1 Chron. xxi. 1–6.

Joab was wiser and more faithful to God in this matter than David; but David's desire or lust refused control, and became his satan, moving him in a direction that caused a great sin and did *murder* Israel by thousands.

Thus the theological devil or satan disappears from the transaction; the true satan or adversary is brought to light, and the two accounts are made to harmonize without doing violence to either, or giving infidels a chance to mock at the records of this transaction, as they justly may by the common notion of its being a personal spirit-devil that induced David to number Israel. His desire, or lust, to know how numerous were his arms of flesh, was the adversary that induced him to sin. And thus many sin in these days in numbering spiritual Israel, and are ensared with moral death for their pride of heart. They glory in their numbers, instead of trusting in the Lord. Their churches, their conferences, their synods, etc., become the rule by which they measure their power and their holiness. Their desires or lusts for numbers and power, by means of their own inventions, has led them to overlook the fact that it is "not by might, nor by power, but by my Spirit, saith the Lord," that the real work of God is to be accomplished. Thus, while they can talk of the numbers they have enrolled in their ranks, moral or spiritual death is seen in all their hosts; and they themselves often lament the lack of that fervent, holy zeal which they once saw when they were few in number, so small that it was not desirable to count them, and they trusted in God and his truth to do the work. But they do not, like David, see their sin, and are not likely to repent of it, till it is too late, and God shall have destroyed them with a worse plague than that visited on Israel for David's sin in numbering the people. They lay all the blame of the evil among them on their theological satan, and see not that their own lusts are the cause. ED.

"FIRST FRUITS."

The presents were so-called which the Hebrews made to God, consisting of part of the fruits of their harvest, to express their submission and dependence, and to acknowledge the sovereign dominion of God, the author of all blessings and enjoyments.

The day after the feast of the *Passover* they brought a sheaf into the temple, as the *first-fruits* of the *barley* harvest. The sheaf was threshed in the court: and of the grain that came out they took a full homer; that is, about three pints.

After it had been well winnowed, parched and bruised, they sprinkled over it a log of oil, i. e., near a pint. They added to it a handful of incense; and the priest that received this offering shook it before the Lord toward the four quarters of the earth; he cast part of it upon the altar, and the rest was his own. After this, every one might begin their harvest. (Lev. xxiii. 10—.) This was offered in the name of the whole nation, and by this the whole harvest was sanctified unto them; that is, the *Barley* harvest.

When the *Wheat* harvest was over, that is, the day of *Pentecost*, they offered again *first-fruits* of another kind, in the name of all the nation, which consisted of *two* loaves of two tenth-deals: that is, of about three pints each. The loaves were made of leavened dough. (Lev. xxiii. 15–20.) Does not our Lord allude to this in Luke xiii. 20, "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in a measure of meal, till the whole was leavened."

It will be seen by the foregoing statements that there were two offerings, and at different periods, which are called "first-fruits." These types point out the anti-types. No one doubts but that the first-fruit at the Passover points to Christ as the first-born from the dead. But there is another first-fruit. Who are these that attain to that honor? John speaks of them Rev. xiv. 1–5. There he sees a company of "a hundred, forty and four thousand." These he saw standing with the "Lamb on mount Sion;" and it is said of them, "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Do not these constitute the "Bride, the Lamb's wife?" (Rev. xix. 7, and xx. 9.)

Whatever may be thought of them, they are *a* first-fruit. The first-fruits are often spoken of in the law and the prophets, and must have a significance, pointing to something then future. The barley harvest first-fruits came first; as we have seen, and all admit this pointed to Christ. Fifty days later, viz., at the Pentecost, came the wheat harvest first-fruits, which consisted in two loaves. These were the second parcel of the first-fruits. Did not this typify "They that are Christ's at his coming?" (1 Cor. xv. 23.)

That those gathered to God in Christ in the present and past dispensations are distinguished as "first-fruits" is clearly seen from Scripture testimony. Jer. ii. 3, "Israel was holiness to the Lord, and the first-fruits of his increase." James says, "Of his own will [the Father] begat us with the word of truth, that we should be a kind of first-fruit of his creatures." (Jas. i. 18.)

It will be observed that after the presentation of the first-fruits to God the main harvest followed. This was true in relation both to the barley harvest and the wheat harvest; the first of which occurred in the first month: and the second not later than the third month. After these, in the seventh month, came the feast of tabernacles, "when they have gathered in the fruit of their land." (Lev. xxiii. 39.) The conclusion of the gathering in of the fruit of the land was some four months after the first-fruits of the wheat harvest. Does not our Saviour refer to this when he said to his disciples, "Say not ye, There are yet four months, and then cometh the harvest: behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest?" (John iv. 35.) As much as to say, Hasten to gather the first-fruits, and not wait for the later harvest, which is sure to follow in its time: now is the time to harvest the wheat; that is, the early fruit; the later fruits will come in their season. It takes a longer time and a hotter sun to mature and ripen some fruits than others. The barley and the wheat must first be gathered; at a later period, various other fruits of the earth, or land, will be matured. Beside, it is true that "one soweth and another reapeth;" (John iv. 37); the work is not all done at once, nor by one class of laborers.

God's time for the development of the fruits of the earth are of his own ordering and in "His own power," and we cannot order them nor hasten the work. We are to do such work as He appoints us, and wait patiently for the manifestation of the maturity of God's wise and gracious purposes in the creation of the earth and men upon it. His scheme will not be frustrated or defeated, whatever may be the ignorance or folly of men, which is enough to defeat and destroy any plan of good, however magnificently laid out, were it not that the wisdom, knowledge and power of JEHOVAH, guided by His matchless love for the race, are all pledged to bring out a perfect regeneration and "restitution of all things which he hath spoken, by the mouth of all his holy prophets since the world began," from the declaration concerning "the seed of the woman" which will surely "bruise" the "head of the serpent," and bring all things into a state of purity

and peace, and the "head stone" shall be brought forth with "shoutings of, Grace, grace unto it." "As for God, his ways are perfect," (2 Sam. xxii. 31); and when he began this world he did not commence blind, or ignorant of the results, or unprepared for any and everything which might take place; but with wisdom, power, and love enough to make good to come to all the works of his hands, from the evil that might, for a time, be suffered to exist; but, in the end, be made to magnify the riches of his grace, and the boundless nature of the love which existed in his heart from the outset of the work of creating this world and the men to inhabit it.

Poor blind mortals are we, who attempt to limit the Almighty in his work of love and mercy to the creatures he has made and for whom Christ died. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." (Rom. viii. 32.) "For when we were without strength, in due time Christ died for the ungodly." . . . "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (Rom. v. 6, 8.) "GOD IS LOVE." "Hereby know we that we dwell in him because he hath given us of his spirit" of "love." "He that dwelleth in love, dwelleth in God, and God in him." (1 John iv. 8, 13, 16.) ED.

"A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: *Or, the Promise and Oath of God to Abraham.* By GEO. STORRS.

This pamphlet was first published in 1871. Some small alterations have been made in it since, and that others might be made I do not doubt; yet that the *main argument* is impregnable, I have never doubted; and is the one that I feel called to present and enforce with all the strength and ability I may receive from God, whose character and government is every day being blasphemed by the general theology among professed Christians. To be intelligent Christians, and give God the love his word demands, we must see that "God is love," and that every act of his —whether in creation, government, or judgment —is an act of LOVE. It is useless to call upon men to love God unless we can make them to see that He is *lovely*, and that "he first loved us" (1 John iv. 19); and we must see that He loved the *entire race*, and that in "due time" He will make all men to see and realize that this love for them is a fact and no fiction. When that is seen and "the knowledge" of it "covers the earth as the waters do the sea" (Isa. xl.), then if men will not give God love in return, even to love Him "with all the heart, and with all the mind, and with all the strength," they cannot and ought not to have life in his dominions: they richly merit *annihilation*—to die "the second death." But let them first *know* that "God is Love" before making such an end their final doom. For one, I praise God with my whole heart for the certainty I feel, from his own promises and oath, that not one soul of the human race will ever finally perish till such knowledge is imparted to them in this or some of the endless succession of ages. The notion that the final state of every soul of man is fixed at the end of this present life, regardless of their means of knowing God and his Christ, is an idea having not one testimony in the Bible to support it; it is an ingenious fable invented in the ignorance of men, probably with a desire and expectation of holding an influence over minds for some improper end; I will not say what, but it is to be feared it has produced hypocrites in religion and a superstition which is enemical to the true love of God and his government. ED.

IDOLATRY.

Idolatry was a sin of the worst character known under the law of "the only true God," and was punishable with death by stoning. (Deut. xvii. 2–5.) To place a character upon the object you worship which makes that object opposed to the God of the Bible is idolatry. Does not the doctrine, expressed as follows, make the God of whom it is spoken an Idol?

"God has predestinated all things, whatsoever comes to pass, or will come to pass in the future; including every man's final destiny: and man has no freedom of will."

Is not the God thus described an Idol? a Molock? It cannot be "the only true God;" that is impossible; for it gives the lie to all His professions of love for "the world," and His declarations of being "not willing that any should perish;" 2 Pet. iii. 9; also, makes His oath an act of perjury when He says, "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:" and then expostulates with them saying, "turn ye, turn ye from your evil ways: for why will ye die?" (Ezek. xxxiii. 11.) The idea of having *decreed* all their acts and never having endowed them with power to do otherwise than they do; and then swear-

ing that He has no pleasure in their death, and urging them to do differently (i. e., different from what He pre-destinated they should do), is an absurdity and contradiction that amounts to blasphemy against the "true God," if such an administration is attributed to Him.

I might multiply any number of illustrations of such a character, to show the fact that the God of the above named "predestination" is not the "true God," but a monstrous *idol;* and is worse than Baal or Moloch. To such an *idol* I do not bow; neither do I owe it any allegiance; nor have any *Christian* fellowship with its worshippers. "What agreement hath the temple of God with idols?" (2 Cor. vi. 16.)

ED.

THE WORLD-BURNING THEORY.

The best way to test its truthfulness, is to examine the evidence on which it is supposed to be based.

1st. THE EARTH, NOT HEAVEN, THE FUTURE ABODE OF THE SAINTS.

To the prevalent religious theory embodied in the phrase "Heaven is our Home" may be attributed in no small measure the burning up of this globe. And in this there is some amount of consistency; for if the children of God are to be translated to heaven, it is obvious that they will no longer need this earth as a place of abode. Hence they are represented as looking with composure and joy upon the globe in flames:—

> "Nothing hath the just to lose,
> By worlds on worlds destroy'd;
> Far beneath his feet he views,
> With smiles the flaming void."
> —*Wesley's Collection.*

We would suggest the advisibility before endorsing the sentiment contained in this verse, of ascertaining whether God has not some higher destiny in store for the earth than that of making it into a bonfire.

The prophet Isaiah declares that "God Himself formed the earth and made it; He hath established it, *He created it not in vain, He formed it to be inhabited.*"—(Isa. xlv. 18.) Can it be supposed that this end has been attained by the present state of things? Did God form the earth simply to be inhabited by the race of men—for the most part wicked—who have lived since the Fall? Surely not, in view of the prophet's words that "He created it not in vain." If "formed to be inhabited," it is not unreasonable to conclude that it was destined to be the abode of beings in whom God would take delight. The "first Adam" forfeited by transgression the "dominion" given to him. That "dominion" pertained to this earth, not to heaven. The very fact that a Redeemer styled "the last Adam" has been provided to repair the evil effects of "the first Adam's conduct," would indicate that the lost dominion is to be restored by the last Adam becoming the possessor of the earth.

The Psalmist declares that, "*Those that wait upon the Lord shall* INHERIT THE EARTH" (Psa. xxxvii. 9.); and Jesus says, "Blessed are the meek; for *they shall inherit* THE EARTH."—(Matt. v. 5.) Paul confirms these utterances by styling Abraham "*the heir of the world*" (Rom. iv. 13), and by writing to the Corinthians in the following manner:—"*All things are yours;* whether THE WORLD, or life, or death, or things present, or things to come."—(1 Cor. iii. 21, 22.) And lastly, John describes the glorified redeemed as saying "*we shall reign on* THE EARTH."—(Rev. v. 10.) From these testimonies, it is evident that the earth is the *future* inheritance of Jesus and the saints; for, as yet, none of them have enjoyed its possession; neither can they do so until the present occupiers of the soil have been dispossessed of it,—an event which cannot take place until He who is at God's right hand appears a second time. God has distinctly promised the earth, not heaven, as the inheritance of the saints. It is vain, therefore, to look for an ascension to the starry firmament. The prevalent belief in heaven-going is based upon a few passages which on the surface appear to support it, but in reality do not; for they are capable of being completely reconciled with those that teach the future abode of the saints to be on the earth; whereas it is utterly impossible in any way to reconcile with the theory of heaven-going such passages as those quoted, which emphatically teach, beyond the possibility of contradiction, that the earth is to the habitation of the righteous.

2nd. THE OVERFLOWING OF THE WORLD WITH WATER. The Apostle Peter prefaces the prediction on which the earth-burning theory is principally based, by a reference to the Deluge. He says "the world that then was, being overflowed with water, perished."—(2 Pet. iii. 6.) This language affords a basis for understanding the disputed passage which follows. When the Apostle says that the antediluvian world "perished," he does not, of course, mean that *the earth* "that then was" ceased to be. He simply means that the flood caused the destruction of Noah's contemporaries. He then contrasts "the world that then was" with something in existence when he was writing:—"But the heavens and the earth *which are now*, by the same word

are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (v. 7). The literal "heavens and earth" existing in Peter's day were precisely the same as those which were in being while Noah was preparing the Ark. The contrast cannot, therefore, apply to two distinct *literal* "heavens and earth" at different epochs. Hence we must look to some other interpretation for a solution. This may be found in regarding the phrase "heavens and earth" as referring to the *human constitution of things existing on earth* at the particular periods referred to. The generation contemporary with the "preacher of righteousness" was destroyed by water, but the generation of which Peter wrote, was to be destroyed by fire. Thus the parallel and the contrast are complete.

3rd. THE FIGURATIVE LANGUAGE OF THE BIBLE. The Apostle Peter, writing of Paul's Epistles, says there are in them "some things hard to be understood, which they that are unlearned and unstable do wrest, as they do also the other Scriptures, unto their own destruction."—(2 Pet. iii. 16.) The same may be affirmed, though in a less degree, of Peter's Epistles. The passage under consideration is "hard to be understood" by those who are "unlearned" in the style in which the Bible is written. As a rule, sufficient recognition is not taken of the fact that the Bible is an Eastern book, and therefore, written in the highly figurative and symbolic style pertaining to the East. It is judged too much by the modes of thought and expression prevalent in modern times, in the Western World. The consequence is that, although there is much spiritualizing of inspired language, there is a want of discernment in elucidating that which is really figurative and symbolic. In fact, the figurative is literalized and the literal is spiritualized; and thus people "wrest the Scriptures unto their own destruction."

He who studies the style of the inspired writers cannot fail to observe that the Spirit of God has made use of nearly the whole of the phenomena of nature for the purpose of teaching and illustrating spiritual truths. Thus "light" and "darkness" are used for knowledge and ignorance (Isa. viii. 20; Acts xxvi. 18); "rain," for doctrine (Deut. xxxvii. 2); "clouds," for multitudes of men (Jer. iv. 13; Ezek. xxxviii. 9, 16); "mountains," for kingdoms (Jer. li. 24, 25.); "rivers," for an army (Isa. viii. 7.); "waters," for nations (Isa. xvii. 13; Rev. xvii. 1, 15.); and "trees," for men (Dan. iv. 20, 22; John xv. 4.); while empty words are compared to "wind" (Job vi. 26.), and mankind is described as "grass."—(Isa. xl. 6, 7.)

From the fact that the sun and the moon were made to "rule" the day and the night (Gen. i. 16.), the heavens and the luminaries they contain are used for the ruling powers among mankind: the sun is used for kings, the moon for ecclesiastical systems, and the stars for princes and governors of inferior grades. These luminaries all bear the same relation to the earth that political and ecclesiastical rulers do to the rank and file of humanity. Hence the subjects, or people governed, are represented by "the earth," as in (Psa. lxxvi. 8.):—"The earth feared;" (Psa. lxxix. 1.):—"Let the earth rejoice;" (Isa. xiv. 16.):—"Is this the man that made the earth to tremble?" and many other passages. Of the use of these figures or symbols numerous instances could be given, but a few must suffice here. The nation which sprang from Jacob is represented by the prophets as having a sun and moon of its own:—"*Her sun* is gone down while it is yet day" (Jer. xv. 9.): "*Thy sun* shall no more go down, nor *thy moon* withdraw itself."—(Isa. lx. 20.) From the explanations already given there will be no difficulty in understanding these passages. The setting of the Israelitish sun was the overthrow of the throne of David, and the withdrawing of the Jewish moon the abolition of the Mosaic priesthood and ritual. In predicting the fall of the Babylonian Empire, the prophet Isaiah makes use of the following language:—"*The stars of heaven* and the constellations thereof shall not give their light: *the sun* shall be darkened in his going forth, and *the moon* shall not cause her light to shine." "*I will shake the heavens, and the earth shall remove out of her place.*"—(Isa. xiii. 10, 13.) The overthrow of Babylon is past, but there is no record of the literal sun, moon, and stars, ceasing to shine on that occasion. Yet no one will deny that the luminaries of the Babylonian world ceased to shed forth light. The rulers were dethroned and the subjects transferred to the Medo-Persian Empire. Thus the symbolic heavens were shaken, and the symbolic earth was dislodged. When language such as this is applied to the Babylonian Empire, it cannot be unwarrantable to interpret on the same principle similar phraseology in other passages. Then, too, Isaiah's prediction about Idumea is written in the same figurative style:—"*All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll,* and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from a fig-tree. For *my sword shall be bathed in heaven: behold it shall come down upon Idumea,* and upon the people of my curse to judgment."—(Isa. xxxiv. 4, 5.) Accord-

ing to the principle of Hebrew parallelisms adopted in the prophetic Scriptures, the bathing of Jehovah's sword in heaven is here explained to mean His judgments on Idumea. Hence the rolling together of the heavens as a scroll, and the dissolution of all "the host of heaven" can have reference only to the same events. Without further quotation, these two passages are sufficient to warrant a figurative interpretation of Peter's prediction.

4th. THE NEW HEAVENS AND THE NEW EARTH. In commencing the chapter which contains the prediction under consideration, the Apostle Peter exhorts his brethren in Christ to "be mindful of *the words which were spoken before by the holy prophets.*"—(*v.* 2.) A more needful admonition could not be given. It is especially necessary to the understanding of the remaining portion of the chapter. In *v.* 13, after describing the abolition of the existing heavens and earth, the Apostle says, "Nevertheless we, *according to His promise*, look for new heavens and a new earth, *wherein dwelleth righteousness.*" These words give rise to two observations: 1st, In order to understand what are the "new heavens and earth" for which Peter looked, we must ascertain what the promise is to which he refers; 2nd, If we can ascertain what these "new heavens and new earth" are, we shall have a clue to the understanding of the "heavens and earth" whose destruction Peter predicted.

The "promise" on which the Apostolic hopes were based is to be found in Isa. lxv. 17:—"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Having given the promise, the Spirit in Isaiah proceeds in the next verse to explain its meaning:—"But be ye glad and *rejoice forever in that which I create:* for, behold I CREATE JERUSALEM A REJOICING, AND HER PEOPLE A JOY."—(*v.* 18.) Seeing that the "new heavens and earth" here predicted by Isaiah are to consist of a state of things in and around Jerusalem, we have no difficulty in understanding that when Jehovah creates them, He will not need to turn this globe and the whole astronomical system into a huge furnace. Were this to be the case, neither Jerusalem nor her people would be left to be created "a rejoicing" and "a joy."

Respecting the future of the Jewish people there can be no doubt. The prophets have predicted that they are to be gathered from all parts of the earth (Isa. xliii. 5, 6; Jer. xxiii. 7, 8.); that they shall be re-constituted a kingdom (Ezek. xxxvii. 22.); that their throne, on which David sat, shall be re-established (Jer. xxiii. 5; Psa. lxxxix. 28, 29.); that their ancient capital shall again be "the throne of the Lord," and become the metropolis of the whole earth. to which all nations will flock.—(Jer. iii. 17; Zech. xiv.16.) In describing this desirable state of things through the mouth of the prophet Ezekiel, Jehovah says of the children of Israel, "So shall they be my people, and I will be their God" (Ezek. xxxvii. 23.), and in addressing His Son Jesus, through the mouth of Isaiah, He said to him, "I have covered thee in the shadow of mine hand, *that I may plant the heavens, and lay the foundations of the earth, and say* UNTO ZION, *Thou art my people.*"—Isa. li. 16. Of this time it has been said, "His (Israel's) heavens shall drop down dew."—(Deut. xxxiii. 28.)

It will thus be seen that the "new heaven and new earth" have special relation to the future of the Jewish nation. To carry out the figure, there must be a symbolic sun. This is provided for in "the Sun of Righteousness" (Mal. iv. 2.); a name which is given to Jesus of Nazareth because He is the "Lord our Righteousness" Jer. xxiii. 6.), who is to sit on the throne of David (Luke i. 32.) as the future "King over all the earth" (Zech. xiv. 9; Rev. xi. 15.), and be the only source of life-giving spiritual light for all the human race. The prophet Isaiah, addressing his countrymen prospectively, thus speaks of this symbolic sun: —"Arise, shine; for THY LIGHT *is come, and the glory of the Lord is risen upon thee.* For, behold, the *darkness shall cover the earth, and gross darkness the people:* but the Lord shall arise upon thee, and His glory shall be seen upon thee."—(Isa. lx. 1, 2.) It cannot be denied that spiritual darkness now covers the greater part of the earth. Consequently the "light" of Israel, or "sun" of "the new heavens," has not yet arisen; and the day which he is to "rule" has not yet commenced.

When the "Sun of Righteousness" thus rises to dissipate the darkness now covering the earth, He will be accompanied by other symbolic satellites, of whom it is said, they shall "shine forth as the sun in the kingdom of their Father," (Matt. xiii. 43.); "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—(Dan. xii. 3.) By their instrumentality "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."—(Hab. ii. 14.) So completely different will be the rulers and people of the earth then from what they are now, that it may then truly be said there exist "new heavens and a new earth *wherein dwelleth righteousness.*" This feature evidently did not characterize the new "heavens" and "earth" of Peter's day; for the phrase

"wherein dwelleth righteousness," as applied to the "new heavens and earth," indicates that such was not the case with the then existing "heavens" and "earth" about to be destroyed. And the fact that the point of contrast is moral, not material, affords presumptive evidence that the "heavens" and "earth" in each case are figurative, not literal.

5th. THE OLD HEAVENS AND EARTH.—From the foregoing exposition it will be seen that "new heavens and earth" is a figurative phrase describing an improved state of things on this globe. This affords a sure basis for concluding that "the heavens and the earth" whose destruction Peter predicted, is also a figurative appellation. And from the fact that the former is specially related to the Jews, it may be inferred that the latter has reference to that nation. It has already been shown that Israel had a figurative "sun."—(Jer. xv. 9.) To carry out this symbol, Israel must have had figurative heavens in which her sun shone. Accordingly, we find the Psalmist addressing the Lord in the following language:—"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them, and they shall be changed."—(Psa. cii. 25, 27.) The Mosaic heavens and earth continued to exist until the Mosaic law had been fulfilled by Him who was typified by its various ceremonials (Matt. v. 18.); then, having "decayed and waxed old" (Heb. viii. 13.), they were ready to "vanish away."

At the time Peter wrote his Epistle, the whole constitution of the Jewish nation was about to undergo a change. The Mosaic Covenant, which had been legally abolished by Christ, was still recognized as being in force by the nation generally. It became necessary, therefore, to manifest in a more signal manner the fact that it had been superseded, and was now useless. This was effected by the complete destruction of the Temple,—the existence of which was absolutely essential to the observance of the Mosaic Law—and by the capture of Jerusalem by the Romans. It had been predicted by Joel and Jesus in the following figurative language:—"*The sun shall be turned into darkness, and the moon into blood*, before the great and terrible day of the Lord come."—(Joel ii. 31.) "Immediately after the tribulation of those days shall *the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*"—(Matt. xxiv. 29.) And Daniel predicted that the Roman power would "wax exceeding great . . . toward the pleasant land and . . . to the host of heaven" until "it cast down some of the host and of the stars to the ground, and stamped upon them." By this Power was "the daily sacrifice" to be "taken away," and the sanctuary "cast down."—(Dan. viii. 9–11.) The "sun" of the Jewish "heavens" was darkened by the nations being deprived of all political power; and the "moon" was turned into blood by the overthrow of their ecclesiastical system amidst much bloodshed; for it is computed that the destruction of Jerusalem was attended with the slaughter of 1,100,000 human beings. The "stars" or nobles, of the Israelitish Commonwealth were cast to the ground, and the people generally were scattered among all nations of the earth. Thus the Jewish "heavens" passed away "with a great noise," or, to use the language of Isaiah, "vanished away like smoke" (Isa. li. 6.), and the luminaries thereof were totally eclipsed.

The Apostles and Disciples of Christ were prepared for these events. Hence, Peter said to those of "like precious faith," "seeing that ye look for such things, be diligent," etc.—(2 Pet. iii. 14.) But the Jews who still clung to the Mosaic Law were taken unawares, having rejected the warnings of Moses (Deut. xxviii. 49–57.), John the Baptist (Matt. iii. 7, 10, 12.), Jesus Christ (Matt. xxi. 4, 8; xxii. 7.), and the Apostles. (Acts ii. 40; xiii. 40, 41.) The rod of Jehovah's anger came upon them "as a thief in the night," and hence they perished.

Great stress is laid by some on the phrase, "the elements shall melt with fervent heat," as proving conclusively that the very elements of which this mundane system are composed are to be destroyed by flames of intense heat. On this it may be remarked that if there are figurative heavens, those heavens must be composed of "elements;" and there are therefore figurative elements also. But to go further, the scriptural use of the word "elements" in several other places, so far from supporting this idea, confirms the conclusions already arrived at. This word may be applied either to things material, mental, or moral; it is sometimes used for the atmosphere around us, and for the constituent substances composing the earth, but it is by no means confined to these things: it may be applied to the first rules or principles of any science, art, philosophy, or religion. The right way to understand the scriptural meaning in a difficult passage is to ascertain the sense in which it is used in less obscure instances. That the Spirit of God applies it to the first principles of the Mosaic Covenant, is apparent from the following quotations:—"We were in bondage under

the elements of the world;" "How turn ye again to the weak and *beggarly elements?* (Gal. iv. 39.); "If ye be dead with Christ from *the rudiments* (marg. '*elements*') *of the world*, why, as though living in the world, are ye subject to ordinances?" —(Col. ii. 20.) These words were addressed to Jews who professed to have renounced the abrogated law of Moses, and to have embraced "the truth as it is in Jesus;" and if such language could be used to describe their former condition, of course it could be as appropriately applied to the *then* condition of Jews who had not renounced the law of Moses; and inasmuch as the greater part of the Jews were still in this position when Peter was writing, the "elements" of that world were still in existence For these things "the wrath of God" was about to come on "the children of disobedience" (Col. iii. 6.) to the uttermost.

This was predicted by the prophet Ezekiel in the following language:—"Therefore, thus saith the Lord God: *Because ye are become dross*, behold, therefore, *I will gather you in the midst of* Jerusalem, As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, and in my fury, and *I will leave you there and melt you.* Yea, I will gather you and blow upon you in *the fire of my wrath, and ye shall be melted in the midst thereof.* As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you."—(Ezek. xxii. 19–22.) Thus the disobedient children of Israel are represented as base metals, and their punishments compared to the subjection of silver, brass, iron, lead, and tin, to intense heat. On this account we see the appropriateness of Peter's language when he says "the elements shall melt with fervent heat and the earth also and the works that are therein shall be burned up." At the destruction of Jerusalem by the Romans, only the base portion of the nation was gathered in the city. The disciples of Christ, in accordance with His injunction (Matt. xxiv. 15–21.), fled to the city of Pella, in the mountains, at the approach of the predicted "abomination of desolation," leaving the "dross" behind to be melted in the furnace of a fire which, in the language of Jeremiah, was "not quenched."—(Jer. xvii. 27.)

Having shown from the use of figurative language in the Bible, that the terms "heavens" and "earth" often signify constitutions of human society, that the destruction of the world by the flood simply affected the beings living on the earth, that the "new heavens and new earth" are a newly organized state of human affairs, that the destruction of the old "heavens and earth" by fire was the leveling of Jerusalem and its temple to the ground, that the earth is to be the abode of the glorified righteous, and that therefore it cannot be destined to be burnt up,—it remains only to point out the importance and significance of this scriptural truth.

The Kingdom of God, in which the righteous are to "shine as the sun," is to supersede and occupy the place of the present "kingdoms of the world."—(Rev. xi. 15.) Of this kingdom it is recorded that it "shall never be destroyed" (Dan. ii. 44.), that it "shall not pass away" (Dan. vii. 14.), and that it shall have "no end" (Luke i. 33.); and its throne is to continue as long as the sun.—(Psa. lxxxix. 36.) When once established it will be as enduring as Jehovah Himself.—*Selected.*

The Jews in England.

No people on earth are so interesting a study as the Jews. More or less, they are living witnesses to the truth of the Bible generally. Their social economy has ever been remarkable. If they were a Christian sect—the fact that they love the brethren, and allow none of their poor to become paupers, would be adduced to testify to the benevolence of Christianity. That a small denomination, like the Society of Friends, imitated them, does not detract from the noble charities of the Jews. It is not simply the English Jews who fall into pecuniary difficulties and poverty that our Israelitish citizens have to assist, but whole shoals of Jews from all parts of the continent, who continually make for our shores as a haven of rest and prosperity. If Jews are oppressed in the East, from Belgrade to Damascus, it is to English Israelites that the cry of suffering, and the petitions for help are raised.

The protection of poor Jews, from pauperism, by rich Jews, is not a mere matter of recent philanthropy—but a long established rule among them running back to untraceable distance in the east. More than three hundred years ago George Wishart was a Protestant martyr, and on the day before he was burned at the stake, on his defence, he quoted the testimony of a Jew. "Sailing on the Rhine," said Wishart, "I met a Jew with whom I reasoned on his religion. 'Messiah when He cometh will not abrogate the law as ye do.' Said the Jew:—'*we support our poor, ye all low your needy to perish:* we forbid the worship of images: your churches are full of idols; and ye adore a piece of bread, and say it is your God."

But it is in England that the Jews are especially interesting to us, who have two of them by birth over us,—ruling in Her Majesty's government. Before England was England, the Jews were residing here, and holding an influential position. With the earliest voyages of the Phœnicians, before ever the Romans knew of Britain, the Jews visited and settled here. During the occupation of Britain by the Romans, Dr. Margoliouth considers that there is a sufficient proof that the Jews largely occupied such towns as Leicester. In Lincoln and Bury St. Edmunds there are now remains of their buildings erected eight hundred or more years ago.

Bury St. Edmonds for many years appealed to all that is antiquarian in me, for a visit there. The desire was most earnest to see its abbey ruins,—its Norman tower, the finest in Europe,—its ancient churches connected with the Baron's war on John, resulting in Runnymede assembly and the signing of Magna Charta,—that I determined to gratify my desire and see so many structures connected with mediæval history. After looking round the Norman tower that stands alone in its grandeur and dignity,—after looking at the massive gate tower of the Old Abbey—and tracing its foundations,—we stared with surprise at a building—no, not a building, —for it was never built—but moulded of concrete to serve once as nunnery—now homes for matrons and masters, and wedded life. The appearance of the habitations is that of a huge gravel mound with doors and windows fixed in it. The concrete walls were once six to eight feet thick and doubtless covered with stone, as ashlar work,—like Reading abbey, that long ago decayed and vanished away. The concrete too, has so weathered that it haspeeled awayin varying thicknesses, leaving no straight lines like walls, or square edges at doors or windows, but the rounding off like a weathered rock, or soft pudding-stone. To look at the outside gravel mountain, and then through the windows is a vast change. Outside, a crude heap of dirt and pebbles that looks like falling every minute, no more nobility than the side of a gravel pit, inside, the comforts and conveniences of modern wealth if not luxury.

The whole scene of habited gravel mound—ancient churches, —detached Norman tower,—detached gate tower to the Abbey,—luxuriant verdure, ancient tombstone, wide town square, seemed bewildering amidst its antique grandeur. —and while contemplating it, it came to my mind that there is surely an ancient synagogue here. I went at once into a bookseller's shop, and spent a few shillings—bought a guide to the town and allowed myself to be persuaded by a courteous and dignified old gentleman to buy some other articles. I said, "I have an impression that I have read of an ancient synagogue as still standing somewhere in this town." "O yes," said the bookseller, "in the market-place, not far from the Bell Hotel, if you know it.". I went to the Bell and looked around and saw nothing like the object I was seeking. I asked for an old synagogue, the people stared, as if I was one of the old Jews returned. I might as well have asked for Pyramids, or a Mosque, they did not understand me. I went up to a young man—looking intelligent and active minded—a cabinet maker and furniture dealer,—standing looking for customers for chairs and tables,—and said, "There is an old Jew synagogue somewhere very close here, an ancient building, where about is it?" "Synagogue sir! Synagogue!—let me see—O, it was moved off three weeks ago." "Nonsense, young man, I am not asking for a wild beast show, but for a solid building fast in the earth, and has been for a thousand years." The young man shook his head, and said he did not know anything about it. I was irritated. "How old may you be?" "Nineteen, Sir." "Born near here?" "In this house." "Yet you are ignorant of a building within a stone's throw of your birthplace, that is worth travelling a hundred miles to see." The young man looked annoyed and perplexed.

I said to my companion, we must give it up for the present, and go to the other side of the town. Crossing the market-place angularly and turning a corner of a narrow street, and looking at the wall, for marks of antiquity, I said "here it is." To a blacksmith at work, I said, "Is not your shop part of an old Jew's Synagogue?', "Yes Sir,—but only a small part. The Police Office and the Public house round the corner are the principle part." Round we went and into the Police Office—and seeing five crypts of very antique style walked on. A policeman seemed alarmed, "What do you want here?" "To see an old synagogue." The word was Greek to him. "It is the Police Office, Sir." "I know it is now, but what was it eight hundred years ago?" "Don't know, Sir." Can I see the room over the crypts?" "No Sir." In came the Superintendent, "What is the matter?"—"These gentlemen say that this office was a synagogue." "Don't know anything about it—it was something very ancient: the Public house is part of it and you can go and look at that, but you cannot be admitted here." The Public house, next door was out of the way of tee-totalers, so we looked about, discovered an old window-sill

covered with ancient carvings—quaint and suggestive—like a dog or wolf eating at a man's head similar to some pre-christian carvings in Ireland. We satisfied ourselves that it was a real bit of the original building, speculated on its meaning and went on our way, thinking of the appearance that town had, when the Jews were so numerous there as to hold the largest building in the place.

Soon after, studying the town guide, I found that I had made myself singular by calling the building a synagogue. It is known as "Moyse's Hall" Moses, rather twisted in form and sound. Perhaps through the Greek term of the name, as in the Septuagint.

What an idea it arouses in a thoughtful mind! All the side of a large market-place in an ancient suffolk town, occupied by a Jewish synagogue—and offices or residences dating back before the conquest! Larger buildings than those now occupied by all the dissenting traders in the town. Larger, too, than is required to hold all the church-worshippers besides! Occupied, too, by a peculiar people, who for centuries were unknown in England, during the latter part of the middle age, and on in Tudor and Stuart days. Unknown, too, in many places, to our own days. Five and twenty years ago, a very earnest dissenter,—who always refused to pay church rates, —said at last, he must leave the place, he could not bear with the seizure, much larger—and worse, to be misunderstood. "Do you know," said he, "neither a Jew nor a Quaker ever resided in this town, and half the inhabitants have not an idea what sorts of animals they are. No wonder they think me rabid, who will not bow to Baal or pay his priests."

The very early notice of Jews being in Britain and Ireland is somewhat remarkable. There is a tradition amongst Irish chroniclers that a certain ship's crew of Israelitish emigrants of the tribe of Dan, fleeing from their native country in Tiglath-Pileser's time, followed in the path of Phœnician vessels, and driven from point to point along our western coast, settled, some of them on land between Severn and Wye, and others reached Ireland, and settled there, about 714 B. C. Long afterwards, when Jerusalem was destroyed, and the desolation of the country was most complete, another colony of fugitives from Judea, bringing many relics from the ruined Temple with them, were stranded in their ship near Carrick-Fergus rick about 570 B. C. These second emigrants found the neighboring country already occupied by an independent tribe, including their brethren of the tribe of Dan, with a worshipof their own, who was solemnly ordained to power on a Druidical stone, set apart for the purpose, and with Druidical ceremonies; but whom they persuaded to except the Lia-Fail or Stone of Destiny, said to be Jacob's pillow, which they brought with them in their ship, that sanctified all who were installed to power or authority upon it. This marvellous stone was carried to Scotland by Fergas the 1st. when he emigrated there from Wotey. Fergas the 2nd. removed it to Scone. In 1296 our Edward 1st. removed it from Scone to Westminster. Ever since our kings and queens have been crowned and consecrated upon it. Must we believe?

Cinniodh Scuit sacr ainfine
Man breag ain faistine?
Far ain faighear an Lia-Fail
Dlighe flaitheas do ghabhail?

or, "the family of the free Scotts shall flourish, if the prediction prove not false, wherever the fatal stone is found, and shall take (possession) by the rights of heaven" *(juro divino)*.

This stone—the *Lia-Fail* certifies to the truth of the old traditions as to the emigration of the Jews to Brittain and Ireland near three thousand years ago. That they were of the tribe of Dan is manifested by the Irish term for them *Tuatha de Danan*, the Divine tribe of Dan,—or the gods of the tribe of Dan. There seems to have been a spear or scepter of equally magical influence, commanding reverence and awe,—with the Stone of Destiny, and of the same origin somewhat. This spear or scepter has not had the same continued honors as the *Lia-Fail*. It went early into Ossian's hands. He boasts, "I took the spear of Temora" B. VI. Again:—"Father of heroes, Tren mor, dweller of eddying winds! I give thy spear to Ossian; let thine eye rejoice:" B. VIII.

How the Jews were persecuted, and at last wholly expelled from England,—how they returned,—and soon became influential citizens, are subjects for future chapters.

M. G. WARD. F. R. His. Soc.

England, May 1876.

"THE LIFE OUT OF CHRIST."

BY ELD. S. W. BISHOP.

It is well known that there is a small class of religionists in these States that advocate a system of belief that they are pleased to designate as "The doctrine of no life out of Christ." It is true that all professed Christians do in some sense believe in "no life out of Christ," for they all profess to believe that none will be *saved* except through Christ. The peculiar modification of

this doctrine as held by the class named above, is as follows; In order to attain unto resurrection from death it is necessary that in this life a spiritual union be formed with Christ: that every individual of the race who fails to form such union in this life, will be excluded from the privilege of a revival from death, and will, as an inevitable consequence, in the day of final decisions, which they claim will be at the second coming of Christ, be doomed to unending death.

If this position be truthfully taken, these are conclusions that unavoidably follow. 1. All that have lived and died in the past of adult "heathen" all, by an inexorable necessity, lost in eternal death; and all who shall live and die from this time till Christ shall come, in the same condition, are subjected to precisely the same doom. So much has been written on this particular point that I shall only stop to say, that for an infinite God to doom to eternal death untold millions of men and women *because* they have not formed a spiritual union with Christ, when no opportunity, whatever, has been given them to form such union, they having lived and died in unavoidable ignorance of Christ, is to do them infinite injustice. To assume premises that involve such conclusions, evinces the extreme, and rash folly of poor, frail shortsighted humanity, and not the wisdom of a God of infinite love. Our motto ever shall be, "The Judge of all the earth *will do right.*" 2. If it be true that none save those only, who have formed a life union with Christ in this life, will have life beyond the grave, then every child who has died before reaching accountability, lies entombed in the awful gulf of endless death. Those of us who have stood around the dying couch of our little ones, and watched as they drew the last expiring breath; saw them as they lay shrouded for the lonely receptacle of all the dead; looked upon their features about to be lowered into the charnal house; we saw them for the LAST TIME. We shall never, though we may glory in the thought that *we* shall live on during the succeeding ages of unending duration, and though that hope, in our case, may be realized; *no, never*, look again in the faces of the dear little ones we have laid away in the narrow house. There is no hope in their case, for *they* have formed no "life union with Christ in this life." Cold, dark, and shockingly forbidding as this conclusion may seem, it is nevertheless inevitable from the premises laid down by the class of "no life folks" named above.

The moment any man of this class attempts to save *the children*, he abandons his promisis; and when he does that, he virtually admits that his system is fallacious. All who are saved in an endless life, are saved by, and according to, the Divine plan. God has not framed a plan of salvation, published that plan to the world, and then gone about saving millions of children outside, and entirely independent of that plan. If He has arranged a plan He will always work by, and through that plan, in saving the members of our race. If He can save the majority without a definite plan, He certainly can save the minority without one; and, on the hypothesis, the plan is of God through Christ is absolutely unnecessary. Away with such a God-dishonoring notion. If the plan of God requires that, as a condition of a revival from death, all shall form a union with Christ in this life; let us honestly abide by it, and be willing, or at least consent, if indeed it be unwillingly, to take its unavoidable conclusions. If we do this, we must all, mothers, and fathers, cruelly as it may rend our hearts affections, bid an eternal adieu to all our sleeping little ones; for we shall never see them more. They died outside, yea, out of reach of God's plan of life, and are gone; yes, gone forever into the darkness of unending night. This is a doleful picture for "no life" folks; but there is not a single class of religionists in the protestant world that can paint a more uninviting one.

There is another class of Adventists who believe that, through the offering of Christ, all of the race are purchased back to life—the Adamic life; but they believe, and teach that faith in God through Jesus Christ will alone save any of the race in immortal life: that those who do not believe will after the resurrection, be burned up in a literal lake of fire. They deny probation to any beyond the resurrection, and as the millions of children, who they claim are raised through Christ, have never for the want of a rational opportunity, believed in Christ, therefore, according to their plan, these millions of innocent, unoffending, little ones are raised from the dead, to go back *into* death through the infliction of excruciating torture. This instrument of torture is, according to their arrangement, a Divine invention. The "non-resurrectionists" certainly deal more kindly with the poor innocents, than their more "orthodox" Adventist neighbors.

Lest, however, our "orthodox" friends par-excellent, should look with coldness, and consternation on our Adventist brethren's plan, I wish to look a little after *their* plan. They, in common with Adventists, believe that faith in Christ will alone bring salvation that all who do not believe in Christ will be damned, that is, consigned to endless suffering. They deny probation to any beyond this life; their children are

no more capable of "believing" than the children of those who are not allowed by them to be inside the poles of orthodoxy. If, therefore, they are right, *all* children go to a hell of torture, and are forever beyond the hope of even the smallest mitigation of their woe. This is the worst case of all, for the poor children; but it is inevitable if their plan be the Divine plan, unless God has two plans entirely different and distinct from each other, by which He intends to bestow eternal life upon different classes of the race, one a couditional plan, and the other a plan without conditions. The unconditional plan is not revealed in the sacred Scriptures; it is, therefore, certain that God has no such plan. The position taken by many on this question is this; children of *believing* parents are promised salvation; and they quote certain texts of Scripture in proof of this position. Matt. xix. 14., is quoted. "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." This text does not prove such position at all. There is no destinction made in this text between children of believers, and those of unbelievers. Whatever Christ intended to teach by this language, it is very evident that it concerns an entire class. If, therefore, it is literally young children. it is *all* young children.

Another Scripture quotation is Jer. xxxi. 15–17, and its quotation by Matt. ii. 17, 18. This Scripture falls very far short of proving the point in question, from the consideration that it does not refer to the children of Gentiles at all, either believing or unbelieving. The promise is to Rachel's children only, and to none will this promise ever be fulfilled except to the seed of Jacob. The last Scripture in their category is 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." 1. To this text, I remark, belongs not the sanction of Divine inspiration.

If verse 12, St. Paul tells us plainly that this is not the word of the Lord, but the teaching of *Paul*. 2. Any one who will read the context carefully will see that St. Paul is not writing concerning future salvation at all. It is evident that the Corinthians entertained the idea that it was wrong for a believing wife to continue to maintain the marriage relation with an unbelieving husband, and vice versa. St. Paul writes to correct this erroneous idea; and in his argument he shows them that if the marriage covenant is not valid between believers and unbelievers, their children are unclean; that is, illigitimate, or children of fornication. He declares, however, that, in respect to the children, the husband is sanctified by the wife, and the wife by the husband, therefore the children are holy—legitimate,—children of lawful wedlock. No individual, I think, can fail to see that the above is the only drift of St. Paul's argument. This text, therefore, has nothing, whatever, to do with the future salvation of children, it concerns this present life only. Thus their list of Scriptures is exhausted, and no proof found to sustain the idea that children are made morally pure by proxy. This notion savors too much of the papal doctrine of supererogation, for me, to give credence to it for one moment.

I do not believe that any children—infants—will be raised immortal. If they are thus raised they will be made immortal without a moral character, for a moral character can only be developed under probation and trial. An infant is no more possessed of a moral character, than a lamb of four days old. To suppose that the kingdom of God will be peopled with millions of characterless immortals, is simply absurd. God has but one plan by which He bestows immortality upon the members of our race; and a revelation of that plan is plainly given in Rom. ii. 7. It must be sought for, "by a patient continuance in will doing." The conditions of this plan can never be complied with by young children—infants—as such. None but adults can secure eternal life by this plan. There is, in the light of this plan, no truth in the supposition that God can *create* a moral character for infants. That character must be secured—developed, before immortality can be given to any member of our race; and not after immortality is put on. Immortality is a changeless state; if, therefore, infants are made immortal, they must remain characterless unending. But there *is* no if; for not one of Adam's children can be saved in any other way than by believing the Gospel. The Gospel is the power of God unto life, to all that believe in it. Rom. i. 16. *Murdock*. Young children cannot believe the Gospel, therefore, they are lost beyond the reach of hope, if there is no probation beyond this life.

One good brother while contemplating this difficulty saw no way out only by falling back on Gods love. His idea was about this, God's love is so great that he will save all the children any way. If we adopt this position, and are logical we shall be compelled to admit that God will by His infinite love, save every member of the race. God's love is sufficient to save them all; but He will save none outside of the plan He has revelaed in His word. That plan is a conditional

plan, and the one condition is faith—faith in God through our Lord Jesus Christ. Every member of Adam's race must comply with this condition, or lose an endless life. Children have not complied in this life, and, therefore, if there is no probation, beyond this life, they are lost irrecoverably, there is positively no hope in their case. That God will consign millions of children to eternally lie in death's dominion is not true. The man who says he will, charges God with cruel injustice. They will come again from death; yea, all of them, and come to that judgment that lies beyond the resurrection of the dead; a judgment that is to decide their case either for life, or death. In that judgment is embraced the trial of those who are judged, and that trial is by the gospel, which will be preached to them when they are sufficiently matured in years to hear it, and comprehend its import. That there will be little children on the earth beyond the second coming of the Messiah, is positively declared in the inspired word. In Isa. xi. 6, 8, we are told that in that state of things when there shall be nothing to hurt or destroy in all God's holy mountain, the little child will lead the once ferocious lion, and the sucking child will play harmlessly on the hole of the asp, and without danger of hurt, the weaned child shall put his hand on the adders den.

But, says one, "You don't believe that *all* children will be raised?" Why not? O, say they, "Those children who are begotten in adultery and are born of terribly corrupt parentage; we can't believe that they will ever be raised from tha dead." Why? I again ask. Is it because they are so corrupt? or because their parents are corrupt? Are you better by nature than they, that you should stand and thank God, Pharisee like, that you are not like them? God declares by St. Paul that, as a race, we are *all* the children of wrath, by nature. (See Eph. ii. 3; also Rom. ii. 9–18.) In this last Scripture the inspiration of God by St. Paul, in speaking of the race entire, puts all upon an equal footing, and does not give a very flattering description of any. In Acts xvii. 26, the simple, positive, statement is made that God has "made *of one blood* all nations of men," Where is boasting then? It is excluded. By what law? By the immutable teachings of the word of God, and by the law of our own being. No, my dear mistaken, conceited brother, your children are no better, as to all that pertains to an endless life, than the darkest skinned child in central Africa. Grace is not transmitted through natural generation. The spiritual nature is not given through the generation of the first Adam. No, "That which is born of the flesh *is flesh*," and that to all intents and purposes; yea, though that flesh of which he is born have the mind of Christ; and it is flesh in contradistinction to spirituality. (See John iii. 6.) Away with all such folly. Let us believe the word of God as it teaches of the utter degradation of our race, and accept the plan that God has instituted to save the race from its low, degraded, fallen, sin-polluted, condition. Whether we except it, yea, or nay, that plan will not be changed in one of its great and righteous provisions; and the God who has arranged the plan, will, in His own good time, bring it to its appointed consummation, and countless millions of our race will be present to rejoice over such a stupendous arrangement, so gloriously completed.

West Meriden, Conn., June 1876.

The Divine Nature Capable of Suffering.

Twice in St. Paul's first epistle to Timothy, and no where else in the New Testament, is the word *makarios* (happy) applied to God: in chap. i. 11, "the glorious gospel of the *blessed* God," and in chap. vi. 15, "the *blessed* and only Potentate." In every other place, where the word "blessed" is found so applied in our translation, the original word is *eulogoumenos*, that is, worthy of admiration or praise. To believe that the Creator possesses within Himself every element of the highest happiness is essential to perfect confidence in Him. If He were not happy Himself, it would be hard to see how He could make His creatures happy, even supposing He wished to do so. We should feel any thing but secure, in the hands of an irresistible, yet unsatisfied and discontented Potentate.

But does this supreme blessedness exclude the possibility of any portion of it being for a time surrendered? Is the Supreme Being incapable of making any real felt sacrifice? Probably the highest created intelligence would beforehand have answered, No. It would have been difficult to conceive, either that He would allow any circumstances to arise requiring a sacrifice on His own part, or that any possible end to be gained could compensate for the slightest interference with the perfect happiness of "the only Potentate." Nay, this is still the theoretical answer of many Christians. Yet how can such a theory bear one moment's reflection on the very centre of all our hopes, the Cross of Calvary? We know something of what Jesus suffered there: did His Father feel no longer sympathy for Him? Was He just as happy when He was compelled to

withdraw the light of His countenance, from the only begotten Son as He was before or after? Was He absolutely unmoved by the piercing cry, "My God! my God! why hast thou forsaken me?" Did He fell precisely the same, when His Son died upon the Cross as when He rose from the tomb, or when He ascended up on high? Nay, to look farther back, did it constitute no element in the Divine happiness, that "the Word was with God," from all eternity, "in the bosom of the Father?" And if it did, was that supreme blessedness in no degree interfered with by the Son coming forth from the Father and entering this world of sin and sorrow? Was it just the same to that Father whether the Son was in His bosom or not? Granted, that the expression is in the highest degree figurative, and that we can, form but the vaguest conception of the reality which it is meant to indicate; still it must be intended to convey *some* idea to our mind; and is that idea at all consistent with its being a matter of perfect indifference to either the Father or Son whether that relative position remained unbroken or not?

Furthermore, if we deny the possibility of the Creator making any real sacrifice, that is, of giving up even for a time anything that formed part of His own blessedness, how are we to accept the fundamental principle of the Gospel, namely, that God so loved us as to be willing to make a very great sacrifice for us? It is there precisely that its power lies. And I believ that power is seriously diminished by the metaphysical notion, that it is impossible for God to give of that which costs Him anything, and that when He gives even His only begotten Son to take upon Him the form of a servant, He is *giving up* absolutely nothing. If that is any one's real feeling, how can he be affected by the appeal," "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God?" What is there to behold, if nothing that He did for us cost Him the slightest effort, or interfered in the smallest degree with His own Supreme happiness? Love is measured by the sacrifice that it is willing to make for the loved object. God's love to us may be ever so great, but we can have no measure of it whatever, if in the very nature of things it is impossible for Him to make any sacrifice. The sufferings of Christ would prove that His *human nature* loved us greatly; but it is hard to see how they could show that God loved us, if the Divine nature could have no share in the suffering, even through sympathy. Besides, when speaking of "the grace of our Lord Jesus Christ," St. Paul reminds us "that though He was rich, yet for our sakes He became poor." That cannot refer only to what His humanity suffered, for His humanity was never rich: it must include the whole of that great act of self-sacrifice, which began with leaving the bosom of His Father, and was finished on the Cross. The first part of that sacrifice was made not in His human but in His Divine nature; and how can it be called an act of "grace," or set before us as an example of self-sacrificing love, if it cost Him nothing? In fact, this theory, that God cannot surrender any portion of His own happiness makes the Gospel a pure deception; and it is one of the many ways, in which false philosophy i such an enemy to the Croos of Christ.

Again, we may ask, Is the Creator so utterly destitute of the least feeling for any of His creatures, as to be perfectly callous and unmoved at the sight of all the miseries they have to endure? Is He just as happy whether they are in the height of bliss or in the depth of wretchedness? Surely, one would think, it must be enough to ask the question. And so it would, but for the preconceived theory that suffering is impossible to the Divine nature, and that while the great Potentate can inflict suffering to any extent upon others, He cannot bear one feather's weight of it Himself. With this idea fixed in our minds, we read the Bible in a non-natural sense. "God's thoughts," it is said, "are not as our thoughts." Very true: but the Bible labors to make us understand what some of His thoughts are; and if there be one of them about which it would seem to leave us in no doubt whatever, it is that God feels pity and compassion for us in our low estate. "He is full of compassion and tender mercy;" "Like as a father pitieth his children, so the Lord pitieth them that fear Him." How does a father pity his children? Is he just as happy when they are in pain as when they are not? Do their smiles and their tears affect him in precisely the same way? Does he look on unmoved at all their joys and griefs? If so, then he does not pity them,—he must be incapable of feeling compassion. The very word *sympathy* means *feeling with;* and if you deny that God can feel any thing except pleasure, you deny Him the power of sympathizing with His suffering creatures. And here again we incur serious loss from the philosophical speculation as to the Divine nature being incapable of suffering.

The only explanation which has ever been given of perfect love remaining perfectly happy at the sight of suffering is, that its termination, and the good to be ultimately brought out of it are always present to the Infinite Mind; so that He regards the entire course of events from eter-

nity to eternity as one great whole. There is no doubt a great truth embodied in this argument: but if that truth renders it impossible for God to make any real sacrifice, or to feel any pain, then, as already shown, the gospel is made of none effect. If looking forward to the end applies to one thing, it applies to another: and on that theory the knowledge of what would result from the sacrifice of His Son must have prevented its being any sacrifice to Him at all. He would have been pained by it if the final results had not been present to His mind, but as they were, He could only feel pleasure. In presence of the gospel, this theory entirely breaks down; and I am thankful that it does: for, under suffering, I would much rather think that my Father can sympathize with me and does pity me. It is the greatest relief to know that through sympathy, and because of His loving nature, He can and does bear a measure of my suffering, and that while it lasts, or while any suffering lasts He can never be perfectly happy. The degree of pain endured by Him from sympathy with us, is of course indefinitely less than what we feel, both because He is infinitely stronger, and because He can see the end with incomparably more distinct realization. And we should be sorry that it were otherwise. If you were writhing in anguish, you would be sorry to think that one whom you loved suffered from sympathy as much pain as yourself; but it would chill your heart to think that he could see you in such a state and feel no pain whatever.

There is another point also in which we suffer loss from this false philosophy. What becomes of all the appeals that are made to us to do right *from love to God*, if it makes not the smallest difference to Him whether we do right or wrong? "If ye love me," said Jesus, "keep my commandments." But why should loving Him make us keep His commandments if He is just as happy whether we keep them or not? "Grieve not the Holy Spirit of God," is another injunction, which is reduced to nothing by the general belief that He is incapable of being grieved. Such language is generally interpreted to mean that God will act as if He were grieved by our sin, that is, in some way punish us. But if so, then the appeal is wholly to our self-love, and not to our love towards God: we cannot hurt Him, but we must take care not to hurt ourselves: He Himself cares not the least whether we do right or wrong, as He is far above the reach of being affected by any thing that His creatures can do: yet, as He will reward us if we do right and punish us if we do wrong, it is better for our own interests to walk circumspectly. If you were moving about among the wheels of a gigantic machine, which might crush you to pieces without being itself in the least disturbed, you would look well to your steps, not from any regard to it, but solely from regard to yourself. Is this the tone of God's word to us in either the Old or the New Testament? It does indeed tell us plainly what must and will be the end of unrepented sin,—everlasting destruction; it declares plainly that he alone who doeth the will of God abideth for ever. But is that the foundation of its appeals to us? Nothing of the kind. The foundation is love. The first and great commandment is. "Thou shalt love the Lord thy God with all thy heart;" "The whole law is comprehended in one word, Thou shalt love," "Love is the fulfilling of the law." Now the theory, that God is incapable of being affected by the acts of His creatures utterly nullifies all his; for it is simply impossible to keep the law from love to One to whom it makes not a particle of difference whether you keep it or not; it it cuts up by the roots the whole of our revealed relationship to God, converting "the only Potentate" into an Almighty machine, which has just been kind enough to tell us that we had better not set ourselves in opposition to it, but with which any fellowship or interchange of feeling is quite impossible. The supreme Ruler is thus represented as possessing either no heart at all, or at least a heart only capable of deriving pleasure equally from everything; a heart that is pleased alike when His creatures are happy and when they are miserable, when they do right and when they do wrong. He is well pleased with the righteous, and well pleased with the wicked; He delights to show mercy and delights to execute wrath; He rejoices to see His children rejoice, and rejoices to see them weep.

The marvel is, that one particle of true religion should be left in the breast of any one who believes this. Nor would it, but for the amazing power of Divine grace which, in regard both to this and other errors, to a great extent neutralizes their poison. God's children say one thing and feel another. But the feeling cannot be so strong or influential as it would be if it were not in some measure checked and chilled by their false philosophy. Should we not be more anxious and careful to do right if we really believed that God could be either pleased or grieved by our conduct? Should we not be both stimulated and encouraged by it to strive against sin? Should we not derive greater comfort under affliction if we believed that in our afflictions He is afflicted, from real and not merely nominal sympathy with us? And would not our lives as

well as our hearts say more loudly than they have ever yet done, "Thanks be unto God for His unspeakable gift," if the poison of metaphysical philosophy did not half-choke the utterance by suggesting that after all it was a gift which really cost Him nothing?

In another paper we shall endeavor to show how the capability of suffering in the Divine nature bears on that perplexing mystery, the permission of evil. SAMUEL MINTON

—*The Rainbow.*

OUR HOPE.

BY M. C. HARRIMAN.

What is the hope set before the follower of the lowly Nazarene, of which there is so much said by all believers? What is the great stimulus to induce men to forego the pleasures and emoluments of this life; to suffer pain, degradation, sorrow, and disgrace? Is there anything? or is it like the vanities of the present day, an empty show? Can we rely upon any promises we have? or had we better "eat and drink for to-morrow we die?" We have what is said to be the revealed word of God; and many things written therein would be very pleasant to believe, if true; but to believe requires faith! "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi. 1.) Faith is the gift of God;" but as all men do not possess faith, it would seem that God has not yet seen fit to bestow that precious gift upon all. Some have that gift and exercise it accordingly. To them, the promises in the Bible are received as truth; as infallible as God's immutable word; as needing nothing more but the glorious fulfilment of all. If we accept the evidence we have, we lose nothing of value; nothing that will endure; nothing but what we shall be as well off without. If we reject it, what have we to rely upon? Certainly, nothing, we are without guide or compass: driven about helpless before every wind; no reliable knowledge of our future. Certainly no evidence of anything for us beyond this present life.

The many theories of men are like all their vain babblings; they cannot be proved to be true. But if we admit it possible for all the promises in the Bible to fail, grant they are but the fabrications of uninspired men; if we live a life of trust, and confide in a non-existing God, and expect an endless life, through His Son, though He was never given; if we pass this brief period of existenc with all these hopes, desires, and expectations, then pass from the present into an endless non-existence, what have we lost? What more could we have enjoyed that would not have contributed towards bringing us sooner into the state we could in no way escape? Certainly we have lost nothing. We have had a hope, a confidence, which has helped us in many times of trouble and temptation; a belief which has been a relief in times of sickness and sorrow; soothing where nothing else could soothe.

To him of faith, nothing here, is like the precious promises in what he believes to be God's word nothing can so relieve in time of adversity and sorrow; in time of weakness, it is his strength; in prosperity, his joy: he has peace through life and a competence not separable through the valley of deep shadows. In life he reads the promises which say—"The meek will He guide in judgment, and teach His way." (Psa. xxv. 9.) "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The righteous shall inherit the land and dwell therein forever." Psa. xxxvii. 11, 29.) "Blessed are the meek, for they shall inherit the earth." To the believer, these promises cover the whole ground of the future; they are endless; and being endless are glorious: they cover the whole, but give not much detail; these are but few, yet are an earnest of the many, hidden away. The lover of them knows where. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. ii. 9.) Also, that "every knee shall bow, every tongue shall sware;" that "all in heaven and earth, and under the earth, and in the sea, and *all* that are in them," shall praise His glorious name: that "war shall cease to the ends of the earth;—the people dwell safely, with none to molest or make afraid;—with long life shall they be satisfied—and shall rejoice in their king."

This being so, we can but count the losses and trials of this present time, gain in anticipation of the joy to endure as long as the sun; co-existent with the kingdom which is to be without end.

Oh how should we watch for the fulfilment of these things, even "*more* than they which watch for the morning." Wait patiently for him, whose we are; for, all things are ours, and we are Christ's, and Chirst is God's." What a thought! we may be God's chosen! equal with His well beloved Son in point of endless exist-

ence! heirs with him of the world! even *we* may sit as kings, ruling the world with Christ.

For what greater prize can we seek to run?
To what greater heights aspire?
Then humbly seek a treasure, laid up in heaven,
And God will bring you there.

Warner, N. H., July 1876.

The Eastern Question.

We have decided objections to "sensational" titles to articles and pamphlets. They are unworthy of the gravity which becomes wise men, and those who adopt them generally prove that they "lack wisdom." A great quantity of sensational writing has floated on the literary stream during the past few years, and then sunk into merited oblivion, to be remembered no more for ever. But though the incoherent talk of pseudo-prophets is soon forgotten, unhappily the mischief it does, is not so ephemeral as itself. It deposits a sediment of prejudice in the minds of its readers against all examination of unfulfilled prophecy. The catch-penny has done all that was intended; it has caught the penny; but the reader, finding that he has got nothing for his money, feels rather ashamed of himself for the temporary absence of that common sense with which he thought himself endowed; and leaping to an extreme, as vexed men are apt to do, resolves that he will have nothing more to do with books that speak of the future. The "Coming Terrors" have not come; the "Coming Storm" has not yet moved a straw on the highway, and the "Coming King of the world," died in a quiet village in Kent, before he did any of the wild things set down by the pamphleteers in his terrible *programme*, and, *therefore*.—such is the logic under notice!—the prophecies of Isaiah, Daniel, Paul, and John, men inspired of the Omniscient God to tell the world as much of the future as he sees fit, are to be contemptuously ignored as if they stood on the same platform of thought as the men who trade in their own imaginations.

Is this wise? Is this rational? Is it worthy of Christian men? Because certain and undeniable predictions of the rise of a fierce foe of Christ, "the Man of Sin," whose words and deeds of rebellion shall be devil-inspired, and of the just judgments of God upon his followers in the form of unprecedented plagues, called in Scripture "the wrath to come," so that they shall have no rest, day nor night, whilst they worship the beast, have been dealt with by some writers in a manner which the thoughtful cannot approve, is it wisdom to pass over these undeniable predictions as if they had no place in the record? Because the blaspheming imposter has not yet stepped in full dress upon the world's stage to act his part in the world's last tragedy; and because, consequently, the storm of Divine indignation which is to torment the kingdom of the beast, has not yet burst, are we to set these terrible realities aside as idle dreams, or exaggerated oriental metaphors for ordinary war and revolution? If we do, we shall have no moral right to find fault with the most excited speculator in dates, who, finding that the world declined to come to "an end" at the time he fixed for that catastrophe, winds it up for a year or two longer, just as he winds up his watch for the next four and twenty hours. These scribes are not safe guides; but those who, because of them, neglect inspired prophecy, assign a reason which is not a reason, ignore a momentous portion of the Divine Word, and lose the advantage of the sure light which is shed upon the future.

The "Eastern Question" has been the cross of European cabinets for many years. It is so to-day, and whatever modifications in her misgovernment the necessities of Turkey may compel her to make at the suggestion of the powers, the Eastern Question will continue to vex the nations until Israel regain possession of his beloved city; and the profligate and tyrannous Turk leave it for ever. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." He who said that knew what He said, and His words have always been found true. He is the true and faithful Witness, and it would be much better both for Church and world if more attention were paid to His words. Roman, Saracen, and Turk have in turn trodden down the once holy city, the chosen city of God, as ancient conquerors trod on the necks of the conquered. Roman and Saracen are dead, and the time is coming when the Turkish oppressor must depart, to make room for the sons of Abraham, and no longer defile the hill of Zion, of such glorious memories, with the shrine of a false prophet.

When that time will be, we do not know; but the new and very remarkable interest awakened through the civilized world to oriental affairs, in connection with the Suez Canal, the monetary condition of Egypt, the insolvency of Turkey, and the visit of the Prince of Wales to India, may be accepted as a herald of its approach. The nations are everywhere in a state of uneasiness, as if concious that marvellous changes are at hand. "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." (Jer. xxv. 31.) "The day of the Lord's vengeance;

and the year of recompenses for the controversy of Zion," will come. (Isa. xxxiv. 8.) For thus it is written, and it must take place: "Thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne: and with the Levites, the priests, my ministers. As the hosts of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David, my servant, and the Levites that minister unto me." Moreover, the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." (Jer. xxxiii. 20–26.) Restored Israel is appointed to do a wonderful work in the world, and it will not be transferred to other hands; Jerusalem is the appointed centre of their world-wide operations in the cause of truth, and light, and loyalty, and no other city will have the honor.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii. 1–4.) "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee, shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." (Micah iv. 6–8.) "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." (Isa. xxiv. 23.)

These sublime oracles need no commentator. They are not enigmatic, but plain; not doubtful, but clear; not metaphorical, but literal. If we attempt to give them a meaning different from that which is conveyed by the obvious sense, we dishonor the Spirit of prophecy, and rob ourselves of most valuable information. In His own good time,—we think it *near*,—and by His own arrangements,—we are sure they are *wise*,—the God of Israel will settle the "Eastern Question."

Ed. *of The Rainbow.*

Mrs. Cora M. Clemence sent the following Poetry, saying, "This poem expresses my sentiments much;" and asks, "Will you give it a place in the Examiner?"

Wait.

There is a home for all hereafter,
Where the weary, wayworn go;
When their journeyings are ended,
More than that we do not know.
And I would not lift the curtain
Falling downward, if I could---
We might see far in the future
Had the Master meant we should.

Yet He wisely holds it from us,
Seer nor prophet can we be;
On the other side the land is,
Somewhere far beyond the sea;
Somewhere spreads the grateful shelter---
Somewhere fadeless flowers grow---
Somewhere are unfailing well springs---
Where, no mortal soul doth know.

Here the desert, here the barren,
Rocky, herbless, sandy waste;
Here the heat, the thirst, the famine,
Here the fruit of bitter taste.
But sometime the dawn will find us
Treading close by crystal rill ---
When, we know nor day nor hour,
God will show us when He wills.

Pilgrim! tighter draw the sandals,
Though your tired feet are worn---
Knowing that the wind He tempers
To the lamb that has been shorn.
Wait! not far are Elim's palm trees.
And the end is drawing nigh;
Where and what this great hereafter
Will be told us by and by.

Franklin W. Fish.

Church Experience.

BY ELD. J. PARRY.

Some things in this brief narrative may be of use and interest to some who, like myself, have been seeking after *truth* under difficulties and discouragments.

My father was a clergyman of the Church of England; his father and grandfather were both ministers of the same church.

My father died when I was quite an infant, and my mother's anxious desire was that I should follow in the foot-steps of my predecessors. Little can we calculate beforehand what may be our destiny in after life.

Through the influence and example of my *good* mother, I was early in life brought to think on the subject of religion. The prejudice of education was strong for a time, but I soon began to doubt whether the protestant churches had truly cleared themselves of all Roman traditions, and heathen superstitions.

I loved freedom, and earnestly desired to know the truth if it was to be found. I was a minister in the Independent church in England for eight years. On account of an increasing family I was induced to emigrate to America in 1832, and became a minister in the then called "Dutch Reformed Church."

Soon after I came to this country I became interested in the doctrine of the personal reign of Christ, and read all I could on that subject. Charlotte Elizabeth's "Judah's Lion" was one of the first books I read on this subject. By this, and other works, compared with the Scriptures, I became convinced of its truth, and importance, and seldom preached without some reference to it.

This was about the time of the Miller excitement on the time question. I never embraced his views on the specified period being known, but hoped it was near at hand. About this time I was led to consider the question of human immortality as revealed in the Bible. I there found nothing about an "immortal soul," and going "to heaven at death," so universally preached and believed. I read and circulated George Storrs "Six Sermons" and other works, and accepted the doctrine of "Life only in Christ," and the final destruction of the ungodly. This stirred up the champions of orthodoxy to denounceme as "an heretic," and forbid me to teach or preach on the subject. This as an honest man, I would not submit to, and was, in consequence, tried and condemned as an heretic, and thus lost many of my friends, both lay, and clerical.

Having no desire to stand alone, at that time, I was willing to unite with any church where my views would be tolerated, and I joined the so called "Advent Church," and for a time felt at home there. But, alas! I too soon discovered that I had only exchanged one hard case for a much worse, and that these "*no creed*" professors were, as Burk said of another class, "the most intolerant of all to traitors."

No sooner was it discovered that I was a Millinarian, a believer in the restoration of Israel, and probation in the ages to come, than I was subject to the most inveterate malice and hatred; was accused of all manner of crimes, was a Judaizer, and worse than a spiritualist, and a breaker up of the church, etc.

This is my church experience; it has been my greatest trial and mortification. For the last ten years, "like a stricken deer," I have wandered *alone*, seeking rest only in faith and trust in God, as my only sure refuge; and waiting, in my 82nd year, for the rest and peace laid up in store for those who love the Savior, and are willing to endure the cross for him.

Whatever more of truth may be revealed, in these last days, from the word of God, I am willing, and anxious to embrace. "Buy the truth, and sell it not."

Sandy Hill, N. Y., July, 1876.

Sincere belief must be the consequence of proof, without which we cannot believe truly; with it, we must. If then we content ourselves with the mere *ipse dixit* of others without seeking proof, our belief is the result of indolence, and for that indolence we shall be accountable when we are called on to give an account of the talent committed to our charge, if error has been consequent upon it. He, on the contrary, whose education or whose means have not put proof within his reach although he may wish earnestly for it, *may* be wrong in understanding, but he will never be wrong in heart: his tenets may be wrong, but his life will be right. It behooves us therefore, to be cautious how we pass sentence on one another in religious matters, since, as has been well observed, we are ourselves amenable to a tribunal where uncharitable conduct towards others, will bring down a just and heavy sentence on ourselves. We are not to erect ourselves into judges of other men's consciences, but leave them to the judgment and disposal of one who alone can see into the heart of men, and alone can ascertain the real nature and ultimate consequence of all questions which admit of "doubtful disputation."—"*Christian Sects*," Pickering.

LIFE ONLY IN CHRIST:

Bearings of the Doctrine on the Missions of Christianity to Heathen Nations.

Read at the late Conference in London, Eng.,

BY DR. LEASK.

"All power is given unto me in heaven and on earth; go ye, therefore, and teach all nations." The fact affirmed is very glorious; the command founded upon it is very gracious. To teach the world the glad tidings of life and immortality, in the name of the possessor of unlimited power, is the sacred privilege of Christ's disciples. The authority, the message, and the messengers are all strictly defined. The Lord of all sends; He sends His own word; He sends it by the hands of those who have received it, and who "have known surely that He came out from God." As the authority is the highest, and the message the most merciful, it is obvious that the messengers should be perfectly loyal in the discharge of their commission. They must teach only what their Lord has taught them, neither adding to nor subtracting from His Word. Regard for His honor, the purity of His truth, and the welfare of their fellow-men, combine to impress upon them the necessity of faithfulness. They should be able to enforce every doctrine, precept, promise, warning, counsel, with "Thus saith the Lord;" for they are not lawgivers but witnesses, servants, faithful men who have been called to "preach among the Gentiles the unsearchable riches of Christ."

One of them, illustrious in Church history, the prince of Christian missionaries, and a man enriched with all those moral and mental qualities that constitute greatness of character, was supremely anxious to convince men that his message was Divine. "I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memorial what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Again, "For I have received of the Lord that which also I delivered unto you." And again, as if He could not weary of protesting against the assumption that he had gathered his doctrines from men. "Paul an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead. . . I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So jealous of the authority of his Master was this splendid man that he protests against the danger of overrating even apostles. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? Ye are carnal: One says I am of Paul; another, I of Cephas; another, I of Apollos. Is Christ divided? Was Paul crucified for you?" These pointed questions go to the very root of the matter, and forcibly suggest that the introduction into the Christian system of doctrines which came not from Christ would tarnish its beauty and impair its strength. On another occasion the same loyal witness says, "We are not of those who corrupt the Word of God;" and finally, he uses language which can be justified only on the supposition that he was moved by the Holy Spirit: "If any man or angel from heaven preach any other gospel to you than that which we preached unto you, let him be accursed."

It was foreseen that the traditions of men and vain philosophy would creep into the Church and corrupt the faith delivered to the saints, and accordingly pastors and teachers are repeatedly urged to be faithful, to watch against the insidiuous encroachments of the enemy, to be brave soldiers of Jesus Christ, and to stand complete in the armory of God. The very fact of such warnings, even though the precise nature of the danger had not been specified, implied that efforts would be made to thwart the Divine purpose, to misrepresent the Divine character, to undermine the citadel of truth, to sow tares among the wheat, to introduce corrupting leaven into the pure meal, or to do something which should at least hamper the progress and stain the glory of the gospel of the blessed God. One need not be deeply read in ecclesiastical history to know that the predicted corruption of primitive truth took place, and to such a fearful extent that for ages the so called Church of Christ was the most crushing despotism the world has ever seen; Christian in name, pagan at heart; pure in profession, abominable in practice; and so utterly opposed both to the honor of God and the welfare of man that no stronger proof of the Divine origin of Christianity is possible than the fact that it lives to this day notwithstanding the doctrines and practices of papal Rome.

Among the doctrines which have come down to us through this suspicious channel, and which yet hold sway over a great part of Christendom, notwithstanding the large territory which Prot-

estantism has won from the dominions of the Roman Bishop, are two which should have been discarded, along with saint worship. Mariolatry, and purgatory, by every church that makes the Bible the standard of its faith. But through the good providence of God these are at last fairly challenged to show cause why they should not be banished from the pages of Christian theology. That they will be so ere many years pass I have no hesitation in predicting; for the natural immortality of the human soul, and the eternal torment of the lost, are tenets for which Divine revelation gives no authority. On the contrary, all its teachings, whether in relation to the nature of man, the penalty of sin, the meaning of redemption, or the character of God, lead to an entirely different conclusion. The doctrine that countless millions of the human race will be tormented in fire for ever, without either the hope of death or deliverance, is too awful for thought. The very attempt to conceive it agonizes the heart, staggers the understanding, and exceeds the capability of belief. Such an amazing infliction of woe as this must not be attributed to the merciful and glorious God whom we love and serve, unless He has expressly and unequivocally declared it in so many words. But He has not done so. Devout men, who wish to believe every doctrine of their Father in heaven,—educated men, who are able to examine the languages from which the English version of the Bible is taken,—Christian men, who feel that their blessed and honorable work on earth is to glorify the Master whom they love, have made this subject their earnest and prayerful study: and they say, in the sight of God and the hearing of the world, Out of Christ there is no immortality, and a hell of eternal misery is the most frightful delusion that was ever presented to the human mind. The Judge of all the earth does right, but this would be wrong. We are told, however, by the advocates of this dismal dogma, that we are incompetent to form an opinion on the matter, for God's thoughts are not as our thoughts, neither are His ways as our ways. No, we rejoice that they are not. They are immeasurably wiser, better, more compassionate, more loving. If He has a surprise in store for us in the age to come,—and we are satisfied He has many,—it will be the exhibition of a wisdom so profound, and a kindness so far-reaching, that the only thing we shall be able to do will be to fall on our faces before Him in silent adoration. But the theory that seeks support from such an argument as human inability to judge of the Divine government cannot long survive. Argument? Why our ideas of right and wrong are Divine gifts. They come from God Himself: and He repeatedly appeals to the faculty He has implanted, "Are not my ways equal?" "Come and let us reason together." "Judge, I pray you, between me and my vineyard."

Moreover, a dogma that is felt by ministers of the Gospel, by evangelists, and by missionaries to the heathen at home and abroad, to be a grievous difficulty and burden, is really self-condemned. Surely it cannot be that the commission of Divine compassion—Go and teach all nations—go and preach the Gospel to every creature—was checked and hampered, in the case of refusal to accept that Gospel, by a penalty so terrific. The assertion that the Bible teaches this has excited the astonishment of thinking men for many generations, has alienated myriads from the entire Christian system, has made more infidels, secret or avowed, than all other anti-religious influences put together, and has distressed beyond expression multitudes of devout and loving hearts. Missionaries in India have told us—have told you through the pages of the RAINBOW—that they could not solve the terrible enigma which this dogma presented in the presence of the sublime doctrine that God is love, that He retaineth not His anger for ever, that He delighteth in mercy, that He loved the world, and that Christ died for our sins according to the Scriptures. The two ideas are mutually destructive. The clearest intelligence in the world cannot harmonize them, and the Scripture does not profess to do so, for the single reason that it does not contain such violent contradictions.

But the grand doctrine of Revelation: "He that hath the Son hath the life;" commends itself at once to the understanding, and the heart. It is the glorious declaration of God, that in the exercise of His matchless love, He is pleased to bestow the wonderful gift of immortality upon mortals who receive His Son, Jesus Christ our Lord, who is the Life, and who has been manifested to us. Hence, the same missionary brethren assure us, with feelings of gratitude and joy, that when their eyes opened to the fraud that the wiles of the enemy had imposed upon them through tradition and corrupt theology, and when, consequently, they accepted in their literal significance the words, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," the mountain was plucked up by the roots, and cast into the midst of the sea, and intelligent and educated Hindoo merchants and magistrates said, "We will listen to your Christian doctrine *now*, for it is worthy of the God whom you serve; but if an eternal hell of torment is to be the fate of the unbeliever

we prefer our own religion, for it teaches that however wicked a Hindoo may be, in the course of ages he will be absorbed into the Deity, and his sufferings and sorrows be for ever at an end."

There is no need to elaborate this subject. It will suggest to every one of you a broad field of thought, over which we cannot now walk. There are difficulties enough in the way of the Christian missionary, without this thoroughly mistaken one of a penalty for unbelief which shocks all moral sensibility, flies in the face of Christian reason, libels the government of the Most High, and answers no intelligent end whatever. The preacher of the Cross has to contend against the natural dislike of men to holy and humble truth, the old religious and deeply rooted superstitions of peoples, and social and political influences of manifold kinds. These present obstacles enough to his self-denying labors without the importation of a gratuitous difficulty for which neither reason nor revelation gives the slightest warrant. But the one point to which for a moment more I implore your attention, because of its supreme importance, is the bearing of this question upon the ineffably glorious character of our Father in Christ. We wish to tell our beloved brethren who have gone as missionaries to far distant lands, that they have our profound sympathy and constant prayers, and that if they will examine the subject for themselves they will find, as we have done, that the hell of theology is a myth, a delusion, and a snare; and we would have them emancipated from a bondage of which their predecessors in the mission field, the apostles of our Lord, knew absolutely nothing. Rejoicing in their honorable work, and desiring to lessen the number of their difficulties as much as possible, we beg to assure them that reverent examination has perfectly satisfied us that traditional theology and Divine revelation are totally different documents on this subject; that the immortality of Scripture is not in man by nature, but is exclusively the gift of God to believers in Christ; and that, consequently, their great service is to proclaim life and immortality through redemption to a world of dying men. But the grand, the chief, the all-important point is the deliverance of our Father's character from the dismal cloud which has rested upon it for ages, causing men to turn away from him in terror, instead of coming with their sins and sorrows to His feet in the name of the Redeemer, and looking up into His face with gratitude, and trust, and joy, whilst their lips uttered the inimitably beautiful and blessed words: "OUR FATHER, which art in heaven!"

"NON-ESSENTIALS."

BY JOHN M'GHEE.

Some preachers, of late years, have become very timid as to their ministry. After laboring for years to establish the truth concerning the kingdom of God, and immortality only through Christ, they now say, the doctrine of no immortality out of Christ is a "*non-essential*," and that it does no good to preach it. They seem to desire to speak smooth words lest they should give offence to some who "wear soft clothing," and and thereby lose popularity and suffer inconvenience. They say, "It is not necessary to preach non-essentials!"

Well, if immortality in Christ alone, is a non-essential, and the soul may be admitted to be inherently immortal, how could Paul say (1 Cor. xv. 32), "If after the manner of men I have fough with beasts at Ephesus, what advantageth it to me, if the dead rise not? Let us eat and drink for to-morrow we die." Could he make such an utterance, in truth, if he regarded the soul as immortal, i. e., *deathless?* Did he regard the immortality question a non-essential? Clearly, NOT.

Said Paul, "If Christ be preached that He rose from the dead, how say some among you, there is no resurrection of the dead?" If the soul is immortal, how could there be any *dead* ones, at all? Did Paul ever speak of a "non-essential" resurrection? An immortal soul needs no resurrection; because never dead. "If there be no resurrection of *the dead*, then is Christ not risen," says Paul. If Christ is not risen then we have no Saviour, and Paul's preaching is vain: we are all in our sins, and Paul was an impostor, and "they also which have fallen asleep in Christ are perished." A wonderful "non-essential" is the doctrine of "life through Christ alone!" Let us beware that we do not "destroy the *foundation*" of all hope for "the righteous," even.

Pleasantville, Iowa.

LETTERS AND EXTRACTS.

FROM T. H. AND A. T. FORD.

BRO. STORRS: The truths of the BIBLE EXAMINER, have to us lost none of their preciousness; but, instead, bring to us comfort more and more, and we desire to thank those brethren who have the capacity and disposition to write upon these great subjects, for their "work and labor of love." The time is at hand, when the Lord shall do them *much honor*. We often ask ourselves what would have been our position with reference to the Bible; Christianity; the plan of GOD,

etc? there has come to be so little integrity: so little true Christian influence; so little of the spirit of the divine Master, among those with whom we have spent the best years of our life, had not this great light come to us, and prevented our drifting, perhaps far out into scepticism; but just in our time of need, when doubt and misgivings filled our hearts, this new and old gospel, new to us, yet old, because it was preached to Abraham, shone on our pathway, making the darkness more apparent, yet quickening our aspirations for future glory and blessedness, and infusing into our minds new courage and strength, increasing our love and gratitude to Him who has purposed to do for our race such wondrous things.

May He give to the dear EDITOR of the EXAMINER a continuance of health, of physical strength to prosecute the work which is as the beginning of a new day, whose light shall increase, and which God, the LORD, shall cause to shine before all nations in future ages.

FROM ELD. JACOB BLAIN.

BRO. STORRS: As I wrote a few lines for the EXAMINER a month ago, I now add a little more to say that, since then my health has been failing very fast and I have become so weak I can walk but little, and none without weariness. Doctors tell me it seems to be a sudden decline, caused by age and over action of the brain, rather than by disease. I have read and studied much the past winter, and my nervous and muscular systems seem to be giving way more suddenly than is usual. More rest of mind may check the decline; but such rest will be painful, as I never felt more anxious to learn more of God's "great treasure house," and to explain it for the comfort of "the excellent ones of the earth." But the Lord's will be done. His merciful, wise, and glorious purpose will be accomplished. Blessed be His name for giving me existence, and for preserving it so long in this "age." But His greatest blessing was in giving me a "good hope, through grace" of an *endless* existence. Of His free grace He gave this hope when seventeen, '67 years ago; and His love changes not—"*He is love.*"

Till of late, I hoped to see beloved brethren East and West this year; but my Master's wise purpose seems to be otherwise; but we will meet in ages to come.

I have heretofore said in the EXAMINER *how* my means were used up, and that I was left $300 in debt for printing my works. Having repeatedly asked for help to pay this debt and failed, I now despair of ever being able to do it. But I do hope I shall not be left to suffer still more for want of means while feeling the decrepitude of age, and mourning that I can do but little more to honor my blessed Master.

Had I means I should revise and print in a tract, the two last articles I have felt able to write for the EXAMINER. They intimate my present views nearer than anything I have written for the public. One is on the question—Does God delight in human misery? and in last December No.; and the other in the May No. of this year, and on *Free Agency*. This is all I feel able to write at present. I ask the prayers of brethren.

J. BLAIN.

Buffalo, N. Y.

FROM ELD. H. ROCKWELL.

A fraternal greeting to all the dear readers of our precious BIBLE EXAMINER, and to all lovers of truth: Grace, mercy, and peace from God our Father and Lord Jesus Christ be with you and strengthen you in every good work. Through the long-suffering of our covenant-keeping Father I write once more, though I long since thought I should not be able again to address the readers of our dear Magazine. I love the truth it advocates; yet the past year my memory, hearing, and sight have much failed. I hope this, my last effort, as I suppose, will not darken counsel by words without knowledge.

For several months I have desired to have some able advocate of Bible truth explain the text Luke ii. 14, "Glory to God in the highest, and on earth peace and good will toward men." This text I hear often quoted but never taken as a foundation of a discourse. It presents us with a sublime prophecy of the most thrilling character, announced by a multitude of the heavenly host; but it has not yet been fulfilled; neither can it be in this dispensation: for it was given as a beacon light to strengthen the hearts of the elect Church of God amid the perils of the last days. Some may say it was all fulfilled at the birth of Christ. But the Bible shows that He was born before the prophecy was uttered. Please read the whole account with care. Like Elihu, "I will show mine opinion." (Job xxxii. 17.) "Opinion is not faith," you say. But the view I take of this subject is *my* faith, and will continue to be till I find a more excellent way. Do you ask, "Wherein has this prophecy not been fulfilled?" I answer, The earth has been filled with hate, violence and war from the utterance of that prophecy till now; just the opposite of the message of the heavenly host. Men seem to be born with the elements of strife and war.

What can be the cause of the non-fulfilment of this prophecy? God gave to man a law: that law embraced life and death. Man was placed between these with the power of choice either of life or death: he made an unwise decision. So now, by following the order of God's redemptive plan, we see the reason of His dealings with man. He will not give His glory to another. As it was in days of old, so it is now. "The earth was filled with violence," and men presume to appropriate that to themselves which belongs to God only. So long as men fight, war, and kill, they cannot have peace on earth or good will to men. But the time is coming when God will bring again Zion, and His Son shall rule over the house of Jacob forever.

O bright day of glory! We wait for thy dawn, when men will say, one to the other, "Come let us go up to the house of the Lord and He will teach us of His ways, and show us of His judgments." In that day the great trumpet shall be blown, and the outcasts in the land of Assyria, and they that were ready to perish in the land of Egypt, shall come and worship the Lord in the holy mount in Jerusalem.

I apprehend that when the sweet key note of the great trumpet shall be blown, those who have made their "election sure" to accomplish a special work in "the ages to come," will know the full cause why there was no peace on earth during the ages past. O for the full fruition of that day. It is in wisdom and love that the day lingers. Till men learn righteousness they must be taught by suffering.

The Lord grant us patience, and good hope, through grace, of an abundant entrance into rest in the great future. Glory to God in the highest: soon on earth there will be peace and good-will toward men, when Jesus reigns on David's throne gloriously, and the glory of the Lord shall fill the earth as the waters fill the sea.

From Wm. M. Darrow.

Bro. Storrs: I have been investigating the subject of "Devil, Satan, and Demons," and see nothing in the way of your position in discarding the idea of a superhuman devil that tempts people to commit sin, and do all manner of evil that is carried on in the world, only that men want something to charge such conduct to beside their own evil natures. It is hard for them to believe they are "carnal, sold under sin."

But there is a phenomena produced by those called "Spiritualists," that seems as if it resulted from some superhuman power. They claim it is produced by the souls of the dead; and this only because the thing itself claims it. I have heard men say that such phenomena could be and have been produced by human agency. In calling on such to produce them, none are able. Now, that evil nature is alike in all, is a self-evident fact; and *I* have never been able to produce the phenomena, by my own agency, as I have seen it produced. There was some other power besides the "cunning craftiness of men." Is not this the deceivable and lying wonders that Paul says satan should work with in the last days? (2 Thess. ii. 8–12.)

Blooming Valley, Pa., May, 1876.

Remarks by the Editor.

I have no doubt it is what Paul speaks of. "Because they received not the love of the truth . . . God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." See the case of Ahab, 1 Kings xxii., and 2 Chron. xviii. 21–33. Ahab was warned against going to battle, but it seems he determined to go. He disregarded the word of God, and God sent him a strong delusion; that is, He gave Ahab up to his own way and brought about his death. There is no necessity for a "*spirit devil*" to do the work of deception. God can employ a holy angel to do the work of deceiving men when they prefer lies to truth; and He does it in righteous judgment, sometimes; and such angels are called "Satans," i. e., *adversaries*, because they do a work of judgment on those who "love darkness rather than light."

The term "satan," simply signifies "adversary." The term first occurs in the English version of the Old Testament in Chron. xxi. 1; but in the original it occurs earlier. In Num. xxii., it is twice applied to "the angel of the Lord;" viz., verses 22 and 32; and so it is applied, in many places in the Old Testament, to simply an adversary, and the original is often so translated, whether the *satan* be a bad or good agency. The context must determine who or what the agency is. Peter was called *Satan* by our Lord. *Why?* Because. "Thou savorest not the things that be of God, but those that be of men." Men are Satans.

From Edward Perkins, M. D.

Bro. Storrs: Several weeks during the winter I was confined to the house with sickness. My mind was much occupied on unfulfilled prophecy, in its connection with the fourth kingdom, as applied to the Metallic Image in Dan. ii. As that subject is carried along by the prophet in his other subsequent visions, I find no author-

ity in Scripture for applying the fourth kingdom to the Roman Empire. Although it is laid down in Church History, and Church records, and quoted by early writers, and taken by almost all readers for granted as correct, yet I became so much disconcerted with its inharmonious applications to the prophecies of Daniel and John, as nothing would fit throughout the whole of Rome's governmental power to harmonize two prophecies together, I had to seek outside of that power for relief; and it gives me great satisfaction to say, I found relief by devising and forming a new key, which will throw much light on misunderstood enigmas and prophecies, which have been so unfortunately spread throughout christendom.

I have, at present in manuscript, what I have thought of publishing. It will be a help to every Christian family; and with a Bible it will form a Christian library. It will lead them understandingly to watch things taking place with the government referred to in Scripture, and those events which are to take place, recorded in holy writ; for which we are commanded to watch; that is, the Man of Sin and his Alliances, who are depicted therein in their true characters, with their daily workings.

The following will help to explain the rise of the little horn before he developes himself amongst the ten European kings. For they existed in Europe centuries before his time, and are undoubtedly of another stock of the human family. The ten kings are proved by several historians to be the descendants of the last ten tribes of Israel, who will, at the last end of the Indignation be brought into juxtaposition with the Jews, and all receiving their final chastisement together under Antichristian apostacy—The Little Horn. More than thirty years ago, I boarded with a gentleman, in this city, who, it was said, was a descendant of the Royal Family of Ireland, and was heir to the throne of that country, although it had lain in oblivion many centuries. If such an event had come to pass as placing a crown upon this gentleman's head, and giving him all his accoutrements and titles, etc., it would have been exactly a similar case to the rise of the little horn, Dan. vii., the little horn's predecessors having laid long in obscurity. My new key to the prophecies discoveres this; and without this discovery, and much more interesting matter oblivion still reigns. I opine the day is not far distant when a revelation on this subject must take place. To my mind, this is one of the most interesting features on the subject of the Advent. Without it there is a thick vision, and with this little treatise, it makes all it clear as sunshine; for which I have felt more cheerful gladness than anything I ever expected to discover; it discovers the residence of the beast, the false prophet, and the dragon, and all that is needful to lead to watchfulness, without this running missionary labor, and time setting, which, from my experience, I fear the good does not surmount the evil produced, when we consider Communism, Spiritism, etc., which it has engendered. I am disappointed in the means to print this little treatise, or I should have had it out ere this. It may cost about 30 cents per copy; but it would have been to many, years ago, an invaluable treasure. If I had any orders that were reliable, I would make an exertion for 1000 copies, when the type is set.

294 *Hamilton St., Albany*, 1876.

From Eld. J. Lewis.

Bro. Storrs: This is my *birth-day;* being 77. I am well and happy in the Lord in view of His tender mercies and great love to the world in providing a way, so that in the ages to come every son and daughter of Adam's race who have not been *will be* brought to the knowledge of the truth before their final destiny can be sealed: for "God our Saviour" has said He "will have all men to . . . come unto the knowledge of the truth." "Glory to God in the highest; on earth peace, and good will to men." O, I am thankful to our Father in heaven that life has been given to me in these last times of Gentile dominion! I praise Him that I have been led to see these glorious truths concerning the work of the ages to come, so that "every creature in heaven and on earth, and under the earth," etc., will praise God and the Lamb. (Rev. v. 13.) "Roll round ye wheels of time and bring the welcome day." Go on, brother; the cause is of God.

I am preaching where the Gospel of the Kingdom has not before been proclaimed. There is strong opposition. One preacher denied the resurrection of the dead, predicating his argument on the immortality of the soul; and said, "God had to make a hell to put the sinner in, because he would not be happy in heaven." He said, "It was the fear of going to hell that caused him to serve God." I pray the Lord to send us some efficient help.

The Bible Examiner has just come to hand. It does me good to read the articles from England as well as those from this country. I know not how we can part with the Examiner. I hope the Lord will dispose those who are able, to keep it from being obliged to suspend its work.

Otto, Ill., June 10, 1876.

Lucretia B. Lamb, of Minnesota, under date of July 5, writes: This is my 76th birth-day, thoughts, solemn and inspiring, have filled my

mind as I have reviewed the past and contemplated the future. In the past, I find goodness and mercy have followed me. Among my choicest jewels, I reckon those gathered in sorrow's dark night, when the waves run high and seemed ready to engulph me, until I found a Rock to plant my feet upon and heard the Master say, "Whatsoever ye will ask the Father in my name that will I do." I tested it and found a tower of strength that has never failed me, and never will. Upon the altar of my God, do I again consecrate all I am, all I can do, all gifts to me in this mortal state, praying that the altar may sanctify the gift.

Looking into the future, I see naught but glory. By faith I have "come to mount Sion, the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I am not my own, but bought with a price; and, *what a price!* no less than the blood of the beloved Son of God! Thus redeemed, may the Divine Spirit daily seal the contract; and all my loved ones stand upon Mount Zion, having their Father's name written on their foreheads. Having thus consecrated *this* day, I regard it as the last in this mortal state, earnestly looking forward to the day that shall usher in the Advent of the "Sun of Righteousness," and mortality be swallowed up of life.

From Wm Lindsay.

Bro. Storrs: I have a few spare moments away from the hurry and turmoil of an evil world. I have enjoyed a happy and profitable time reading the Examiner. My heart turned within me as I walked through its sweet pages. There is very much that is glorious,—much blessed truth to hope for that carries me up high above this present evil world, not only bidding me, but causing me to dwell in redeeming love. Yet my heart feels sad at the thought of the state of things among those called "Adventists." This affects me more than many other things, because till lately I stood with them and thought they were perfect. How sister Ford's thoughts applied to me! how I felt for her. She gives just my experience, and I could enter into her feelings deeply: how much I would like to meet her at one of those Christian meetings, with many more of like faith, to spend a few hours, with God and ourselves, in Christian fellowship. This, I understand, Sister Ford to mean by the word "Conference." Yes, dear sister, I would be glad to meet you and clasp your hand, and face to face comfort and strengthen and bless each other with the God-given truth spoken of by all the holy ones of old: yes, and which we are about to experience soon. Yes, dear ones, if we suffer with Him we shall also reign with Him! Blessed hope! I am thankful every day to my God that I have been brought to the knowledge of that truth which now so comforts our hearts. May God help us all to grow rich in faith continually; and so be looking for the blessed hope, the appearing of Jesus. Your waiting brother.

John Mc'Ghee, Pleasantville, Iowa, writes: I have for a long time thought I would write to you. I have never seen you; but I trust we are one in spirit: my heart is with you on most Bible questions. We have been side by side on much Bible truth for the last twenty-five years. It consoles me to think, there are some faithful brethren that will stand up for God and the right in this trying warfare. As I read, you are far advanced in years and wearing out in the cause of Christ. Go on brother. As the poet says,

"Even down to old age all my people shall prove,
My Sovereign, eternal, unchangeable love.
And when hoary hairs their temples adorn,
Like lambs, they still shall in my bosom be borne."

Praise God; His tender mercies are still over us. He will guide us to the blessed land of promise. I rejoice in God's way of salvation. The whole creation shall be delivered in the grand ages to come, and "all things be made new." Death, hell, and sin are to be blotted out. O, happy day! Let us praise God in advance for these great and precious promises; and for that which is yet to be made known at and after the coming of our glorious and great King, Jesus.

Mrs. D. O. Hopkins, of R. I., writes: I prize the Bible Examiner highly; and I would not be without it for twice what it costs. I believe the Lord will keep it alive just as long as He wants it; and I think and hope that will be as long as this age lasts. I thank Him for the light and comfort I have received from it, and I feel sorry for such as do not see that light, but hope and trust they will at some time in the future.

A TREATISE ON THE PROPHECIES OF DANIEL: AND KINDRED SUBJECTS.

BY EDWARD PERKINS, M. D.

Introduction.

This treatise will introduce a new key to the Prophetic Symbols. Although in itself it is merely a short synopsis of the subject; yet, it opens a lock which has been fast closed, during the long centuries of Christendom, by which a correct and free course is laid open to pursue and investigate the symbols in their true and legitimate relation to the Prophecies, which leads to a more extensive field of information and instruc tion, after which the Church and the sincere Christian are seeking.

It is a light that will enlighten the mind, and the understanding by removing from its pathway many obstacles, unquestioned, placed therein, which have blocked up the way to the more important knowledge of Scripture cosmology. Beginning with the Babylonish captivity and continuing down with the Church; and the work

and destiny of the Patriarchal races to the end of the Gospel Dispensation.

CONTENTS.

1st. The Church from the Babylonish captivity unto the end of the age. 2nd. The time of the Advent; how known. 3d. The rise and fall of Anti-Christ. 4th. The seat of the Dragon. 5th. The Great Dominion. 6th. Translation of the Saints. 7th. Last Days of the Papacy. 8th. The Beast and the False Prophet.

NOTE BY EDITOR OF BIBLE EXAMINER.—Dr. Perkins proposes to issue his "TREATISE" first, in numbers, in the next volume of the BIBLE EXAMINER: after which, to combine all in an EXTRA. Of the value of his work I am not prepared to speak, having seen only the foregoing notice.

BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine will be *bound* after the next number is issued. Those who wish to avail themselves of it should inform me immediately, as I have not as many to *bind* as of previous volumes. The price will be $2 *including* postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO STORRS.

CORRECTIONS.—It is always unpleasant to be under the necessity of making corrections in our Magazine. Necessity compels me to have the work done on it 400 miles from this city; hence, it becomes all but impossible for the Editor to see the "*proof* sheets" before it goes to press, and frequent errors occur, to his grief.

In the last number there were many *typographical* errors, and some bad ones in *words*. On page 314, 19th line from top of 2d column, for the word "*yet*," read *not*. On page 292, middle of 2d column, for "We do *not* affirm," read, We *do* affirm. On page 294. 2d col., 10th line from top, insert the word *far* between "are from." Page 320, 33d line from top, for "I *long*," read, I *love*. For typographical errors, it must be left to the judgment of the reader to supply that defect, ED.

LETTERS RECEIVED TO AUG. 1.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

L. F. Arnold (Yes—see Exr. for Dec.), Eld. J. Lewis, Samuel Reiter (thank you), Lotite Hermes, Mrs. J. E. Peck, Henry A. Trueger, Eld. H. Rockwell, Capt. G. S. Brewster, E. Owen for S. W. Hoyt, Helen Robertson, Mrs. D. O. Foster, S. W. Bishop for Mrs. F. M. Young, Lucretia B. Lamb, Eld. J. Blain for I. C. Tyron Howard Carter, T. H. and A. T. Ford, Edward Perkins, Mrs. S. K. D. Lyon, A. Annable, Azro Benton, John Foore.

PARCELS SENT TO AUG. 1.

Lottie Hermes (by Exp.), Wm. H. Snyder, W. Brittle, J. M. Sweet, D. Johnson (2 par.)

The Editor's Post Office Address.

As I have given up, entirely, my Post Office *Box* in New York *City*, let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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GEO. STORRS, *72 Hicks St.*, BROOKLYN, N.Y.

Any persons wishing to see the Editor, personally, should call as above a short distance from Fulton Ferry.

GEO. W. YOUNG, (Shipman & Sons), No. 10 Murray St., will continue to receive money for the EXAMINER that my friends wish to pay, personally, in New York City.

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Vol. XX. No. 12. Whole No. 312

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, SEPTEMBER, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

EDITOR'S NOTICES.

THE EDITOR of this Magazine will give from *three* to *five* Lectures on the DIVINE Government over our race, anywhere within ten or twelve hours ride of New York, with no charge except his traveling expenses. GEO. STORRS.

CORRESPONDENTS must have patience, as a pretty large stock of matter is on hand at present.

SPECIAL NOTICE.—This Magazine will now cease to visit any one who was a *new* subscriber at the commencement of the volume, *unless* they notify me to continue it, by a remittance or otherwise. This course has become a *necessity* from my experience of the past. Older subscribers, who have paid in full for Volume 20, will be continued unless they order otherwise immediately. While the terms of this Magazine are payment "*in advance*," no person will be refused a reasonable delay who *requests* it. Let me know your wish at once. EDITOR.

P. S.—Some subscribers send money to pay on arrears to Sept., 1876; but express no desire to receive the Magazine longer. Such are understood as wishing a discontinuance, though not openly expressed.

THE BIBLE EXAMINER.

The BIBLE EXAMINER will now cease to be sent continued to either of the following classes, unless heard from before commencing Vol. xxi.

First: Persons who have not paid anything on the present volume. *Second:* Those who have paid only $1, whether in clubs or otherwise. *Third:* Those to whom the EXAMINER has been sent *gratis*.

I would be glad to continue the Magazine to this last class if my means would permit: but except in special cases, I shall be obliged to forego the privilege.

THE "GRATIS" friends, I hope will not construe my *notice* as a wish to discontinue the EXAMINER to them. I have said, I shall, unless I *hear from them* before the commencement of the next volume. The expression of a *desire* for its continuance, sent me on a "Postal Card," will have my serious consideration; and, if possible, be granted. GEO. STORRS.

☞ By some misfortune, the 16 pages forming the middle portion of the BIBLE EXAMINER for August were printed so as to make it impossible to use them in the regular issue. I have had them put up separate at an expense to myself and printer of near $15. They are full of excellent matter. Any person who would like to scatter them, can have them by sending sufficient to prepay the postage, which will be about three cents for five copies. If any one feels able and is disposed to send something to help us in the loss, it will be thankfully received; but no claim will be made for them. ED.

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

TO DELINQUENT SUBSCRIBERS.

To those who have not paid anything on Vol. xx., if they will send $3 soon, I will cancel the past, and give them credit in full for Vol. xxi.

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BIBLE EXAMINER.

"One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. ii. 4, 6.

Vol. XX. NEW YORK, SEPTEMBER, 1876. No. 12.

The Bible Examiner.

This number completes the twentieth volume of the Examiner; also, its *fifth* year since its *revival*, or since the Editor took his present advanced position on the Government of God and His designs concerning the human race. He heartily thanks his gracious Lord and Master for the divine aid and comfort he has received in this new field of theology; and he thanks those friends who have so nobly stood by him, and aided him in his work, while he has been battling against the false conceptions of good and bad men in regard to the Divine administration over the children of men. By strict economy, and the careful use of funds that friends have furnished, the Editor has been kept clear of debt to this time; and to-day owes no man anything "save love and goodwill." He has the happiness to know that many have been emancipated from both their old and more recent traditions, and have been led to see the character and government of God in a light that has relieved their minds from a life-long burden concerning that portion of our race who have been supposed to have left this life in an utterly hopeless condition. They have learned that God has His "*due time*" to make known His great love to "the world," or to all men,—the entire race,—and that "due time" is not confined to *this life*, but reaches forward into "the ages to come;" or "the endless succession of ages;" so that "all shall know the Lord from the least unto the greatest;" for "God will have all men to come unto the knowledge of the truth;" which truth embraces the fact that "Christ gave Himself a ransom for *all* men," and "is the propitiation for the sins of the *whole world;*" and that "He will see of the travail of His soul, and be *satisfied*." But, believe it who will, He never will and never can be satisfied to have one of the race perish hopelessly, without having made known to them "the only true God and Jesus Christ," whom God "sent into the world to give *life* to the world," that none should perish except by their own "*wilful*" rejection of the "Life-giver" *after* they have received the knowledge of the truth."

The Editor intends to commence volume xxi. immediately, and trusts it will be no less interesting than previous ones have been. He would be glad to retain all the previous subscribers, but has no expectation of that, as some are still behind in payment for the past volume; which, while they offer no excuse for non-payment, indicates that they have no interest in the object of the Magazine; and the Editor does not wish to impose on them by sending it, and paying the postage himself. His practice uniformly has been, in years past, to discontinue all such when the volume closes.

A large number have received the Examine the past volume on the "Club" principle. A such will now be discontinued unless they rene by complying with the offers as set forth in this and the last month's issue, or pay as single subscribers.

Individuals who have taken from two copies up to thirty, should notify me immediately what their wishes are as to the number to be sent them of Vol. xxi.; and *old* subscribers who have paid in full for the past should notice, without delay, as to their wish with respect to having their subscription continued. They may not be able to pay now, but they can say what their intention is, at a cost of only one cent for a "Postal Card." These matters may seem small to an individual, but they are of great importance to the Publisher: he need not tell *how*. Editor.

Questions of Interest.

Ques. 1. "Do you believe that Christ is coming personally on this earth to reign? M."

Ans.—I do, without a doubt. "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever." Luke i. 31–33. David's throne was never in any other place than on "*this* earth;" and his reign was a literal, visible, and tangible matter, and no fanciful or spiritual affair. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11. Here is no *spiritual* going away, nor will it be a spiritual coming back; but the *same* Jesus. To call it a spiritual return, is to set at nought the testimony of the angels, and unsettle all divine testimo-

ny; destroying faith. Those who reject the literal return of Christ, sooner or later, are led to reject the literal resurrection of the dead. The denial of this doctrine destroys all rational faith in Christianity itself. If Christ is not *personally* to return, all other testimonies concerning His work of redemption are thrown to the winds, and are but chaff to disappoint our hope.

But, thank the Lord, the foundation standeth sure: Christ will come personally from heaven; for He said to His friends, "Ye have heard how I said unto you, I go away and come again unto you." John xiv. 28. Just as certain as He went away bodily and personally, so certainly will He come again "in like manner."

QUES. 2. "If so, when and where?"

ANS.—As to a definite answer to the inquiry "*When* ?" I have none to give; except, it is *near;* and "in such an hour as ye know not, the Son of man cometh." Matt. xxiv. 44. As to *where* He will reign, that admits of no doubt to the mind of faith. It is on David's throne, and in Jerusalem: "For the law shall go forth of Zion, and the word of the Lord from Jerusalem: and He shall judge (rule) among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks . . . and learn war no more; . . . and the LORD shall reign over them in mount ZION from henceforth, even for ever." Micah iv. 1–7. "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv. 23. Then, "The kingdoms of *this* world are become the kingdoms of our Lord and His Christ, and He shall reign forever and ever." Rev. xi. 15. For then, to the Son of man "was given dominion, and glory, and a kingdom, that all people, nations and languages, should serve and obey him: his dominion is an everlasting dominion, which shall not pass away, and his kingthat which shall not be destroyed." Dan. vii. 14. This kingdom is to be "*under* the whole heaven" (verse 27); and not in some other location.

It may be said, "That makes Christ's reign too material." Yes, too much so for those who deal in fancies, and construe everything by spiritualistic ideas. They might as well tell us the Jews were justified in rejecting Christ at his first advent, because He did not come to them riding on a *spiritual* "ass;" for the prophet had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix. 9. See John xii. 14. This was a matter altogether too *material* for the proud Pharisees, and they wished Jesus to stop the shouting of the multitude, and said, "Master, rebuke thy disciples." It was too much for them to have such a literal fulfilment of the prophetic utterance.

The same spirit and misapprehension exists now among a large portion of religionists. They turn everything relating to the return of Christ from heaven into some spiritualistic fancy; and are so deluded, both priests and people, that the second Advent of Christ will "come upon them unawares," and take them "as a snare." Luke xxi. 34, 35. Let us "beware" lest we, also, are led away with the delusion of a spiritual coming of our Lord, and a spiritual reign instead of a literal one. Just as certain as Jesus, the Christ, was literally on earth, He will be here again literally. Just as certain as he literally suffered on earth unto death, just so certain will He also reign literally on earth: and if "we suffer with Him, we shall also reign with Him," and "be glorified together with Him." 2 Tim. ii. 12, and Rom. viii. 17.

As certain as the kingdoms of this world have been literal, so will the kingdom of God and his Christ be a literal one, and will supersede these worldly kingdoms, which have all been conducted on selfish principles, for the aggrandizement of the few, while the interests of the many have been but little regarded: war, strife and violence have prevailed, with all their horrors; but the kingdom of God and his Christ will root out and for ever annihilate these evil principles and practices, and "every man sit under his vine and fig tree, and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." Micah iv. 4. ED.

THE ORDER OF THE RESURRECTION.

Some seem to suppose my views embrace a simultaneous resurrection of all classes to be revived from the dead. So far as I now recollect, I have expressed no such idea; for certainly it is not my belief. "Every man in his own order, or band, or cohort," is Paul's idea (1 Cor. xv. 23); that is, Christ is the head of the first-fruits, and first in the resurrection; "afterward, they that are Christ's at his coming:" that completes the first fruits, or the "*Body* of Christ"—the "joint-heirs with Christ," who are then "glorified together" with him (Rom. viii. 17). This constitutes "the first resurrection" (Rev. xx. 5, 6). These are pronounced "blessed and holy," and "on such the second death hath no power."

At this point commences the reign of Christ

and his saints, made immortal, on the earth; or the establishment of the kingdom of God spoken of in Dan. ii. 44, which will "break in pieces and consume all these" earth-born kingdoms that have ruled over men with oppression and wrong; those rulers and their dominion shall "become like the chaff of the summer threshing-floors; and the wind" will carry them away; their reign is eternally ended.

This view of Daniel's prophecy, and that in his seventh chapter, is confirmed by all the other Prophets since "the world began." This kingdom of God is "never to pass away, but shall stand forever;" yet it has various stages in its progress, and is divided into an "endless succession of ages." (Eph. ii. 7; iii. 21.) *See Macknight's translation.*

The first of those "ages to come" is that, at the commencement of which, Christ and his saints (who cannot "die any more") "take the kingdom" and their reign on earth begins, and "the kingdoms of this world" (Rev. xi. 15) "become the kingdoms of our Lord and of his Christ." Here begins the "age to come," next following the present age. At that point the resurrection of those who "are Christ's at his coming" takes place, or has taken place: "This is the first resurrection" (Rev. xx. 5, 6), "neither can they die any more" (Luke xx. 36); *they* "shall not be hurt of the second death" (Rev. ii. 11); because they are "blessed and holy" and "overcame" in their day of trial, and are now immortal, and therefore deathless like their Head. No others of the race are raised from the dead at that time. "The rest of the dead lived not again until the thousand years were finished." (Rev. xx. 5.) This text I once thought spurious, but was several years ago convinced that it is genuine.

No resurrection of dead ones will probably occur during that age of "a thousand years;" but that period, whether literal or symbolical, will be devoted to the establishment and administration of the first perfect government earth has ever witnessed. The "righteous *Branch*," for David's throne, will be King on that throne, and "He shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5.) "In His days Judah shall be saved, and Israel shall dwell safely" (Verse 6). "The law shall go forth of Zion, and the word of the Lord from Jerusalem: and He shall judge (rule) among many people," (the "left of all the nations," Zech. xiv. 16. and Isa. lxvi. 18–20), and He shall "rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the LORD of hosts hath spoken it." (Micah iv. 2–4.) "In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem:" verse 2–8.)

In this article it is not my object to show extensively the work to be done in the age next to come, but merely to hint at it as a work to be accomplished before the rest of the dead shall live again." To show that work, in its fulness, as revealed by "holy men of old, who spake as the were moved by the Holy Ghost," would lead t into the examination of a host of prophetic u terances, wide as the Bible itself. Not until the work of reducing "the left of all nations" to a perfect harmony, and a perfect subjection to Christ and His "joint heirs," or, the wilfully rebellious of that age are cut off (Rev. xx. 8, 9), will any of "the rest of the dead" *live again.*

After that period, commences the work of disposing of such as had no part in "the first resurrection." Whether all of them will be called forth to a final trial at one and the same time, is not made known, nor is it material to know; yet, as an *opinion*, it seems likely Paul's idea of coming forth, viz., "every man in his own order," *cohort* or *band* (such is the idea of the text), is the true notion of the resurrection to follow "the thousand years."

It may probably take place in classes; either as regards nationalities, character, circumstances of previous life, more or less enlightened, childhood or age, or some likeness of previous condition; and that each class will be disposed of before another is called forth; but that all who left this life in ignorance of God's love to "the world," and that Christ "gave himself a ransom for" them, will hear that testimony "in due time:" that is, in God's own appointed time, without regard to men's *traditions;* such traditions ever have made, and do now, make void the counsels of God; but they will have an end when the developments of "the ages to come" shall manifest "the exceeding riches of God's grace in His kindness towards us through Christ Jesus" (Eph. ii. 7), and "the unsearchable riches of Christ" shall be so made known as "to make

all men see what is the fellowship of the mystery which from the beginning of the world (ages), hath been hid in God, who created all things by Jesus Christ," (or "according to the purpose of the ages," etc.)

The foregoing remarks are designed merely as an outline of my views on the subject, to prevent misconception as to my position on the question of the dead living again. ED.

ADAM IN PARADISE AND OUT.

Adam's childhood was in a Paradise—a garden of delights. But he was not yet prepared to appreciate it; for he knew no contrast; all was enjoyment from the commencement of his existence; and it was thus impossible to understand the greatness of his CREATOR'S love, or the unbounded happiness God designed for him in the future. Hence, he must be taught by contrast with evil. "The knowledge of good and evil" was the lesson to be learned. How could this be accomplished? Not by making evil impossible; nor by forcing man to do evil; but by a simple prohibition (temporary, of course,) not to eat of that tree. He should have waited till the prohibition was removed; for there is no evidence that it would never have been removed; for to be perfect in the highest degree the time must come when man would know evil, because that is essential to a moral training; and God says, "I form the light and create darkness; I make peace, and create evil: I the Lord do all these things." (Isa. xiv. 7.) The introduction of evil, then, was of God's appointment; but SIN is another matter. Man's SIN was in not *waiting* God's time for the knowledge of the evil: he ate before the injunction was removed, and learned evil in a way to make it far worse to him than it would otherwise have been; but not in a way which infinite wisdom and love had not made ample provision to overrule for the highest good of the race, in the end.

Of this latter fact, God gave, on the spot and at the time, a promise, though under a *veil*, of the entire reversal of all the evil that had been introduced. "The Seed of the woman" was to be the RESTORER. He should undo all the evil resulting from the first transgression—"take away the sin of the world" (John i. 29); "bruise the serpent's head" (Gen. iii. 15); "destroy the works of the devil" (1 John iii. 8); "destroy death" (1 Cor. xv. 26; Heb. ii. 15, and Rev. xx. 14.)

Adam's transgression has been magnified by theologians, and God represented as exceeding angry, taking vengeance on the whole race for the one offence of Adam, etc.; all of which representations give a false view of the MAKER'S character and designs toward the race. True, Adam and all his posterity were excluded, temporarily, from the tree of life, and subjected to death; but with the assurance of an ultimate restoration of the tree of life and a deliverance from death. All this was promised, it is true, under a *veil* in that dispensation; but no less real on that account, as God has more or less veiled all his promises and designs toward the children of men; which veils are removed in His own time. The exclusion of man from the tree of life, and subjection to death, as, also, his expulsion from Paradise, were all acts of love, and not of anger, as a depraved theology has long maintained, to the dishonor of the CREATOR, as if he had been a blind adventurer who undertook a work which he had neither skill nor power to accomplish and did not know what the result would be. Such thoughts of God, the CREATOR of all things, are worthy only of the dark ages of paganism and papal superstitions, when men's passions gave their gods a like spirit with their own. It is time there was an end of such blasphemy against God and his works.

Man at his creation was blind as to moral evil. His moral faculty, though existing, had no development—"his eyes were" not "opened" to a sense of right and wrong. A command was a necessity to bring the moral faculty into action. That command might relate to something that was right or wrong in itself: or it might relate to an action which was not wrong in itself, but made so by a command. Eating of the tree of knowledge of good and evil was not wrong in itself, but it was made so by the command given. Hence, if it had not been given, man might eat thereof innocently; or, if he had waited his MAKER'S *time* for withdrawing the prohibition, he would have come to the knowledge without the entrance of *death*. Adam's sin, then, was not of the highest character; i. e., it was not doing that which was evil in itself; but it was evil because he was commanded not to do it; he sinned not against a *moral* precept, but against a *positive* one; yet this was sufficient to "open his eyes" to a knowledge of good and evil, though the act was not, in the design of his MAKER, to fix his final state; as a RESTORER was provided "before the foundation of the world" (Eph. i. 4, 5, 9, 10), and proclaimed immediately after the trans-

gression (though veiled) in the declaration of the triumph of the "seed of the woman." (Gen. iii. 15.)

Man sent out from Paradise, goes forth to learn evil by experience, and is sustained by the remembrance of that garden of delights, to which he had a promise of restoration after a season of painful trial, which, under Divine grace, shall prepare him for a higher enjoyment than he ever could have possessed without it. ED.

THE PERSONALITY OF CHRIST.

I would like to know your views with regard to the personality of Christ; the nature of the relationship of the Son to the Godhead bodily. If He be not God, one with the Father, how could He give His glory to another? What is your view of John i.? B.

RESPONSE BY THE EDITOR.

I am always glad to give light where I have it; but I have seen, heard, and read so much on the great controverted question, "Who is the Lord Jesus Christ?" that I have become settled that none of the contending parties—whether Trinitarians, Arians, Unitarians, or Socinians—know anything about it, so far as their theories are concerned; and they are all striving to do that which our Lord and Master has plainly said is one of those things which is not revealed, and, therefore, cannot be known; and yet each of the contending parties assume that they do know, and so put themselves "in the seat of God;" for Jesus saith, "No man knoweth who the Son is but the Father" (Luke x. 22; and Matt. xi. 27).

I may be met in relation to these texts, by the opposing parties, with "home-made Scripture." They quote it thus: "No man knoweth who the Son is but the Father, and he to whom the Father revealeth him." Will these parties turn to these texts and see if they can find their reading? I know they cannot. The whole verse, Luke x. 22, reads thus: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom *the Son* will reveal him." Matt. xi. 27, is in nearly the same words, and expresses the same thing; both show that the knowledge of "who the Son is" is confined to the Father alone: and that *no man* knoweth this secret.

After laboring for years on the puzzling theories of the different contestants, and looking over their contests in the church for long centuries past, and seeing the fruits and bloody persecutions which had attended these controversies, and contemplating the spirit of proscription and the uncharitable spirit that has been produced by them, near twenty years since I became settled that all these contending parties are at war with each other from a disregard (whether ignorantly or not, God knoweth; I do not,) of the words of our Lord Jesus Christ; they wish to know, or profess to know what he said, "No man knoweth but the Father." Their controversy is with Christ himself, and is an assumption (whether wilful or not I know not; God knoweth) of knowledge belonging to the "Father" alone. Hence, the fruit of such controversy has been to fill the church with a spirit of hatred and persecution, instead of love and good will to all who accept Christ as God's appointed Redeemer and LIFE-GIVER.

As to myself, I have no test theory on this question. I have an *opinion;* but an opinion is not faith; hence, I have hitherto never put my opinion in print. It is much easier to give an opinion than to prove who the Son of God is: for *that* "no man knoweth." Hence, there is no evidence by which to demonstrate that the opinion is correct. I have not the slightest objection to giving my opinion, so far as I am personally concerned; yet if it is given, how many would at once seek to enter the arena of controversy on the subject; and I have long since determined that I will never state my opinion on the question and allow myself to be drawn into controversy about it for the reason that "No man knoweth who the Son is but the Father," and therefore, to state an opinion as to who he is, and attempt to defend it for truth, would be to act in disregard of our Lord's words, just as all Trinitarians, Arians, Unitarians, and Socinians are doing, and have done for centuries past; for they all pretend to know who the Son is, and just what relation he holds to the Godhead.

Now, perhaps my inquiring friend will be more puzzled than ever. Very well; I can help him out of it, if he will follow my direction, so that his mind will be at perfect ease on the whole subject, as mine is. It is simply this: Receive every inspired declaration of the Bible concerning Jesus Christ, unquestioningly. "But how shall I reconcile *this* declaration with *that* which seems to speak opposingly?" you ask. I answer: Do not attempt it: let both stand, and receive them as they read, and allow no man to put a construction on them to alter, or to attempt to harmonize them, as they will call it. Remember, this question of *who* the Son is, is the great mystery of the Bible; and because it is so, and no man knoweth who He is, therefore, receive whatever inspiration saith of Him, and leave the ex-

planation with "the Father," if he ever chooses to make it. Perhaps He never will, any more than He will explain His own self-existence. Be content, then, and not strive to be "wise above what is written." Receive Christ as having "all power in heaven and in earth given into His hands:" so that, by the Father's appointment, "He is able to save to the uttermost all that come unto God by him." Let alone all those sectarian and anti-sectarian speculations as to who the Son is, as they gender not only inexplicable puzzles, but strife, hatred, separations among Christians, and destroy love, and thus make us unlike God, and so unfit us for that pure and holy society which is to be established in the kingdom of God. Pursue this course, friend "B.," and you will find rest on this subject that is impossible to find in any of the labored and laboring theories in christendom, which have so long rent the body of Christ, been the reproach of Christianity, and shed the blood of martyrs.

May "the grace of our Lord Jesus Christ, and the love of God, and the communion [*koinovia*] — the fellowship of the Holy Spirit, be with you all. Amen" (2 Cor. xiii. 14). "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship [*koinovia*] of the Spirit . . . fulfil ye my joy that ye be like-minded," etc. (Phil. ii. 1, 2). ED.

MICHAEL AND CHRIST NOT IDENTICAL.—Nearly thirty years since I gave my reasons for rejecting the idea that Michael and Christ are identical. To my mind they are clearly two distinct persons Whoever reads Dan. x. 5–14, and believes that Daniel saw in vision the coming Messiah, and heard him say. "Michael, one of the chief princes came to help *me*," must be satisfied that the two are distinct persons. Jude tells us Michael is "the archangel," (verse 9); that is, he is the chief or head angel; and Paul informs us "The Lord himself shall descend from heaven with a shout, with the voice of the archangel," etc.; clearly making a distinction between the two; and besides, Christ is not an angel *in nature;* for, "He took not on him the nature of angels;" an expression unmeaning if he was already an angel; and Paul saith, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they: for unto which of the angels said he [God], at any time, Thou art my Son?" etc. (Heb. i. 4, 5, and ii. 16.)

These testimonies settle the fact that Michael is an angel, and Christ is not; hence the standing up of Michael is not the same as the advent of Christ, however near it may approximate that event. ED.

"TIMES OF RESTITUTION."—"Times," Acts iii. 21, is *chronon*, marking a succession of events, and not *kairos*, a point of time, a fixed, definite period, as in verse 19. (See Acts xvii. 30). *Chronon* includes, necessarily, *protracted* time, and often a long time: (see Matt. xxv. 19; Luke viii. 27, xx. 9; and John v. 6). Sometimes *chronon* has the qualifying term *mikron, little*, connected with it; (see John vii. 33; xii. 35). This expression shows that there is a *long chronos;* and when expressed, as in Acts iii. 21, signifies a protracted period, without defining its length, but, implying a long time; besides, the term *achri*, translated "until" in the text, gives the plural form to *chronos*, making it *chronon*, and hence utterly forbidding a *short* period. "The times of restitution," therefore, is a protracted period. It commences with the heavens unveiling Christ on his return *from* heaven to earth, and terminates with making all things new (Rev. xxi. 5, 6); and "it is done." "The ages to come" will continue to succeed each other, as the ages past have done, until, "in the fulness of times" He shall "gather together in one all things in Christ, both which are in heaven, and in earth, in Him" (Eph. i. 10). ED.

ELD. JOHN FOORE, Kansas, writes: I cannot possibly see how any man can evade the truth we hold with regard to the fact that every one of Adam's children shall have *one* opportunity for an endless life. It appears to me, that none but a sectarian bigot can desire to disprove this glorious truth. Brethren, the views, held by Bro. Storrs and others, on this subject, are just as far ahead of the "Non-resurrection" view, as the doctrine of "Life only through Christ" is ahead of the "Immortal soul" theory. Go on, Bro. Storrs, and proclaim it. I do think our dear brethren will soon get their eyes open, and will lend a helping hand, and subscribe for a periodical that will show forth the love of God to a dying race. I will do all in my power to advance the cause. I send herewith the pay for two new subscribers.

NOTE BY THE EDITOR.—I thank Bro. FOORE for these words of encouragement, and for the remittance. The credit is given to the new subscribers on the EXAMINER forwarded from January, 1876.

The following essay is No. viii, of a series of essays, taken from a work entitled "Eruvin, or Miscellaneous Essays on subjects connected with the Nature, History, and Destiny of Man," by the Rev. S. R. Maitland, D. D., F. R. S. and F. S. A., Second Edition. London, F. and J. Rivington. 1850. As time will permit, I will endeavor to send one or more essays from the work for the benefit of the readers of the EXAMINER. I would be, however, understood thus far;—whenever I send copies of articles, it by no means follows that I identify myself with every expression of the writer's thoughts, but only, that I sympathize and agree with the main position he takes.

H. BRITTAIN.

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THE KINGDOM OF MESSIAH.

First offered to the Jews—parable of the marriage of the King's Son—present dispensation—destiny of the heathen—heirs and subjects of the Kingdom.

All power, both in heaven, and in earth, is given to Him who is the Redeemer of man. "By Him are all things created that are in heaven, and that *are in earth*, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by Him and for Him."

But He has many crowns; and one of them I believe to be that which He receives as *Messiah* —the Redeemer of man. The Kingdom of Messiah, received from the Father is, I think, represented in the Scriptures as the reward of the sufferings in the redemption of man. For this "joy which was set before Him, He endured the cross, despising the shame." (Heb. xii. 20.) "He had humbled Himself, and became obedient unto death, even the death of the cross; *wherefore* God also hath highly exalted Him, and given Him a name which is above every name." (Phil. ii. 8–11.)

A Kingdom, then, distinct from His other sovereignty, belongs to Him in His character of Messiah. What is revealed concerning it, we may find a future opportunity more fully to enquire; for the present, we may observe, that a share in the Kingdom is offered to *some* of the human race, to whom the Redeemer will appoint a Kingdom, even as His Kingdom has been appointed to Him by His Father. I am not speaking with reference to any particular view respecting the Divine decree, when I say it is offered to *some*, of the human race; but am merely stating a matter of fact; for by far the greater part of mankind have received no offer of a participation in that Kingdom. It is offered only where the Gospel (emphatically called "the Gospel of the Kingdom") is made known.

[Note: "Jesus went preaching the Gospel of the Kingdom," (Matt. iv. 23; ix. 35), and He declared that before the end should come, "the Gospel of the Kingdom should be preached in all the world for a witness to all nations." (Matt. xxiv. 14.]

The high privilege of inheriting this Kingdom, as co-heirs with the Messiah, I imagine to have been originally granted to the descendants of Abraham, in the line of Isaac. They were, as our Lord declares, "the children of the Kingdom." (Matt. viii. 12.) To them alone, (until they had actually rejected it) was that Kingdom ever known; and to them alone, was the doctrine of a redeeming Messiah revealed.* Their law no where commanded them to make known the dispensation which was revealed to them, and th people of Israel, while they were forbidden, under the heaviest penalties, to join in the idolatry of their neighbors, received no commission to make known the Kingdom of God to surrounding nations. Their law indeed provided for the reception of "a stranger," who should offer to join himself to them; but it did not direct that any means should be used for making proselytes, or bringing strangers into the congregation of Jehovah.

Something perfectly analogous to this may be found in the conduct and command of our Lord, previous to His rejection by the Jewish nation. "I came not," said He, "but unto the lost sheep of the house of Israel;" and though (as in the cases of the Centurion, and the Syrophœnicean woman) he did not reject the prayers of Geutiles, yet he did not go to seek them, and he forbade his disciples to do it. He sent them forth and commanded them, saying, "Go *not* into the way of the Gentiles, and into any city of the Samaritans *enter ye not;* but go rather to the lost sheep of the house of Israel." (Matt. x. 51.) They, though then as sheep without a shepherd, were the children of the Kingdom; and it was not until they had rejected that Kingdom, and it had been "taken from *them*," that it was ever made known to the rest of the world.

Our Lord, who at other times had withdrawn from the populace, when they desired to make Him a King, on one occasion openly assumed that character. He came to them in the manner in which it had been predicted their King should come, and He did so in order to fulfil the prophecy. That was, as He expressed it, (Luke xix.

* I would say "fully revealed."—H. Brittain.

44), "the time of their visitation," and as they knew it not, the things which belonged to their peace, were thenceforth hidden from their eyes.

Thus, when He came to those who were, in a peculiar sense, "His own," and "His own received Him not," the command was given to preach the gospel to "every creature;" and the fall of the seed of Abraham became the riches of the world.

This matter may, I think, be well illustrated by the parable, in which our Lord compares the Kingdom of heaven to the celebration of the marriage of a King's son. In that case the entertainment was not provided or intended for all the king's subjects. The invitation was given to a certain part of them; and it was not until they had refused to come that the servants were sent forth into the streets and lanes of the city, and afterwards, with a more extended commission, into the highways and hedges. They were commissioned to bring *indiscriminately*, any whom they might find: but it was not intended that they should bring in *all* the subjects of the King, but only so many as that the house might be filled. (Matt. xxi. 1: and Luke xiv. 10.) It was obviously not the intention of the King to call in the whole population of his Kingdom, but only so many that the wedding might be furnished with guests. (Matt. xxii. 10.)

To apply the parable to that Kingdom of heaven, respecting which it was professedly delivered by our Lord, I would say, that it appears to me that the period during which our Lord offered Himself and sent out His disciples, to those to whom exclusively He came—and which He has called the time of their visitation—answers to that in which the servants are represented as going forth to inform those guests who had been already invited, that the supper was ready. The rejection of Christ by the Jewish people, answers to the refusal of the guests. The sending forth of the servants with more extended commission, was (when our Lord delivered the parable) prophetic of that commission which He meant to give to His disciples, and under which the Gentile church has been, and is being collected, and upon which she now acts. I am not fond of pressing resemblances too close, but I cannot help imagining some reference to what certainly has been the case. The servants were sent first into the *streets and lanes of the city*. They executed their commission, and returned saying, "Lord it is done as thou hast commanded, and yet there is room." They were then directed to go out into the *highways and hedges*, and compel those whom they should meet to come in. Is it fanciful to suppose that, in this two-fold commission, some allusion is made to two periods—the first, that long period in which the preaching of the gospel was confined almost entirely to Europe, or at least, to what was once the Roman Empire, and the second, a period but recently begun, in which unprecedented exertions are making to spread the knowledge of the Gospel of the Kingdom over the whole world? It may be fanciful, but I seem to recognize in the missionaries to Greenland, to Otaheite, to New Zealand, to the Indians of the East, and of the West, to the Caffre and the Hottentot, those servants who were sent into the "highways and hedges." But whether this is well founded or not, we see, I think, in the sending forth of the servants to seek guests indiscriminately from all the King's subjects who had been hitherto uninvited, a clear reference to the bringing in of the Gentile church; and learn, perhaps, something of the reasons why that Church has been formed, and of the extent to which we may expect it will be increased.

Following the language of the parable, I should say, that from the time of the rejection of the Jews to the present moment, the marriage supper of the Lamb *has waited*, because there are not so many guests brought in as those for whom it has been provided, or, in other words, because God has not yet "accomplished the numbers of the elect." In the meantime the table is gradually falling from the highways and hedges. Gentiles are taken to fill up the place of the Jews; and, perhaps, those who are thus brought into the Kingdom of heaven from that *filling up* or "fulness of the Gentiles" of which the apostle speaks; and when that fulness shall have come in—when the table shall be furnished with guests—then shall be celebrated the marriage supper of the Lamb. Such appears to be the expectation of those who pray that God "would speedily accomplish the number of the elect, and hasten His Kingdom." "When the fulness of the Gentiles shall thus have come in, all Israel shall be saved, for the Redeemer shall come out of Zion; their God and their King shall be seen upon the throne of David, and upon the Kingdom, to order it and to establish it with judgment and with justice, from thenceforth, even for ever."

In the meantime a dispensation exists, in which there is no difference between the Jew and the Greek—whosoever hears the Gospel of the Kingdom is invited to share the glory of the Redeemer, to come, whether from the East or the West, and sit down with Abraham, Isaac, and Jacob, in the Kingdom of God. The servants of the King are sent forth to call, nay, to compel, whomsoever they may meet, "the poor, the maimed, the halt, the blind, the good, and the

bad." It is impossible that they should exceed their commission, for it is to "preach the Gospel to every creature;" and whosoever will, is invited to come. The guests, drawn from the highways and hedges, stand (as it respects their character of guests,) in the same situation as those who were at first invited. The wall of partition between Jew and Gentile, by which the order from the common-wealth of Israel was shut out from the Kingdom of Messiah, is broken down; and, whatever national distinction may remain in Christ Jesus, so far as relates to *all* the privileges of the sons of God, "neither circumcision availeth anything nor uncircumcision."

It will be obvious, that I consider those persons to whom the Gospel of the Kingdom is made known, as persons *specially privileged;* as receiving an offer not made to all, of glory and blessedness intended for only a part of mankind; and as being raised in that glory and blessedness, to a state to which it was never intended that the whole human race should use, either on the supposition of man's continued innocence or of his redemption. "They are not of the world," but are given to the Redeemer "out of the world," which, by the Father's love, and by His own good will, He came to redeem, that they may be with Him sharing His glory, and heirs with Him of that Kingdom which is the reward of His work. They are raised above the nature and destiny of man, being "equal to the angels." I must again recur to the parable, as affording the most concise and clear illustration of my meaning. Those whom the messengers met with, were called to a dignity never intended for all the subjects of the King, and to which all his subjects never had been, and never would be invited. Those whom the messengers did *not* meet had no offer, no knowledge of this diguity. So far as *that* was concerned they remained precisely where and what they had been. They had not *this* honor offered to them by the King; and, on the other hand, they did not incur the responsibility laid on those to whom the offer was made. Thus too the gospel of the Kingdom, wherever it goes, takes with it a responsibility commensurate with the glory which it offers. It is a "savor of death" as well as "of life." "He that believeth not shall be damned." Everlasting fire, prepared for the devil and his angels, (but not that I can find, prepared for all mankind,) becomes the portion of him who despises the offer of eternal life, and rejects the Gospel of the Kingdom when it has once reached him. It tells him that there is no other name given under heaven whereby he may be saved, except the name of Christ, and that if he neglects by faith and repentance to seek the kingdom of God and His righteousness, the only alternative is the damnation of hell.

I apprehend, however, that neither of these alternatives applies to him who has never heard of the Kingdom of God. That the Gentiles who are without the law and the gospel, and never heard of either, can only be saved through the work of Christ, admits of no question; but I doubt not that they will be restored to life, and redeemed from the effects of the fall, by Him in whom all the nations of the earth shall be blessed, and who is "the Saviour of all men" though "*specially* of them that believe."

With respect to those persons who shall have passed through life without having ever heard the sound of the Gospel, the Scripture affords us but little detailed information; and why should we expect it? To recur again to the parable (which I only do for illustration), is it likely that the invitations originally given for the guests, contained the purposes of the King towards those who were *not* invited? Is it probable that the messengers who were sent out were directed, or enabled, to tell those whom they met, the intention of the King toward those whom they should *not* meet? Surely it is not. When they met *any* man, their business was to call him to the supper, and explain to him the danger of neglecting the invitation, and not to tell him what would have happened to him if he had not met the messenger. It was safe for them to tell every man that he was bound, on pain of the King's displeasure, to obey the summons—that every one who did not obey it would be counted a traitor and a rebel, and punished accordingly. They might safely declare this; for though there might be thousands of subjects who might not come—who it was never intended should come—and who might nevertheless, be guiltless in the matter, yet their proclamation must be true to every man who heard it.

So with the Gospel of the Kingdom; it is strictly true, and can lead to no error. To say, "He that believeth not shall be damned," because every one who hears it is, by the very circumstance of hearing it, brought out of the number of those who may plead ignorance, or rather, of those for whom common sense and Scripture plead, on the ground that they cannot "call upon Him in whom they have not believed, nor believe in Him of whom they have not heard, nor hear without a preacher."

I repeat my belief, then, that the everlasting fire, prepared for the devil and his angels, is the portion of those only to whom the Gospel of Christ has been offered and by whom it has been

rejected. I am anxious to be clearly understood on this point, because some who have maintained the salvability of the heathen have been accused (and I will not say always unjustly) of lessening the responsibility of those to whom the Kingdom of God is made known; and have been hard pressed by some parts of the Scripture, which, on their principles, they have been unable to answer. I do not however, feel embarrassed by them. I believe as fully as any one, that no man can enter into the kingdom of God unless he be born of the Spirit—unless by repentance and faith in the sacrifice of Christ, he is justified in the sight of God—and receives from Him even in this life, the spirit of adoption, which only can enable him to call God Father, and which is the earnest of his inheritance. But the reader will recollect that I do not expect the unevangelized heathen to be heirs of that Kingdom. All that I expect for them is redemption from the effects of the fall, and how far I suppose this to extend, may be seen by referring to the third and fifth essays. The heathen who have never heard the Gospel, though *redeemed* and *restored;* (and of the force of these terms I hope to speak in the ext essay) will, I apprehend, remain men not xised above the original state of man; and though, as flesh and blood, they cannot *inherit* the Kingdom of God, yet, when flesh and blood shall no longer imply sin and sorrow, they may be the *subjects* of that Kingdom.

But the privilege of those who are sons of God, and equal to the angels, is much greater—so high that I feel safe only in stating it in the words of Scripture. It were tedious to cite all passages in which it is said, that they shall *receive a kingdom* and *reign* (see James ii. 5; Matt. xxv. 34; 2 Tim. ii. 12; 1 Thess. ii. 12; Rev. iii. 12.) "Do ye not know," says the apostle, "that the saints shall judge the world?" "To him that overcometh power shall be given over the nations."

Many commentators, indeed, tell us that, by the saints judging the world, we are to understand that they shall be assessors with Christ at the day of judgment, and join in the sentence which condemns the ungodly to perdition. If they mean by this that the saints will *approve* and *assent to* the sentence, as contradistinguished from their disputing its justice, or opposing its execution, it really seems to be saying little or nothing. We might as well call all the spectators in a court of justice *judges* if they concur with him who is properly the *judge*, because he has the power of deciding. If they mean anything more than this—anything that can, fairly, and according to the proper use of words, be called *judging*—it seems to me, that they join the Socinians in asserting that *such* judgment (namely, the final judgment, or the eternal state of man,) may be, and, in fact, is to be, committed to mere creatures.

The ideas, however, which we commonly attach to the words *judge* and *judgment*, are by no means those which are necessarily, or even properly, implied by the original word. The title of *judge* suggests to the mind of an English reader, simply one whose office is to try criminals, or to hear and decide suits at law. This, however, though undoubtedly included in the idea of the original word judge, is not its full meaning; but one that is accidental. The reader will immediately remember that the *Judges* of Israel held an office very different from that of our Judges. Their office was (as far as it could be) that of a King, or to say the least, a Governor or Ruler. "The Lord raised up Judges which delivered them out of the hand of those that spoiled them." "When the Lord raised them up Judges, then the Lord was with the Judge, and delivered them out of the hand of their enemies. (Judges ii. 16–18.) Thus we find shortly after, that when the children of Israel had served Chuhsan Rishathaim eight years, the Lord, in answer to their prayers, raised up a deliverer in Ottnill (who had been before signalized by his military powers, Judges i. 13), "and the Spirit of the Lord came upon him, and he *judged* Israel and went out to war, and the Lord delivered Chushan Rishathaim into his hand." The same military character is recognized in his successors, Chud, Deborah, Gideon, Tola, Jephtha, Samson, and, in fact, the whole of the Book of *Judges* shows that by a Judge we are to understand one who exercises the function, though without bearing the name of a King. The Lord was their King, and that title was not as yet given to any other; but when the rebellious people desired a King, they did it in these very terms: "Make us a king to *judge* us like all the nations. And the thing displeased Samuel when they said, Give us a King to *judge* us. Here it is evident that the whole royal function was meant; and the meaning of judgment is further evident from the 9th and 11th verses (1 Sam. viii.) where our translators have rendered it "manner."

From this it is evident that "to judge" is, in the language of Scripture, very commonly "to reign;" and, where it may be applied to any exercise of regal authority, it does not appear to me to express any one in particular. When, therefore, I read, that those who suffer with Christ, "shall also reign with him," I take it to mean the same as that, "thrones shall be set

and judgment given to them,"—when it is said, "the saints shall *judge* the world," it seems to be equivalent to saying, that they "shall *reign* on the earth,"—when our Lord said, "I appoint unto you a *kingdom*," it was that they should "sit on thrones *judging*."

Let me not be misunderstood as denying the fact of a general judgment in the sense in which we commonly use that word. All that I am contending for is that although there will be such a judgment, yet that is not all that we ought to understand by the words which relate to *judgment* and *judging* in the Scripture. What we commonly understand by judging is a part of the royal office in every monarchy, though in all human governments it must needs be executed by deputies, and it may be so, if it please God, in that great judgment. He to whom all judgment is committed, may appoint that judgment to others whom he may render capable of exercising it; but I must say that I see no proof or probability of this; and that it does seem to me highly improbable, that in *that* judgment, *men* should be in any proper or intelligible sense, *judges* or *assessors* with the great Judge of all.

Another point is worthy of our attention. If the saints expect a *kingdom* and *reign*, they are not themselves the *subjects* of that kingdom.

Undoubtedly, men and angels—all created beings are, and ever must be, subjects of the blessed and only Potentate, the King of kings, and Lord of lords, in the sense of inferiority and subjection to sovereign and infinite power. Again, it may be truly said, that believers in Christ are the *subjects* of that kingdom of grace, which He rules as Head of all things to His Church. This dispensation, however, is "the patience of the saints;" it is in this period that they suffer with Him. When they reign with Him, in whatever other sense they may be *subjects*, they cannot be subjects of that kingdom which they rule. Let me repeat, that I am not so absurd as to deny their infinite inferiority in all states and circumstances to Him who is God over all, blessed for ever: I only mean to state, they do not form (if I may so speak) the *population*, but the *government* of that kingdom. If they inherit a kingdom, and reign, they must, in respect to that kingdom, have subjects; and these, I imagine, will consist of "the nations of the saved," of whom I have already spoken, or of the race of man redeemed by the Saviour of all the world from all the consequences of the fall and replaced in a world restored to its original goodness by the "restitution of all things."

Acts of severity are seldom acts of policy.

The Wicked Dead.

BY ELD. S. W. BISHOP.

It is urged as an argument against the doctrine of future probation for the dead, by that class of Adventists who claim that none but the righteous will be raised, that the Scriptures plainly teach that the wicked dead will not have a future life. I shall not attempt to dispute this position at all. The controversy between me and this class, is not whether the wicked dead will be made alive; but the question is, what class of humanity now in death are to be reckoned "wicked dead?" There must be some definite rule by which this question can be correctly decided. That the entire race, as a race, are under sin, possessed of a sinful nature, a nature that always prompts to evil, and which if followed will lead into sin, is plain, I think, in the teachings of the holy Scriptures. It seems needless to quote Scripture in proof of the correctness of this position. Those who require testimony on this point, will please read the following quotations. (Rom. viii. 6-9, 13; vii. 19-24; iii. 9-18; Eph. ii. 2, 3.) These Scripture quotations prove that every member of the race is under the power of sin.

Are they sinners in that sense that if dead when Christ comes, they are excluded from a resurrection because they are wicked? It would seem strange if this be true, when it is certainly true that they are in no way to be blamed for being in this condition. "The creature was made subject to vanity, not willingly." (Rom. viii. 20.) The EMPHATIC DIAGLOTT translates as follows: "For the CREATION was made subject to frailty, not voluntarily." MURDOCK translates the text, "For the creation was subjected to vanity, not by its own choice." It is perfectly evident that the creature here referred to, is the race of men, and that with respect to their coming under the influence of sin, or a sinful nature, their choice was not consulted at all. They are not therefore, criminal on account of being possessed of a fallen, or sinful nature. Never can any member of our race become wicked in a sense to exclude him from the Divine favor until he has knowingly transgressed the divine law. "The wages of sin is death," I fully believe; but mark, "the *strength* of sin (to kill finally) is the law." (1 Cor. xv. 56.) It is the law that works wrath; and where there is no law there is *no transgression*. See Rom. iv. 15. There is no knowledge of sin without the law; no man, therefore, can be an actual sinner till he gains a knowledge of the Divine law, and with that knowledge trans-

gresses, or breaks that law. See Rom. iii. 20. The inspired John gives the definition of actual sin in plain, and simple language. It is this: "Sin is the transgression of the law." (1 John iii. 4.)

All men out of Christ do evil, commit sinful acts; but, "Sin is not imputed when there is no law. (Rom. v. 13.) It must be perfectly evident to all who will read the last quotation, and kindred texts, that it is not only true that individuals and classes have been, and are now destitute of the knowledge of the Divine law, but there was a period when *the race*, as a race. were destitute of law, and therefore, could not be on probation for an endless life. That period was "from Adam to Moses." There were individual exceptions, it is true; but this was the rule. The same idea is plainly brought out by St. Paul in other portions of his writings and teachings. When this apostle came to Athens, he stood on Mars Hill, and reproved the Athenians for their idolatry; but he did not reprove them unreasonably. His doctrine is plainly this: up to the time of his presentation of the Gospel to that people, they were in ignorance of the true God, and Jesus Christ; and, consequently, in their case "God winked at," (over-looked, Em. Dia.) their sin of idolatry; "but now He commandeth all men everywhere to repent." (See Acts xvii. 26–31.

This principle of making men accountable only so far as they have knowledge of the Divine law is brought out in the declaration to Israel that God will punish them for their sins because, unlike any other nation in that dispensation, God made known to the nation of the Israelites, His character and laws. (See Amos iii. 1, 2; Deut. iv. 32–35; vii. 6–9; Psa. cxlvii. 20; Acts xiv. 15, 16.)

Thus, I establish the position, beyond the power of refutation, that no man, either dead or living, is "wicked" in such sense as to exclude him from the Divine favor, unless he has knowingly, and with intent thereunto, disobeyed the Divine law. All, then, who have died out of Christ, are not wicked dead. If they are, and are, as the result, excluded from a resurrection, then all who have died in infancy are hopelessly dead; for, they are not in Christ, either by nature, or by faith. "If *any one* be in Christ, he is a new creation; the old things have passed away; behold! they have become new." (2 Cor. v. 17, Em. Dia.) All who are in Christ have experienced the above change; infants have not experienced, neither can they, while infants, experience such change; therefore, infants are not in Christ. There is no possible way that they can get into Christ except that they come to years of knowledge; hear of Christ, and "believe in Him." If all who fail to get into Christ in this life, are thereby deprived of a future life, then no opportunity will ever be offered infants to get into Christ, and thereby secure an endless life. This is forbidding the resurrection of a class that none believe is wicked.

With this view of the matter all is confusion. When my brother quotes texts that really prove that "the wicked," the wilful transgressor of God's law shall not be raised to a future life, I believe those texts just as firmly as he. When I am referred to such texts as the following, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead;" (Prov. xxi. 16,) I can very readily see that no man can wander *out of* the way of understanding, unless he has first been in that way. If he has been in the way to life, and wilfully apostatized from that way, he will not come from death, of course.

If I am referred to John iii. 36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life;" I very readily answer, I most fully believe it. Yes, I believe it just as it reads. But I do not believe that a just God will exclude any man from life *because* he does not believe on the Son, when no opportunity, whatever, has been given him to gain even a knowledge of the Son of God. To assume this, is to charge God with partiality, and infinite injustice.

When again I am referred to John vi. 40, and am told that none are promised a resurrection at the last day save those that believe on Christ; it is not proof to me that those who have never had an opportunity to believe on Him, either in this, or past dispensations, will *never* be raised from the dead. They may not be raised at the last day of this dispensation; but if impartial justice rules God's acts and decisions, they as well as others, will be granted an opportunity to believe in Christ, and have an endless life, though the granting of that opportunity necessitates their resurrection from death.

When the text is quoted that reads, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" and quoted to prove to me that millions of our race will be eternally cut off from life, for failing to comply with the above named condition, who have never had the smallest opportunity to even hear that there is a Christ; those who quote Scripture for this purpose have attempted the accomplishment of an impossible work. I shall believe the text as it stands, and doing so, I know it contains a con-

ditional offer; clearly implied, of life, endless life; and the man that tells me that such a text teaches any will be deprived of life as a penalty for not eating, when all opportunity is taken from them of eating, is either self-deceived, incapable of logical investigation, or so wedded to a theory as to completely becloud his understanding.

Once more. When Editors of religious papers, professed religious teachers, or any body else, quote such texts as the following, to prove that all who do not form a life union with Christ in this life—even the unenumerated millions who have never heard that there is a Christ—are eternally cut off from life, I pity their folly. Here is the text; "He that hath the Son hath life; and he that hath not the Son of God hath not life." The text is true, and the great principle enunciated in the text is indeed a principle of truth. The only truth intended to be taught by that declaration of Scripture is this, There is no eternal life to any save through Christ; and therefore, he who is not in Christ, is wholly destitute of even a hope of eternal life.

What has such a text to do with proving that there is no future probation for those who have had no opportunity to know of, and believe in Christ in this life? The text, to every comprehensive mind, developes a conditional plan, of life through Christ, instituted by a God of infinite love, wisdom, and justice; and contains a notification that those who do not obey the condition, will fail of life at last. It must require a large amount of ecclesiastical legerdemain to so twist, and turn texts of the above character as to make them to appear to teach that the wise, loving, and just God, who formed the plan, will doom to eternal death countless millions for failing to comply with the conditions of this plan, who never have been favored with a single word, or conception, that there is such a plan. Some among us have been called "crazy," "cracked," "demented," and other delicate (?) names by Adventist Ministers; but I feel to thank God, with a heart filled with love to Him, and with admiration of the glorious plan, that we are sufficiently sane never to adopt *such* conclusions from *such* texts, as I have given above. A man that will admit that God has offered salvation to the entire race, through the plan He has devised in Christ, and then claim that He will damn thousands of millions of the men and women He has made, because they have not complied with the conditions of that plan, when they have lived and died in utter ignorance of even the existence of such plan, and even of the God who arranged it, ought not to complain if he is supposed to be laboring under some mental disability.

The man, however, who will *intentionally* "wrest the Scriptures" in an attempt to sustain such a theory is a blasphemer.

This is, however, the kind of warfare that is waged against us by non-resurrection Adventists; and the texts I have quoted are a sample of the Scriptures they quote, in their textual effort to prove that none will be raised from the dead, except such as form a spiritual union with Christ in this life. I have asked for such texts but none can give them. I have never found a man, or woman, that has attempted to point out to me one positive declaration of Scripture that probation for all the race ends with this life. I have been urged instead, to believe their expositions, glossings, and explanations of texts; I have been told that God has given some of them the truth while on their knees, and shown them that I am wrong. I have nothing to do with their expositions, or explanations; and I have not the slightest faith in any new revelations, whether they come through Shakers, Mormons, Spiritualists, or Adventists. They are all trash to me, and although I am cast off wholly from the sympathies of my former brethren, for doing so, I shall cast all this chaff to the winds, and rest wholly on the plain reading of the word of God in settling the question as to what I believe. I may have to suffer in consequence of pursuing this course, for Adventists are as sectarian and bigoted as any other *ists;* but if I do suffer for the truth's sake, it makes *that* more priceless in its valuation, and my suffering will, I trust, work for my good in preparing me for a high and holy calling in the great work that will be done in "the endless succession of ages." That time of suffering will be short; for, it is but a little way before us, and our Priest-King will sit, and rule in justice, love, and power, on His father David's throne; and we, having, like the Captain of our salvation, been made perfect through suffering, shall reign side by side with Him, and minister in the priestly office, till the great work is accomplished, in bringing this earth back in harmony with Him who first spake it into being.

When that time shall come, and we shall stand redeemed, immortal, and enshrouded in the "eternal weight of glory;" and as successive ages roll away, and we see millions added to millions as the trophies of our joint work with Christ in "subduing all things unto Himself;" till at last on every hill, in every dale, o'er all the mountains, and throughout every valley, yea, over all this planet the kingdom of Christ and His Bride, His Queen, shall be extended by the

joyful consent of those who have become its willing subjects, a multitude that cannot be numbered; O, how shall our hearts glow with such joy as cannot now even enter into our imagination, or heart to conceive, at the contemplation of the most bitter trials through which it was necessary for us to pass in order to fit us to fulfil this mission, do this great work, and teach this great culminating point of exaltation and glory.

In the strength that God giveth, with such prospects before us, we will gird the armor more tightly on, grasp more firmly the sword of the Spirit, and fight the battle through; fight against all the odds against us; leave the Sanballats, the Tobiases, and the Geshums, to grumble, and find fault, and scold, and talk infidelity, and commit sacrilege in the plains of O, no; while we keep faithfully about our great work, till our Elder Brother shall say to us, Come up higher. That voice will, in a very little while, be heard. Yea, the voice that will speak to life from the dead, all the elect now sleeping; speak into immortality all the chosen ones of Christ, and then shall we be crowned to reign with Jesus in a Kingdom that shall never end. Amen.

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The Work of Redemption Progressive:

or, "Ages" Employed in Accomplishing it.

The Christian church have been right in believing in the eventual conversion of the world, no doctrine of the Bible is so clear and unmistakable; but they have failed to distinguish between the work of the *gospel* of the kingdom, and the kingdom itself; the one being a preparatory step to the other.

If the reader will but entertain the natural and Bible outcome of this progressive plan; that "the world to come," belongs after the "world that now is;" that the passage from the one to the other, is but a change of dispensation, greater than occurred at the *first* advent between the *law* and the *gospel*, but still only a change of dispensation from the Gospel of the kingdom to the kingdom; a change involving a resurrection; for, "as in Adam all die, so in Christ, shall all be made alive, but every man in his own order;" he will see that "a restitution of all things, which God has spoken by the mouth of all the holy prophets since the world began" (Acts iii. 21), is not a forced doctrine, but a *necessity*. He will also see that as yet, no one has entered the "world [*aion*, or age] to come," nor *can* until *this one* ends.

And that therefore, the Adamic death is but a *sleep;* and only when "they that sleep in the dust of the earth, shall *awake*," do they enter upon a future life.

Probation to a restored human family . . . is not consistent, it is true, with the idea that the heathen, and all the unconverted go to a place of torment at death; but *is* consistent with the statement so universal in the Bible, that they are *not dead*, but *sleep*. The almost unanimous testimony of Scripture, when one was said to die, was, that "they slept with their fathers, and were buried" &c.; "They that sleep in Jesus, will God bring with Him." And Christ said of more than one who was buried, or ready for burial, "He is not dead, but sleepeth."

This is what the Bible terms "sleep," but there is a death; to distinguish it, it is called the "*second* death." And it is a clearly Scriptural position that no man can die the *real* death, without committing that one sin which is, "unto death;" "There *is* a sin unto death; I do not say that ye shall not pray for it" (1 John v. 16); a sin which Paul claims that one must "taste the good word of God and the powers of the world to come," and thus be brought "to the knowledge of the truth; if such sin wilfully, there remaineth no more sacrifice for sin, but a fearful looking for of fiery indignation" (compare Heb. vi. 4–6. and x. 26, 27.) A sin Jesus says, "Can be forgiven, neither in this world: neither in the world to come." But one must sin *wilfully* after having been brought by the Holy Spirit, to the knowledge of the truth, before they *can* commit the sin "that is unto death." But God has declared that "He *will have* ALL men come to the *knowledge* of the truth." Before the plan of redemption is finished this will be accomplished. God has promised a resurrection to *all;* and a universal *restitution;* and that "All nations which thou hast made, shall come and worship before thee." Even the Sodomites are promised a restitution back to their "former estate." (Ezek. xvi. 55.)

There is much positive scripture, to be adduced, to prove that there is to be probation in the world to come, for all who have not been brought to the knowledge of the truth in *this* world, and committed the unpardonable sin. Christ gave Himself "a ransom for all, to be testified *in due time.*" (1 Tim. ii. 6.) God "is the Saviour of all men, *specially* of those that believe." (1 Tim. iv. 10.) Not that He saves all men *eter-*

nally; but He will save all men from the Adamic fall. Every person must and will be saved; that is, come to the knowledge of the truth, taste of the good word of God and power of the world to come; and have *their sins forgiven*, before they *can* "fall away" into that fearful condition for which "there remaineth no more sacrifice." "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me *every* knee shall bow, and *every* tongue confess." (Isa. xlv. 23.) Paul in reasoning "that Christ both died and rose, that He might be Lord both of the dead and living, For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. xiv. 11), is proving a resurrection; and that all, both dead and living, will, in the day of judgment, or millennial age, be brought to this good confession.

If it be asked, Why did not God bring these extinct nations to the knowledge of the truth before they fell asleep, if He ever intended to do so? I answer, God having arranged that there was to be a second Adam, and a second Eve, the "wife" of this second Adam (see Rev. xix. 7); and that through this second Adam all that was lost through the first Adam should be restored; has, thus far, been doing only a preparatory work. The Jewish nation supposed the promise of God that "All the families of the earth should be blessed," through the Seed of the woman, would be fulfilled under the *law;* while the Christian church have, with as little authority, claimed all for the *gospel*. If God had satisfied the Jewish nation, much Scripture in relation to Gentiles would have remained unfulfilled. If God satisfies the nominal Christian church, much prophecy irreconcilable with "the *narrow* way," would remain unfulfilled. But He has said that "He will be for a stone of stumbling to *both* the houses of Israel."

The salvation under the *law*, was for a class, and not for all mankind. The salvation under the "Gospel of the kingdom," is for a class, "the bride, the Lamb's wife." Hence, the way is narrow, and *few there be that find it.* Hence, "many are called, and few are chosen." Hence, "No man cometh unto me except the Father draw him." But in the kingdom, the waters of life will be broad and deep; and there, will the "Spirit and the bride say Come, and whosoever will, let him take of the water of life freely."

As the "marriage of the Lamb," and beginning of "the restitution of all things," follows the second advent; the salvation of the *world* does not commence until then. Hence, Christ says, "I pray not for the world, but for them thou hast given me" (John xvii. 9); and adds, (ver. 20), "Neither pray I for these [the twelve] alone, but for them *also* which shall believe on me through their word; that they *all* may be one. . . in us; that the *world* may believe that thou hast sent me." Notice carefully the meaning; He prays, not for the world, but for His own, His bride, *all* that will believe through the word of the twelve, that *they all* may be one with Him; "they twain become one;" and the outcome of this mystical marriage, is "that the world may believe. And, to show that this *is* the true order, the marriage is placed at the *end* of the Gospel dispensation.

The positive proof that there is an opportunity for the *world* after this present dispensation ends, after the second Adam and his "wife" are joined together, is gathered, first, from the order of progression given in 1 Cor. xv. 45–49. The apostle, be it remembered, is speaking not of the individual, but of the *race* of Adam: "And so it is written, The first man Adam was made a living soul [person]; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [or animal]; and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The apostle's reasoning is, that the first stage of this progressive development of the human family, is to bear the image of the first man, male or female, for "they were one flesh;" after which, they are to bear the image of the "second man," who also has a "wife" who becomes one with *Him*. And to suppose the apostle is speaking of only the "second man" and his *wife*, simply the bride of Christ, is just as absurd as to suppose when speaking of the "first Adam," he meant only the individual pair. He is showing that the earthy animal man, *precedes* the heavenly, spiritual man, as God's true order; and therefore, the work of the "first man," precedes that of the "second man." And God does not perfect separate individuals, but works by *dispensations*. . . . Hence, "*David* hath not ascended into the heavens" (Acts ii. 34); nor has any man, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." (John iii. 13.) And the

second Adam does not *begin* the re-generation of the "children of the kingdom," until the "marriage of the Lamb, when His wife hath made herself ready."

As the natural [or animal] man has multiplied and replenished the earth; so also, "In the *re*generation, when the Son of man shall sit on the throne of His glory," will *He* multiply and replenish the earth with a *spiritual* family; "and a nation shall be born in a day." And the evidence is conclusive, that *when* He sits on the throne of His glory; *when* "the kingdom is the Lord's, and *He* is the governor among the nations," "All the ends of the earth shall remember and turn to the Lord; and all kindreds of the nations shall come and worship, before thee." But it is only when He *comes* in His glory, and during the sounding of the seventh trump, that "the kingdoms of the world *become* the kingdoms of our Lord (Rev. xi. 15), and He thus becomes "the governor among the nations." Hence, it s after the marriage of the Lamb; after this present dispensation is ended; and in the "world to come," that the conversion of the *world*, is due.

If God has been *trying* to save the world before the "second man" and his wife were perfected [in opposition to His own pre-arranged plan], He has taken a strange way to do it. Why, for more than two thousand years, did He let the human family go down in death [for death reigned from Adam to Moses], with no effort to bring them to the knowledge of the truth? Why, if He was trying to save the *world* under the *Jewish* dispensation, did He make it "unlawful to give the children's meat to the dogs?" Why should Christ *command* His disciples, "Go not in the way of the Gentiles; and into any city of the Samaritans, enter ye not?" They were dying day by day, and if modern ideas be *true*, were going to hell, to eternal torment; and Christ, who was about to give His life for the world, would not *allow* the "bread of life" to be given them; and excused Himself by saying, "For I am sent but to the lost sheep of the house of Israel."

If there was to be no "restitution;" and this life was indeed the end of all hope to the sinner, such apparent indifference to man's eternal interests, could not be reconciled with God's professions of *love to the world;* "all men," "*every man* that cometh into the world," &c. Not a Gentile saved, or even an effort in that direction, until a pre-arranged and definite point of time had arrived; and yet God no respecter of persons: "And when the fulness of *time* had come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the *law;*" and until the day of Pentacost, He made no provision for any other class. He did not come, at His first advent, to save the world; for He was sent only to those under the law, He did not even *pray* for the world, "I pray not for the world." (John xvii. 9.) He took upon Him our nature, "that He might taste death for every man; and "gave Himself a ransom for *all;* to be testified *in due time.*" (1 Tim. ii. 6.) And this "due time," is after His second advent . . .

The Gospel is designed [now] to reach only a class, "a royal priesthood, a holy nation;" to become one with Christ; truly a wonderful exaltation, . . . exalted above angels, principalities, powers; "know ye not that ye shall judge angels?" But the gospel dispensation must end, and a new order of things commence, before the *world* can be reached. Here, we are to be "pilgrims and strangers," separate from the world. Here, we are to suffer, and obey the powers that be. Here, the way is narrow, "strait is the gate, and narrow is the way, and few there be that find it." Here, "many are called and few are chosen;" wheat and tares grow together; evil men and seducers wax worse and worse; even as it was in the days of Noah. How then can "*all* know the Lord, from the least to the greatest," and "the knowledge of the Lord cover the earth, as the waters do the sea," in *this* dispensation?

When the "second man," Christ and His body, are complete; *then* begins the process of *re*-generation, and "the restitution of all things." "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion, [that lost by the first Adam], and the kingdom shall come to the daughters of Jerusalem (Micah iv. 8.); the bride, "the Jerusalem that is above; the mother [in prospect] of us all."

Eve was a part of the human family; and was "the mother of all living."

Then, indeed, when Christ "takes to Himself His great power and reigns," the nations will be subdued under Him. And He will rule them with a rod of iron; "and when thy judgments are abroad in the earth, the inhabitants of the *world* will learn righteousness." (Isa. xxvi. 9.) And this is the song to be sung by the immortalized bride on the "sea of glass;" "All nations shall come and worship before thee, for thy judgments are made manifest." (Rev. xv. 4.)*

* Note. The word "judgments," in Rev. xv. 4,

"Come and let us reason together, saith the Lord." If God has been trying to *save the world* during the gospel dispensation, He has made as great a failure as during the *Jewish* age. And if He was *not* trying to save the world during the Jewish age, nor for the thousands of years prior to that, if He did not then care how many human beings went to hell, what put the happy idea into His heart, even at *this* late day, to send Jesus to suffer and try to save a *few;* for under the Gospel, He *claims* but few, "narrow is the way, and few there be that find it?" If it be claimed that perhaps there was some way, before the first advent, for the myriads who never heard of a Saviour, to be saved; *then* it was a cruel thing to send Christ; for *now* there is no other way, "or name given among men, whereby we *can* be saved." And with all the dark ages under the papacy, there has not been one million in a hundred millions, since the Gospel began, who have had any knowledge of Christ, or the way of salvation. If any man of ordinary ability could have been in possession, for these eighteen hundred years, of one half the means of Him, whose "are the cattle upon a thousand hills," he could have placed the simple story of the Gospel before every human being on this earth.

Is God's arm shortened that it cannot save? Does He not care for perishing men? Or peradventure He sleepeth, and must be awaked; or on a journey, and left the eternal welfare of His children to a few church societies, trusting that *they* will successfully carry out the great plan of the redemption of a lost world.

Are God's ways unequal; or is it our theology which is unequal? It is true Christ sent His disciples with a world wide commission, to gather out from all nations a chosen people; but it is *not* true that He commissioned us to send all others to hell. "He that believeth and is baptized shall be saved, and he that believeth not, shall be damned." (Mark xvi. 16.) The Greek [*katakrino*] "damned," occurs eighteen times, in sixteen of which it is rendered *condemned*. "The men of Nineveh shall rise in judgment with this generation and shall [*katakrino*] condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matt. xii. 41.) This has no connection with eternal torment, but means that the repentance of the Ninevites is a precedent which will condemn, or put to shame the nonrepentance of the Jews. In the next verse, the queen of the south is to condemn that generation. The Jews coudemned Christ by rejecting Him and choosing Barabbas. Many thousand men and horses, were sent to the front and condemned, in our late war, being unfit for the service. And the great mass of mankind will be condemned as unfit for the service of the Master, in this "high calling." "Many are called, few are chosen." He that believeth shall be chosen, he that believeth not, shall be rejected.

If the second Adam and Eve, are to restor what was lost by the first Adam, they must necessity restore this rejected class. And ther is to be not only a restitution, but a *re*-generation, or reproducing. Even the Sodomites, who are held up, all through the Bible, as an ensample of wickedness; and "as suffering the vengeance of eternal fire" (Jude vii.); are to share in the restitution. "When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. . . . When thy sister Sodom and her daughters, shall return to their former estate: and Samaria and her daughters shall return to *their* former estate, then thou and thy daughters shall return to your former estate. . . Then thou shalt remember thy ways, and be ashamed when thou shalt receive thy sisters, thine elders, and thy younger; and I *will give them unto thee for daughters:* but not by thy covenant." (Ezek. xvi. 53–61.)

Long before this prophecy was written the Sodomites were submerged under the dead sea; and if, in the restitution of all things, *they* are restored to their former estate [and if the above is true, they certainly will be], Why may not Pharaoh and his Egyptian host also be restored? even if God did raise him up, and harden his heart for the express purpose "of showing forth His power."

Because God has "foreordained and *predestinated* certain men to destruction, is no evidence that they are not to share in the restitution, for the evidence is conclusive that such destruction, however strong the language used, has only to do with this Adamic life. Christ "tasted death

in the Greek, is (*dikaioma*), and means *righteousness:* and is so rendered, in most cases in the New Testament. And the Hebrew word occurring in Isa. xxvi. 9, (*mishpaht*) has precisely the same meaning. The same word occurs in Psa, cxii. 5. "He will guide His affairs with discretion," [margin, judgment.] Hence, the above texts are equivalent to saying, When Christ guides the affairs of the earth, when He is the governor among the nations, the inhabitants of the world will learn righteousness.

for *every* man," Pharaoh as well as Moses. As the potter has power over the clay, to make one vessel to honor, and another to dishonor, that is, to be used for a less noble purpose; so God has power to mold the works of *His* hands. But that does not prove that all who are not called to this "high calling in Christ Jesus," are to be tormented to all eternity. . O how lovable is the God of the Bible; and how hideous is the God of theology!

Election is a glorious doctrine; it is choosing out a few to become the bride, the spiritual mother of a redeemed world. And "we trust in the living God, who is the Saviour of all men, *specially* of those that believe." (1 Tim. iv. 10.) And the fact that "He gave Himself a ransom for all, will be testified *in due time*" (1 Tim. ii. 6); and this dispensation is only a preparation, "that in the ages to come, He might show the exceeding riches of His grace, in His kindness towards us, through Christ." (Eph. ii. 7.)

There is a second *life*, as well as a second death." "As in Adam all *die;* so in Christ shall all be made *alive;*" and if any man die the second death, it will be because he crucifies Christ afresh, after having been brought to the knowledge of the truth. And "for *such*, there remaineth no more sacrifice, but a fearful looking for of fiery indignation."

In all the Bible, there are but two or three passages which appear to conflict with these views, and they are *parables*, given to illustrate certain truths; and, like the "rich man and Lazarus," refer to *nations*, or churches, but never to individuals.

Let it once be admitted that there is to be a restitution, that man sleeps in death, but is to live a second time, that this *re*-generation, or reproducing, is as universal as the generation of the first Adam, and Scripture becomes harmonious, the ways of God are equal, and His foreordinations, and denunciations, refer only to this present forfeited Adamic life; and *would* have been eternal in all their consequences, had not Christ, when there was no arm to save, stepped in, and as the second Adam, taken upon Himself to reproduce and restore what was lost in Adam. This being true, the *other* class of texts have some meaning, Christ tasted death for *every* man: He gave Himself a ransom for *all;* He is the light that lighteth *every man that cometh into the world.*

There are *myriads* of men who have come into the world and passed out of it, who never saw this light; "How can they *hear* without a preacher; how can they preach unless they are sent?" And if that is true, they must receive that light hereafter.

Some think this is too good, that if the threatnings of God's wrath are confined to this Adamic life, that if Christ is to step in, and restore, and give every man a fair opportunity; men will cease to fear, and a great inducement to repentance will be lost. Indeed! then let us go back to "priest, candle, and purgatory;" if error is better than truth, let us have it in abundance. —*Dr. N. H. Barbour.*

Druidical Religion: Its Modern Perpetuation.

If the reader will turn to Gen. xiii. 18, he will find it written, "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." On referring to the Septuagint version, the phrase rendered "in the plain of Mamre" is *pura tiu drun mambree*, "in, or among the oaks of Mamre." The word "drun," oaks, has the same root as the word druid; and it is well known that druidical worship was offered in the vicinity or under the umbrage of the oak-tree. A similar phrase is to be found in Gen. xiv. 13; also, in Gen. xviii. 1, it is said, "And the Lord appeared unto him in the plains of Mamre."

This reads in the Septuagint "*pros tee drui tee mambree,*" in or among the oaks (*drui*) of Mamre. It is among the oaks of Mamre that Abram builds an altar to the true God; it is there also God appears to him. It is in Beersheba Abraham planted a grove or tree (Gen. xxi. 33), "and called there on the name of the Lord, the everlasting God." It is under an oak by Shechem (Gen. xxxv. 4.) Jacob hides the strange gods, and "beneath Bethel, under an oak," "Deborah was buried. (Gen. xxxv. 8.) Joshua writes the words of the agreement made between Israel and God, and then "took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord." (Josh. xxiv. 26.) An angel of the Lord comes and sits under an oak in Ophrah, and addresses Gideon as he threshes wheat by the winepress (Judges vi. 11.); and on the rock under the oak the repast prepared by Gideon is consumed (19–21). It is in the same chapter (25–32) the fact of the altar of Baal having a grove by it is clearly stated.

As the worship of the eternal God was con-

nected with altars under trees, so also the worship of false gods, was also carried on in connection with trees. It is needless to refer to the passages bearing on this worship in their entirety, the Bible student will easily find them. Suffice it to say, that Ezekiel (vi. 11–14.) says, when speaking of the punishment of Israel (ver. 13): "Then shall ye know that I am the Lord, when their slain men shall be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols." And (Hosea iv. 13): "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms; because the shadow thereof is good."

It will have to be gleaned from other sources as to the doctrines taught by the false worshippers; but in connection with the true worship, it is known from Gen. iii. 24, that the way of "the tree of life" was kept by cherubim, so that man might not live for ever in sin; and the tree of life does not come within the range of man until the New Jerusalem descends from above, and the throne of God and of the Lamb are set in it. (Rev. xxii. 1–4.)

It has been shown that the term "drui" is first found in the Scriptures in connection with altars and worship to God. Pliny (lib. 16. cap. 44.) derives Druides from *drus*, an oak. The Celts called the oak Deru. Diodorus (lib. 6 and 51) mentions that the Druids were called Saronides (*saron*, an oak); so also Bochart. The Greeks anciently called the oak *saron* or *sarnis*. (See Pliny, lib. 6, cap. 5.) The Druids used the Greek letters.

In the *Encyclopedie Nouvelle*, article "Druidism," writer Jean Raymond, *Lucan*, addressing the Druids, says, "According to you, the shades go not into the silent realms of Erebus, and into the pale kingdom of Pluto; the same Spirit guides, in other worlds, other limbs. Death, if what your hymns contain be true, is nothing but a period in a long life."

Pomponius Mela says, "The only doctrine which was popular was that of the immortality of the soul."

Cæsar says. "The Druids tried to persuade others that souls do not perish, and that after death they pass from one world to another; and they deem that this excites men greatly to courage, causing them to despise the fear of death."

Diodorus Siculus says, "The Gauls deposited letters written to the dead by their friends, so that they should be read by those who had gone before."

Valerius Maximus found it an ancient custom of the Gauls, "who agree, as it is known, to lend each other money, mutually to be repaid after death, because they are persuaded that the souls of men are immortal."

To the same effect also Pomponius Mela, who also states that "there are Gauls who place themselves voluntarily upon the funeral pile of their friends, so that they may continue to live together after death."

The oak was considered as a tree symbolical of the Divinity, and the misletoe as the image of man. The misletoe, living upon oak of a different nature to itself, and by means of it; which was like man living from God, and by means o Him, although by nature different from Him.

That God was known is manifest; for, in the religion of the Gauls, Hesus was the supreme God; this word signifying, "I am He who is." Both Polyhistor and Ammianus Marcellinus say that Pythagoras obtained from the Druids the precepts of his philosophy; and, Aristotle (so Diogenes Laertius), with Celsus (so Origen), considered the Druids of Gaul the instructors of Greece, and the wisest and the most ancient of nations. And, later on, St. Cyril of Jerusalem, in his treatise against the Emperor Julian, when sustaining that the belief in the unity of God had existed among the strange nations before being spread among the Greeks, alleges the instance of the druids, whom he places on the level of the disciples of Zoroaster and Brahma.

The Druids are however stated to have originated from Thibet, by E. Pococke, Esq. (See his "India in Greece," pp. 100-3 and 68, for this and the subsequent remarks.) "The river Duras, Dras, or Draus, of Thibet, flows through a valley of that name in Ladakh, at a short distance north of the northern frontier of Cashmir. Rising on the 'Bultul' or 'Khaatal Pass,' it flows northward to the Indus, which it joins opposite to the valley of the Morul." And by this river Dras were settled the Dryopes (Druo-pes) or chiefs of the Dras; the people of the land of the Dras were the Drui-des. The symbol of the of the Druids was the crescent, because the chiefs were of the Indu-Varsu, or Lunar race. Situated also near to the Dras are the Himala Mountains, from whence is derived the word Himmel, or "Heaven." And rising from these mountains is the Ganges or Heaven's River; the Ganges be-

ing named also the Sverga-apaga—(*Sverga*, heaven, and *apaga*, a river.) Another also of the rivers of North-Western India, the Indus, has its rise in its longest and principal stream north of the Kailas Mountains, which gave the term "Koilon," heaven, to the Greeks, and "Cœlum" to the Romans." Mount Kailas is regarded in the Hindoo mythology as the mansion of the gods and Jura's paradise.

This writer enables us to trace the origin of the Druidic teaching to its primary source. The emigrants from the east carried with them their doctrines into the western countries in which they afterwards settled, or amalgamated with the original occupiers.

Some of the Druid doctrines then are:—1. Death is a period in a long life; 2. The immortality of the soul; 3 That the dead have "gone before" into another life; and, 4. That men do not cease to hold intercourse with each other after death. The least attention to these statements, and the most casual comparison, will enable the reader to perceive the identity between Druidic teaching and the religious teaching of the present day. As a well-known writer has rightly said, "Much of modern Christianity is but a spurious form of ancient Druidism."

There are, so to speak, three waves of religious thought prominent in the earth. The wave of Budhism, whose ultimate is annihilation; the wave of Brahminism, whose ultimate is the continued conscious existence of man at death; and the wave of Christian doctrine, whose ultimate is the conscious existence of the saved from the time of resurrection from the dead.

And the whole destiny of the human race hangs on the truth contained in this last position. "If there be no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith also vain. But, now is Christ risen from the dead, and become the first fruits of them that slept."

"For since by man—death; by man also—the resurrection from the dead."

H. Brittain.

Mercy in Judgment.

Ezekiel xx.

This chapter is, in my opinion, one of the most extraordinary and most valuable in the whole Bible. It gives a short epitome, as it were, of the dealings of the Almighty with his own especial people; and, so to speak, recapitulates for our instruction and profit the past history of the Jews. It at the same time lays down principles and modes of dealing with us which, read either in the light of history or of revelation, are seen to be true and just. I purpose, therefore, in this paper, to draw attention to the leading features of this highly interesting and instructive chapter.

We find, then, that certain of the elders of Israel had come "to inquire of the Lord" through the prophet Ezekiel. To these men—as representatives of the people at large—the Almighty at once and most justly replies,—if I may so far paraphrase the words used: "What is the use of your coming to know my will? you would not do it if you read it in the skies." From this we may draw the very legitimate inference, that those who do not act up to the "light that is in them," and strive at least to *obey* what they believe to be the truth, will never be able to attain to further truth or higher knowledge. Truth is not to be attained merely by the intellect,—not that I would for a moment disparage intellect, as it is the instrument whereby truth is conveyed to us,—but it is quite clear that moral sympathy with goodness and a holy life are absolutely requisite to clear away the clouds that darken the intellectual vision. The intellect, like the eye itself, can only see clearly when it is not obstructed by anything that produces darkness. So it was with these Jews who came "to inquire of the Lord." The darkness caused by the unrighteousness of their lives, by their prejudices, and by their spiritual pride, would not have permitted them to see, as it were, even the sun in its splendor. To them the words of the prophet Amos would fully apply—"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light." How can it be otherwise? How is it possible for those who do not sympathize with God and strive at least to do his will to attain any comfort from him? The manifested presence of God among such would be, to say the least, disagreeable to them.

We may, if we please, quarrel with the method God uses in this matter, but we cannot deny the fact; namely, that indulgence in sin *habitually* has a terrible tendency to produce *demoralization* of the soul. It should be observed, however, that this applies chiefly, if not entirely, to those who *know* the truth but keep it back through the unrighteousness of their lives. The prophecy of Ezekiel, here referred to, was given to men who acknowledged Jehovah as their God, and who could not therefore plead ignorance or inability to understand what the will of God was.

Having, then, refused to grant any consolation to these wilful despisers of God's commands, the prophet goes on to remind them that as a nation they had from the very first refused instruction, and he begins by showing them the iniquities of their fathers. I myself strongly hold that nations, *as nations*, do bear from time to time most unmistakably the righteous visitation of the sins committed by former generations of those nations, and I think all history bears out this view. Wilful wrong-doing in the case of nations is visited ultimately with punishment on the nations as such; but as this visitation is often delayed, it must come upon other individuals than those who actually committed the offence. Take for example the French Revolution. Who can fail to see that it was the just judgment,—I may say, the natural and inevitable result,—of the conduct of the rulers, and to a great extent no doubt of the people also, during the two or three centuries preceding? What *could* possibly have resulted from the iniquities of France as a nation during that period except some such awful visitation? Other instances might be adduced, but I think it unnecessary to adduce them. The laws of God are fixed and unalterable. He visits the sins of the fathers upon the children to the third and fourth generation, whether in the case of individuals or of nations. Let it never be forgotten, however, that He rewards the good—not to three or four, but—to a thousand generations.

The prophet then goes on to tell them, that when God had made Himself known to the people in Egypt, He required of them, as a necessary preliminary to further action, that they should "cast away the abominations of their eyes, and no longer defile themselves with the idols of Egypt." It then became necessary that they should be removed from their idols, and in the separation and silence of the desert they were brought, as it were, face to face with God. There, in the presence of fearful sights and wonders, the Israelites received the ten commandments, every one of which was in itself righteous, true, and necessary for their happiness. The institution of the Sabbath was then also made to be a sign between God and His people, and this in many ways, would have been of unspeakable advantage to them had they really obeyed the command to observe it. How full of comfort and hope, for instance, to the slave and the oppressed were the words: "that thy manservant and thy maid-servant may rest as well as thou." It is, I think, probable that by means of such institutions as these that God was preparing them to recognize the truth which no other nation did, namely, that even slaves were their own flesh and blood. It even appears to have been in a great measure with a view to this that God caused the people to go down into Egypt, and there to feel the claims of the oppressed on their fellow men. "Ye know the heart of a stranger, for ye were strangers in the land of Egypt."

Again, however, did the Israelites refuse to obey: "they despised my judgments, . . . and my Sabbaths they greatly polluted." Thus was the Lord again compelled to defer the time of their entrance into the land of Canaan; but even yet He would not destroy them, but suffered forty years to elapse in order that the whole of that generation might naturally die out. We have here, I think, a proof that when the author of the Epistle to the Hebrews tells us to beware lest we "come short"—as the Israelites did—and so are unable to enter into the true Canaan he does not mean that all who may thus "com short" are to be cast into hell. What the di obedient Israelites lost—and justly lost—was th promised land of Canaan; but they were not by any means cast off as God's people. Moreover, even this exclusion was not declared until these very people had shown themselves *completely* unworthy of it. They were *pardoned* for their rebellion, but they had themselves become quite unworthy of the honor to which God had called them. Compare, on this point, Numbers xiv. 20: "And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I sware unto their fathers." How *could* such a generation have become lights of the world? They were utterly unfit for it. Yet again does Jehovah give the people a chance. "I said unto their children in the wilderness, walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. . . . and hallow my Sabbaths." But again it was to no purpose, for the children were as bad as the fathers. Now, therefore, it became necessary to let them follow their own ways and see for themselves what horrors they would have to perpetrate if they followed the idols of Canaan. Righteously and justly, then, did the Lord allow them to be "polluted in their own gifts, in that they caused to pass through the fire" all their first-born, and sacrificed them to the idols of Canaan. But the object of all this was (verse 26) that God "might make them desolate, *to the end*

that they might know that Jehovah was their God."

Having now vindicated God's dealings with the people, the prophet answers the elders who came to inquire of him in words of indignant and noble rebuke. "Thus saith the Lord God; Are ye polluted after the manner of your fathers? . . . For when ye make your sons to pass through the fire, are ye not polluting yourselves with all your idols, even unto this day? . . . As I live, said the Lord God, I will not be inquired of by you." As one reads one feels how righteousness, justice and truth go along with the burning words of the prophet, and that it would have been utterly useless, and worse than useless, for the prophet to have told them anything else from God.

Can we not see how righteous was the indignation of the prophet,—would not even a wise earthly father have used the same language with a view to bring to repentance a rebellious child? What else remained for the prophet but to say, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." All this, let it be remembered, being spoken to men who "when they had slain their children to their idols, then they came the same day into God's sanctuary to pollute it." (Ezek. xxiii. 39.)

Thus, then, Israel was clearly warned, over and over again, of the consequences of their acts, but they would not hear, and so at last the wrath of God—long withheld in mercy—came upon them and took them away. But even this is done in mercy; for there are times and seasons when nothing but a wholesome severity will check disease; yet God promises that when they have been driven out of their own land and are scattered among the heathen, and so are brought, as it is here figuratively and expressively called, into "the wilderness of the people;" that then He will plead with them as He pleaded with their fathers. He will in fact give them another opportunity and bring them again under "the bond of the covenant." And thus, purified by suffering, they shall again become His people, for it was assuredly in love and mercy that he would not suffer them to become,—as they wished,—"as the heathen to serve wood and stone" (ver. 32.)

Israel, then, *as a nation*, purged of the *wilful and obstinate rebels* who shall not enter into the land of Israel (ver. 38), shall be at length restored and reinstated in the Divine favor. I have used the words "wilful and obstinate rebels," because it distinctly appears that they are those who after having gone into captivity still refuse to serve God and to do what they know to be right.

Let it be observed that in all this prophecy Ezekiel has been addressing only the disobedient,—to God's true servants and saints he says not a word. I conclude, therefore, that the saints are not here alluded to. They, like Ebed-melech the Ethiopian, and others, preserve their lives and their real liberty and are never actually captives at all. *They* are the heirs of the kingdom, and become kings and priests unto God: of them Caleb and Joshua are types; *they* did enter into the promised land, (though all that generation died in the wilderness,) and became princes and rulers in Israel. But there is no reason whatever to believe that those of the Israelites who died in the wilderness were therefore cursed and rejected for ever. On the contrary, the fact that God distinctly declares He *pardoned* them is proof positive that they were not. They lost the great reward, no doubt, but they were not even in this life without many blessings. The presence of God was still manifested to them, they still eat "angel's food," and were not without many a token of their Father's love and care.

Surely in all these marvellous ways of the Almighty towards his people it is impossible not to see that he was sowing among them the seeds of a better and more glorious life; in other words was *educating* them for the future. True it is that in this world the lesson was not learned, or at least only very imperfectly; but if the promises of God are ever to be fulfilled we have every reason to hope that the experiences of life will not be thrown away, but that with many,—may we not venture to hope with most,—they will bring forth better fruit in a new stage of existence. Why are we to be always told by theologians, that the passage in St. Peter about Christ preaching to the spirits in prison, has no reference to futurity? Why are we required to twist and pervert the plain straightforward words used by that Apostle to make them accord with the orthodox doctrines? Can we not thankfully and hopefully believe that the same God who dealt so marvellously with His rebellious people of old,—as the prophet Ezekiel here details to us,—has yet in store for them other dealings and other purposes of mercy in the next life? In this world, notwithstanding their numerous rebellions, He *pardoned* them for all that they had done, though he did not permit them to share the lot of Caleb and Joshua who had remained faithful; why then are we forbidden to hope that he will "do them good in their latter end?" Professing Christians too often look continually on the dark side of things. Surely it becomes them to trust in that God who in spite of their

sins has been merciful to them; and not to repress the heaven-sent instincts of their hearts. Passages of Scripture are numerous enough in which a future restoration of mankind, *as a race*, is more than hinted at; and, to my mind at least, the very fact that God does not spare to punish when it is necessary, is in itself a proof that he destines mankind as a whole to a happier future existence.

One further lesson this chapter teaches us, and it is one of the greatest possible importance. We find that when Ezekiel had thus spoken to the elders of Israel, and through them to the whole people; though they listened to all that was said,—as we learn from Ezekiel xxxiii. 31: "They come unto thee, . . . and they sit before thee as my people, and they hear thy words, but they will not do them."—yet they made light of the prophet's words and professed to think that he was not speaking what was literally true, but only the language of hyperbole or of parable. To guard against any such idea the prophet is instructed to tell them that it is a real literal fact (xxxiii. 33), and that they will one day be forced to acknowledge it.

I draw from this and other passages, the inference that God is terribly in earnest when he threatens, and that though he may in mercy restrain his righteous indignation, yet if rebellion is confirmed and obstinate, vengeance will at last inevitably follow. All the suffering in the world, and the misery that follows sin, are clear proofs that God does not and will not speak in vain. "Hath he said and shall he not do it?" God does indeed mean what he says in regard to the infliction of righteous punishment. Yet if this be true, how much more is it true in regard to that in which he delights, namely, forgiveness, mercy and love? Hath he promised these and shall he not perform? Surely his very punishments, so little pleasing to him, so reluctantly sent, are in themselves proofs that he will infinitely more abound in mercy when the hour of punishment is past. "His anger endureth but a moment," but "His mercy endureth for ever." —*Selected.*

LETTERS AND EXTRACTS.

FROM POLLY G. PITTS.

BRO. STORRS: I bless God to-day that he has raised up and prepared just such instruments as it has pleased him, and through them has brought to light and life the BIBLE EXAMINER. And O, how cheering the thought that its writers and readers, in general, are Bible examiners. This was the feeling of my heart, while reading in the Herald of Life, letters on "the Ages to Come," by "J. C. D. "Surely, "God is love;" and taking this exalted standpoint, the argument of "J. C. D." sinks into nothing before one "Thus saith the LORD." How powerfully the Word of God rushed into my mind after reading the articles. O that "D." could have taken that glorious standpoint, and looked at Rom. xi. With what compassion and love would he exclaim, "Poor broken off branches! broken off through unbelief! there is hope for you; though now sleeping in the dust of the earth. For the fulness of the Gentiles is almost come in; then there will be no more blindness; and so all Israel shall be saved: *as it is written.* There shall come out of Zion the DELIVERER, and turn away ungodliness from Jacob: for this is my covenant unto them, *when* I shall take away their sins." (O bless the Lord forever, that sins will be forgiven after the great Deliverer comes.) "As concerning the Gospel, they are enemies for your (Gentiles sakes: but as *touching* the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye (Gentiles) in times past have not believed God, yet now have obtained mercy *through their unbelief: even so* have these (broken off branches) also now not believed, that through your mercy they also may (future tense) obtain mercy. For God hath concluded them all in unbelief, (why?) that he might have mercy upon all. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." But I bless God for what he has shown us of his ways so far, and for the light that is growing brighter and brighter. O, to think of our narrow views! how short sighted! we even act and write as though God's great plan, concerning man and redemption, was about finished; a little more and things are wound up! Not so, to me; it seems but the early morning of God's plan of love and mercy to fallen man. Let us look at the beginning. Gen. i. 1. "In the beginning God created the heavens and the earth." Is this God the Father? Let us see: Heb. i. 1, "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days, spoken unto us by his Son whom he hath appointed heir of all things, *by whom* he made the world." Verse 8. "But unto the Son he saith, (he, the Father), Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," etc." "And, Thou, Lord, *in the beginning* hast laid the foundation of the earth: and the heavens are the works of thy hands." Again,

see Col. i. 15–20. The apostle, speaking by inspiration of the Son of God, says, "Who is the image of the invisible God, the first-born of every creature: for by him (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were *created by him*, and for him: and he is before all things, and by him all things consist." "And he is the head of *the body*, the *Church*: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; (i. e., unto the Father), *by him I say*, whether they be things in earth, or things in heaven." Here we see that there is much to be done. The Father *has* done and will yet do great things by Jesus Christ; it seems that the body, i. e., the church, is not yet complete; that some heirs of glory are yet to come in; and when that is done, then comes the glorious resurrection of the body; for, it is evident that the Head will not reign without the body; for it is written of Christ, that he is to put down all rule, and all authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death; and that is more than a thousand years after the first resurrection. And as Christ said to the church of Thyatira, "But that which ye have already hold fast till I come: and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall be broken to shivers: even as I received of my Father. And I will give him the morning star."

It seems *now* but a little more than the dark genesis of the Church of Christ. She must be born from the dead and married. She is now espoused unto *one* husband, that she may be presented as a chaste virgin to Christ. But when married, she will be the Bride, the Lamb's Wife. John the revelator says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen *is* the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. These are the true sayings of God."

Amen. Bless the Lord. *Then*, "the Spirit, and the Bride will say, COME. And let him that heareth say, *Come;* and whosoever will, may Come, and take of the waters of life *freely*." Bless the Lord forever, and let all holy things say, AMEN. The objector may say, To whom will they say. Come? We will let Jesus tell. (See John xvii. 20–23.) "Neither pray I for these (the disciples) alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee; that they also may be in us; *that the world* may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, *even as we are one:* I in them, and thou in me, that they may be made *perfect* in me; that *the world* may KNOW that thou hast sent me, and hast loved them as thou hast loved me."

Bless the Lord forever. It is the *perfect* oneness of God and Christ, and His church or Bride, that shall give the world the true knowledge that God sent Jesus into the world to save it. And that he *so* loved *the world* that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent. We read that, "Of the *increase* of his (Christ's) government, and peace, there shall be no end," Mark, the *increase*. So we see that God's plan of love, is broad enough, and long enough, through Jesus Christ, to save every creature that it is possible to save, and fill the universe with holy inhabitants.

May God forgive all that through ignorance wrest the Scriptures to prove that there will be no "Ages to come," in which God will "shew the exceeding riches of His grace, in His kindness" toward his people "through Jesus Christ." That God may preserve us blameless unto his coming, is the prayer of your sister in the Lord.

August, 1876.

FROM PROF. J. F. HUBER.

BRO. STORRS: Please find enclosed $5, for four copies of the next Volume (21st) of the BIBLE EXAMINER to be sent to me as hitherto, that I may have the delightful privilege of spreading the precious truth contained, advocated, and scripturally circulated, as it richly deserves.

Many a *single* article, editorial and from able correspondents, is abundantly worth more than the yearly subscription price, and subscribers would be amply compensated by the attainment of most interesting, important, cheering and God-honoring truths in relation to the eternal

succession of ages to come, exhibiting the Divine character, as it really is, transcendently glorious, merciful and gracious, tender, compassionate, and loving beyond all human conception, and worthy of our highest admiration, and the profoundest gratitude, trust and love of all intelligent creatures.

May the Lord continue to give you much grace, wisdom, strength, support and success in the further prosecution of this, your special work of labor, and may the pages of the "EXAMINER" be enriched still more and more to the glory of God, to the conversion of sinners, and the edification of saints, and their increase in knowledge and grace, as well as in usefulness, happiness and joy.

August, 1870.

BRO. BLAIN wishes me to say, that his "health is not much changed; hopes that rest and cooler weather may renew" his "strength so as to do something more for our blessed cause." He sends the following letter from Ohio, to him, for insertion in the EXAMINER. ED.

DEAR BRO. BLAIN: Having, years ago, read "*Death not Life*," and being interested therein at the time, and having gone, as I thought, *alone* far beyond that, so much so that my brethren could not bear with me, and I could not be induced to give up my search for the whole truth, they threw me in the back-ground and left me; but a short time ago, the Lord, in a singular way, put into my hands a work published by you, entiled "HOPE FOR OUR RACE," and, thank God, I found I was not *alone*; that God has some, reserved yet who have not bowed the knee to Baal. I do not know as this will reach you, but if it does, and you will send me your pamphlet "New Light," I will forward you the price when I know what that is. My motto is, "Buy the truth and sell it not." If this reaches you, you may hear from me again. I am like yourself in years, but once in two or three weeks I speak to a small congregation who have their eyes somewhat opened to the truth.

Truly, yours, SILAS COOK.
Ohio, August, 1870.

ELD. BLAIN says, "correspondents must wait for replies" from him," or accept short ones."
ED.

ELD. WM. M. DARROW, Pennsylvania, writes: It is with pleasure I respond to your call in the EXAMINER for July, that "The time seems to have come when further help will be needed, or another suspension must take place" of the EXAMINER. To me, it seems as if it could not be that its visits to my home must cease; nor do I yet believe that the lovers of truth will decline to support it, and not pledge themselves till enough is raised to keep "the only true God" honoring cause alive. I will pay my subscription early. May the God of all grace bless you and yours; and we all have an abundant entrance into His everlasting kingdom.

AZRO AND ELIZA A. B. BENTON, of Vermont, write: We still *read* and *prize* the BIBLE EXAMINER the same as ever, and believe it unfolds such deep truth of God's word that but few, comparatively, among us are willing to give their attention, time, or money to "buy it;" but of those who have, we think they will "sell it not;" and hope their number will greatly increase. It is in our hearts to use our influence in spreading this light, as we have opportunity, by lending and giving our numbers of your Magazine, as we have done very earnestly. Hoping that God will sustain, bless, and continue your labors till Jesus comes to consummate our joy in *the Hope of the Gospel*.

MARGARET SMITH, Maryland, writes: I have been a reader of your Magazine for several years, and would greatly miss it. I think it excellent for unfolding Bible truth. I am daily being more confirmed in the doctrine advocated in the EXAMINER that "GOD IS LOVE."

ERRATA —Please correct the following errors found in this volume, viz:

Page 41, 4th paragraph, last line, for "*not*,' read *most*.

Page 155, 13th line from bottom, 2d col., insert the word, *not*, after the words, "the penalty is."

Page 177, 2d col., last line, for "legalized," read *beleagured*.

Page 196, 1st col., 8th line from top, insert the words, *another to*, after the word "giving."

Page 199, 1st col., 18th line from top, insert the word, *not*, before the italic word "*inherit*."

Page 248, 2d col., 3d line from bottom, for "Dukelos," read, *Onkelos*.

Page 251, 1st col., 11th line from bottom, for "*nations*," read, *motives*.

Page 272, 2d col., 27th line from bottom, for, "and *that*." read and *not*.

Page 292, 2d col., 20th line from top take out the word "*not*."

Page 314, 2d col., 19th line from top, for "*yet*," read, *not*.

Page 319, 2d verse, first line of Poetry, for, "words," read, *worlds*. Same page, 2d col., in DIBBLE'S letter, 12th line, for "a proof," read *reproof*. In the same letter, 3d paragraph from the end, 1st line, for "long," read, *love*.

Page 335, 1st col., 27th line from bottom, for "larger." read, *longer*.

Page 335, heading of Bishop's article, instead of "THE LIFE," read, *No* Life.

Page 336, 1st col., 2d line from bottom, instead of "promises," read, *premises;* and on the next page, 3d line from top, for "poles," read, *pales*.

I do not pretend these are all the errors of this volume, but such as most affect the sense.

EDITOR.

HENRY A. TROEGER, Illinois, writes: In order to help you in spreading the truth we have concluded, in renewing our "Club," to pay *full* price for the EXAMINER, as we cannot see it go down: and it seems to me that all, who have received light and comfort through it, ought, if able, to be willing to pay $2 per year for it. Please continue our "club," as heretofore, and find our subscriptions enclosed for the next volume. I am still unable to work; but our blessed Master most gloriously keeps his precious promises. Yours, "looking for the blessed hope."

BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine will be *bound* immediately. Those who wish to avail themselves of it should inform me immediately, as I have not as many to *bind* as of previous volumes. The price will be $2 *including* postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO STORRS.

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LETTERS RECEIVED TO SEPT. 1.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary. Also persons who pay money to GEO. W. YOUNG for us, will find their names in this list, same as if sent by letter.

S. S. Call for Martin A. Cott, Polly G. Pitts, Capt. J. B. Marthen (2), Mrs. I. G. Maltby, W. A. Hart, B. Browne, Mrs. M. Coons, N. M. Catlin, James Austin, Mrs. D. Bush, Mrs. A. Andrews, Eld. J. Parry, J. F. Lee, M. D., Edward Turner, Jas. A. Barney, J. Fondey, M. D., Eliza Gay (I credit you in full for Vol. 21: send me your *new* address). Abel Robinson, Jacob Grim, F. C. Upson, S. B. Eggleston, Geo. W. Fick, Mrs. Sarah Kent, R. L. Partridge, Dr. R. Willard, Edmund Wolcott, Eld. J. Blain, Mary A. Beasley, Dr. S. R. Breed, R. R. Gaither, John T. Cate, C. Swift, Delos Johnson, Eld. S. W. Bishop, Mrs. A. H. Oliphant, Prof. J. F. Huber, Aaron B. Curry, Martha A. Hause. Geo. Atkinson, Chas. Angle, D. C. Blakeman, John Bigwood, J. N. Jerome, Margaret Smith, Henry A. Troeger, Mrs. A. R. Goddard, A. McCord ("All right"), A. F. Cressy, S. P. Goodsell, Eld. H. Rockwell, P. E. Newton, S. B. Emmons, Warren Putnam, Mrs. Martha J. Turner for G. R. Hudson and Young Men's Christian Association, J. D. Sheridan, John W. Adams, Wm. Valentine, Augusta Goodwin, Amy Cobb, Dr. E. C. Balcom, Fanny M. Young, D. L. Osborn, Eld. S. W. Bishop.

PARCELS SENT TO SEPT. 1.

Mrs. E. Morse, H. C. Burk. Mrs. Eleanor Chase, Capt. J. B. Marthen, Mrs. Mary Coons (by Exp.), Edward Turner, Delos Johnson, Dr. S. R. Breed, Eld. S. W. Bishop (2 par.), Eld. J. Blain, S. B. Emmons, Hugh Baker.

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

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Terms, $2 per year, in advance.
Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

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☞ No more "BIBLE EXAMINER TRACTS" can be furnished till funds are received to print them.

Vol. XXI. No. 1. Whole No. 313

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, OCTOBER, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

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EDITOR'S NOTICES.

PREMIUMS FOR NEW SUBSCRIBERS.

1. For *one* new subscriber, with $2, I will give an *un*bound volume, of either 16, 17, 18, or 19, as they may choose.

2. For *three* new subscribers, with $6, he shall receive, *un*bound, all four of the volumes 16, 17, 18, and 19; or, if he prefers it, he shall have *either* volume 18 or 19 *bound*.

3. For *five* new subscribers, with $10, he shall receive *both* volumes 18 and 19, bound.

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In all the offers, the persons who claim the premiums must pay the mail or Express charges on the *bound* works sent them.

VOLUMES 18 or 19 of this Magazine will be furnished in plain *morocco and gilt* binding (to any who may desire it), at short notice. PRICE, $3.25 free of postage; or, $3 when called for or sent by Express.

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☞ By some misfortune, the 16 pages forming the middle portion of the BIBLE EXAMINER for August were printed so as to make it impossible to use them in the regular issue. I have had them put up separate at an expense to myself and printer of near $15. They are full of excellent matter. Any person who would like to scatter them, can have them by sending sufficient to prepay the postage, which will be about three cents for five copies. If any one feels able and is disposed to send something to help us in the loss, it will be thankfully received; but no claim will be made for them. ED.

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

CORRESPONDENCE.

T. J. BARDWELL, Kentucky, writes: Please continue the EXAMINER to me. It is a work I highly appreciate and would not do without it for the price of it.

L. VON ESCHEN, Wisconsin, writes: I like the BIBLE EXAMINER, and must have it while I can. I endorse the most of its teachings, and feel thankful to God that he has permitted me to learn of the blessed doctrine of the "ages to come."

MRS. I. G. MALTBY, Conn., writes: I prize your valuable Magazine above all other periodicals. There is much in it that brings God very near, and makes one feel that He can be approached as an earthly Father. It seems like a firm foundation—a rest of faith—a pillar that will hold us up if we lean on it ever so hard; it makes the character of God lovable.

G. B. MARTIN, Iowa, writes: I fully believe the doctrine the EXAMINER teaches; especially on the future hope for our race, and the kingdom of Jesus and his glorified Bride. O glorious day! O blessed hope! My heart leaps forward at the thought. How I long for the time to meet the Saviour. It is 50 years since I embraced the hope of the gospel. I was then in my 19th year, and I have felt every inch of the ground that I have ever taken. My object has been to know and understand the truth and to obey the Lord from the love of the truth and obedience to it. I have had much persecution from those who did not love the truth. My motto has been to obey the Lord; do right and not wrong. I think the time has come for the saints to lift up their heads; for their redemption draweth nigh.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, OCTOBER, 1876. No. 1.

THE EDITOR OF THIS MAGAZINE.

As the twenty-first volume of the BIBLE EXAMINER is now being entered on, and as many may be readers who have had no knowledge of the past way in which the EDITOR has been led, it is thought best to give a brief statement of his past and present positions in theology. To most of the readers of the EXAMINER there will be nothing new in the statement, though it is presumed they will not be displeased to see the facts re-stated at the commencement of this new volume, and at the time when the EDITOR is within two months of "four score" years.

GEORGE STORRS was born in Lebanon, N. H., December 13, 1796.

The way in which the LORD has led his servant hitherto, has been to him mysterious; but it has been one, also, of very great mercy. His earliest desire from a child, was to be a Christian; and sixty-one years have now passed since he first experienced joy and peace in believing in Jesus. He then "saw men as trees walking," and knew but little of man's nature or of God's designs in relation to him. He "thought as a child;" he "spake as a child;" and he wonders now, surrounded as he was by the popular theol ogy of those days, at the marvellous loving kindness of God, who caused the light to shine on his heart to deliver him from the iron views of that period when the blessed God was represented as "foreordaining whatsoever cometh to pass," and as having determined "the eternal torment of immortal souls before he ever gave them being." Gradually, the first part of these ideas was dispelled from His servant's mind; and as he constantly prayed that God his Saviour would unfold the glories of His truth to his mind, he found more and more that the perfections of God, as revealed in His word, must shine on that word to enable us to obtain a true knowledge of man and the destiny his Creator designed for him.

Relieved perfectly from the fatalism of those times, and beholding the truth that "GOD IS LOVE," he commenced preaching, about fifty-two years since, at the age of twenty-seven. For fifteen years, nearly, he held and promulgated the views of immortal souls and endless torments, the then prevalent doctrine; still feeling that theology of that stamp was difficult to harmonize with the great central truth—"GOD IS LOVE." It never occurred to him, however, that there could be any doubt of the correctness of it. He was sincere in his belief, but had learned it more from "standard authors" than from the Bible itself. He was led, by the providence of God, into such intercourse with all classes of professed Christians as tended to remove sectarian exclusiveness from his mind.

In this state of mind, thirty-eight years ago last May, for the first time in his life, he was led to entertain the idea that, possibly, "man's soul" was not inherently immortal, and that the annihilation of the wicked might be true. That subject became one of close and constant study, by the Bible alone, for something over three years, and resulted in the full and firm persuasion that inherent immortality and endless misery were both utterly irreconcilable with the Bible teaching—unharmonious with the great central fact—"GOD IS LOVE," and hence to be rejected; and thirty-six years ago, or in 1840, GEORGE STORRS repudiated and renounced such doctrines, as of human invention and unworthy of belief. So much was then settled in his mind; and on those points he has never had a moment's doubt from that day to the present hour. Thus terminated about one-half of his Christian life. Two years later, or in the spring of 1842, he preached and published "SIX SERMONS" on the immortality question, which was his first public effort in that direction, though he had, one year previously, published "THREE LETTERS" on the subject, written to a prominent Methodist minister, while progressing in his investigations. The "SIX SERMONS" have since been revised, and would be now much further revised if he felt called to issue another edition with his present views.

He now just began to understand that the Bible was "The Book" from which he was to learn the perfections of God, man's nature and destiny, and the way to life eternal; also, that the literal and plain record was to govern, or rule, and the figurative and symbolical were to be made to harmonize with such testimony. Thus studying the Bible, he soon learned "the dead know not any-

thing," and that a future life was dependent upon a resurrection from the dead; still supposing, however, that the wicked dead would live again, but die a second time.

From this view he was led to advance to the position that a future life was a matter of *promise, a free gift*, and bestowed only on such as were connected with the LIFE-GIVER, by being made "partakers of the divine nature" (2 Pet. i. 4) by faith, or a belief in Jesus, the *spiritual* Adam.

This position he felt compelled to take from two considerations; *first*, his foundation principles seemed inevitably to lead to that conclusion, as man had no life principle in himself by which to be revived when once dead; *second*, as "the wages of sin is death" (Rom. vi. 23), it appeared wholly inconsistent, in the government of God, to suppose that He would, by an act of power, bring men into life from the dead, not as an act of mercy, but simply to deprive them of life a second time; which seemed to partake of the spirit of revenge rather than as an act of justice; certainly no mercy or love could be conceived of in such an administration. To this conclusion he was led by the idea, so nearly universal, that in no case would there be any hope of a change in any man's moral condition in a future life; and that, if one not in a spiritual union with Christ, was made alive from the dead he must unavoidably die again.

On this ground MR. STORRS stood for about fifteen years, or till the winter of 1870–1. During that winter he was confined to his bed several months, and his life despaired of. For three months he could neither read nor hear reading, and part of the time was unable to see company. His thoughts were now almost wholly turned inward and upward. The ways and word of God occupied his mind, freed from all foreign influences; and he dwelt much on the promises of God, especially those to Abraham, Isaac, and Jacob. The result of his meditations had led him to a firm persuasion that those promises were to have a fulfilment in a fulness aud a literalness that had never before entered his thoughts, and a flood of light broke upon his mind, on the great scheme of human redemption, which filled him with "joy unspeakable and full of glory." (1 Pet. i. 8.) Christ now appeared as the GREAT RESTORER; and His saints, made immortal by a resurrection from the dead, "as workers together with Him" in the great and glorious "Restitution of all things" lost by the first Adam; of which restitution "all the holy prophets" had "spoken since the world began," commencing with the Edenic promise of bruising the serpent's head by the "seed of the woman." In Eden was the RESTORER first spoken of and the foundation laid for the hope of the race: evil shall end. The work of the RESTORER will never cease till the race (the mass of it) will be delivered from sin and all its consequences; a work worthy of its Author; and which, though it may occupy "*ages* to come," will as certainly be accomplished as that God "cannot" make *oath* to a "lie."

The great error of all religious sects and parties lies in the assumption that every son and daughter of Adam's race will have had a final probation in the present and past ages, and that there is probation for none of them in "the ages to come;" whereas, a personal trial is secured to every one of them; and that trial does not commence till God's *remedy* for sin and death is proclaimed to them, and they are placed in circumstances to avail themselves of it; then, if they wilfully reject it, they die for their own sin and live no more. That there is no probation to any of the race in another age or life, is an unfounded assumption, having not a single testimony in the word of God for its support. It is one of those "traditions of men" which "make void the word of God," and the authors, however unintentionally, are corruptors of the testimony of God, which he has confirmed by an oath.

The marked epochs of Mr. Storrs' life have been as follows: (1.) His conversion, at the age of eighteen. (2.) His deliverance from the Christian fatalism of that period, and the commencement of his public ministry, at the age of twenty-seven. (3.) His emerging from the popular doctrine of inherent immortality and endless torments of the wicked, at the age of forty-four. (4.) At the age of about sixty he was led to embrace the idea, that apart from a spiritual union with Christ none would be revived from the dead; overlooking the fact that such could only be the case of those who had wilfully rejected Christ after having received the knowledge of him. Another fact was also overlooked, viz., There is a *human* as well as a *divine* union with Christ. As the *Son of man*, He is "the head of every man" (1 Cor. xi. 3), and that union is never dissolved except by a wilful rejection of Christ as the LIFE-GIVER. (5.) His advance into the full and unwavering belief of a perfect and literal fulfilment of the Edenic and Abrahamic promises of the end of evil, and a perfect probationary state to every man, woman, and child of the race, in some of the ages past or to come, in this life or a future one. This last advance occurred at the age of seventy-four.

These epochs live in his mind with unfeigned gratitude to God and his Christ for the light, liberty, and glory so richly bestowed on one who

has nothing to boast, only, "that, by the grace of God, I am what I am;" and all these manifestations have come to the recipient through the boundless love and mercy of a covenant God: to His name, and the name of our LIFE-GIVER, be all the glory of all that is good and true in him who has been the happy partaker of this grace.

In advocating the view last named, GEORGE STORRS designs to spend the remainder of his days of pilgrimage. How soon those days may now end, he knoweth not; and whether it will be by "falling asleep in Jesus," or by a translation, at our Lord's return "*from* heaven," he cannot tell; but he certainly feels, more than ever, an earnest desire that the remainder of his present life may be so spent that he shall have the assurance, in himself, that he "seeketh not his own, but the things that are Jesus Christ's." Time is too short to seek any object less than the glory of our LIFE-GIVER, whose coming from heaven to glorify his redeemed people cannot be far off. Of that fact, no doubt has rested on his mind for the last twenty-eight years; yet no fixing of definite time, hour, day, or year, for that event, has had his approval since 1844; nor can it have, unless events hereafter shall indicate clearly, more than anything yet advanced has done, the truth of such time-fixing. He is willing, however, that others should express their convictions on that subject, provided they do so in a charitable manner, not making it a test question. He will try to do and teach whatever he is satisfied the Lord calls him to, till his work is done. To this end he commits himself into the hands of God our Saviour, feeling fully assured that He is too wise and kind not to do all things in the best possible manner for all who put their trust in him. EDITOR.

THE MYSTERY OF THE AGES.

"According to the revelation of the mystery, which was kept a secret since the world (*aionois*, the *ages*) began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." —Rom. xvi. 25, 26.

A mystery is something hinted at, or but imperfectly known, not clear; obscurely presented, yet may possibly be found out by careful study; or it may not be understood except by a further revelation from its author.

The mystery of which our text speaks is thus set forth in Eph. i. 9, 10: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: "That in the dispensation of the *fulness of times* He might gather together in *one* all things in Christ, both which are in heaven, and which are in earth; even in him."

Thus, it is now revealed that God's purpose was, from the beginning of the ages, to make his Son the uniting power both in heaven and earth, to make *one* family of angels and men in some future age or "dispensation;" and that His purpose embraced "all in heaven and earth." But this purpose of "His good pleasure" was for several ages so imperfectly revealed as to be called a "mystery." True, it was implied in the declaration in Eden that the seed of the woman should *crush* the serpent's head; and more fully expressed in the promises to Abraham, Isaac, and Jacob, that in them and their "seed all the families of the earth should be blessed;" yet, it would seem that the families of Israel became so removed in mind from the spirit of these "exceeding great and precious promises" that they appropriated them wholly to themselves, and supposed the Gentiles were no better than "dogs," and would have no part in the salvation of God.

Hence, the great offence to the Jews was that Jesus was proclaimed as "the Saviour of *the world;*" the Gentiles as well as of their own nation, who had in their sins and pride monopolized all the promises of God, to the exclusion of all other people. It was still a mystery to them that those whom they stigmatized as "Gentile *dogs*" should ever have part in God's love and plan of redemption. But the truth was made known to the Apostles, and primitive believers, that God's love was a love extended to "all men, everywhere," and of every class; and they acted on this belief wherever they went; and regarded the entire human family as "of *one blood*," and as the subjects of the redemption by that *one* "blood of Jesus, the Christ," the Son of God, "who gave Himself a ransom for all" men; to "be testified in due time;" that is, in God's time.

But at length came the "Apostacy;" and the *professed* Church became, like the Jews of old, persecutors of all men who did not conform to their customs and creeds; so again, all those outside of their organizations were counted as *reprobates;* another name for "*dogs;*" and the mystery of the Jewish times returned and overspread what was called "the church;" and she has wandered on in darkness as to God's love to "*the world;*" and by fire, temporal and eternal, and wrath, manifested towards those dissenting from her faith, have endeavored to make converts to their apostate theories and practices. Thus have they departed from and lost sight of the revelation of

God's purpose to gather together all things in Christ in "the dispensation of the fulness of times;" a period yet future, and not to be realized till after Christ's return from heaven, and after various dispensations, or "*ages* to come."

They have "shut up the kingdom of heaven against" the vast multitude of "men;" and they "neither enter into" the spirit of that kingdom "themselves, and they that are" so doing, they "*hinder*" by their ignorance of or hostility to the truth that the mystery has had a revelation, in the person of Jesus Christ and his Apostles, that "God will have all men to be saved, and come unto the knowledge of the truth" that Jesus Christ shall "be made known to all nations *for the obedience of faith*." And until this is done to each and every son and daughter of the human family their final state cannot become unutterably fixed "according to the purpose of God's good pleasure, which he purposed in Himself," "*before the ages began*."

The ages past and present, are only the "*Introduction*" to "the ages to come,"—the time in which God has been preparing the materials for the grand work "To make *all men see* what is the fellowship of the *mystery*, which from the beginning of the world" (*aionon*, the *ages*) "hath been hid in God, who created all things by Jesus Christ:" or, if any one likes the expression better, "*for* Jesus Christ." And then we see a reason why "God purposed to gather all things together in one in Christ, both which are in heaven and in earth." (Eph. i. 9, 10, and iii. 9.) When Christ takes the kingdom and the marriage of the Lamb has taken place, God will "pour out His Spirit upon all flesh:" then the "SPIRIT and the BRIDE will say COME;" and the angel (the Bride of Christ, *after* the marriage) will be seen to "fly in the midst of heaven having the everlasting gospel to preach . . . to every nation and kindred, and tongue, and people;" (Rev. xiv. 6); a work that has never yet been done and never will be till the Bride is glorified with Christ, her Lord and Head. ED.

A QUESTION.

"Is the resurrection one of penalty and punishment for sins committed in this present life?"
P.

So far as I see, at present, there is no such resurrection as one of penalty, strictly speaking; that is, there is no revival from the dead *for the sake* of punishment, or as a punishment. All who ever rise from the dead arise in God's *remedial* plan of mercy. Punishment may follow it, as a necessity, to awaken in them a sense of the evil of being out of harmony with God; but it is dictated by love, and designed for their good to prepare their minds, by repentance, to accept God's provided Redeemer, who "tasted death for every man and gave himself a ransom for all, to be testified in due time" (Heb. ii. 9, and 1 Tim. ii. 5, 6). To those embraced in the resurrection to which I here refer, that "due time" never did come in this "present life;" but God's plan and designs of mercy are not to be defeated by death, as it passed upon the race from Adam the first. He provided the Second Adam; and, "In Him was life, and the life was the light of men" (John i. 4); and, also, "The bread of God is He which cometh down from heaven, and giveth life unto the world" (John vi. 33). As broad as was the death that followed the one that sinned, so broad is the life to be restored; "for, as by one man's disobedience *the* many were made sinners; *so* by the obedience of one shall *the* many" (the same all men) be made righteous" (Rom. v. 19). By the sin of Adam, all men were treated as sinners, though not *actual* sinners, but death reigned over all: so by the obedience of the Second Adam, all men are to be treated as righteous, though not *actually* righteous, but the death by the first Adam is "abolished" by the Second Adam; for "According to God's own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished (*annulled*, *abrogated*) death, and hath brought life *and* immortality to light through the Gospel" (2 Tim. i. 9, 10).

To me it is evident, death by Adam does not and can not hold one of the human race. If they come not up from that death, it is because they have had God's *remedy* for sin made known to them and have wilfully refused to use that healing power: they were not held because they were mortal, but because they refused the Son of God, in whom life and immortality was treasured up for them.

I repeat it, therefore, there is no revival from the dead but one of grace or favor. To those not kings and priests, it is that God shall cause His love to them to be made known, and the "ransom" Christ made should be "testified" to them; and with them, it is God's "due time" that this testimony should be made, and decides their final destiny; and is, hence, called "the judgment; the day of judgment." "He hath appointed a day, in the which he will judge *the world* in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii. 31). All men—all "the world"

that God "loved"—"all" men for whom Christ "gave himself a ransom," are to be judged by having these facts laid before them, and to know that God is both just and merciful; "not willing that any should perish, but that all should come to repentance" (2 Pet. iii. 9): hence, has made sure by promise and oath that all men, everywhere, should hear of His love, and have an opportunity to be benefitted by it, and thus be blessed with the means of life and bliss eternal, and which shall result in such a state, unless forfeited by "despising the riches of His goodness, forbearance and long suffering" (Rom i. 4).

ED.

PROMISES TO BE FULFILLED.

"Unto you, *first*, God having raised up his Son Jesus sent him to bless you, in turning away every one of you from his iniquities" (Acts iii. 26).

These words of the apostle Peter were prefaced thus: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (verse 25). The doctrine here developed is, *First:* God's purpose and promise was to bless all the race of Adam. *Second:* In order to this, He determined to do it through Abraham and his seed. *Third:* That seed must "*first*" be prepared. *Fourth:* To be prepared every one of them must be blessed by being "turned away from their iniquities." *Fifth:* Till this seed is thus prepared the work of "blessing all the kindreds of the earth will not begin in its perfection. *Sixth:* the present dispensation is, therefore, only PREPARATORY to the work of carrying out God's promise and oath to Abraham. *Seventh:* This fact accounts for the darkness that has prevailed hitherto over the mass of the human race. *Eighth:* Hence, it is certain that the coming ages will be probationary to those who in the previous ages have been left in a benighted state. *Ninth:* Also, that the blindness will be removed "*first*" from all Israel; and, "All Israel shall be saved; as it is written, There shall come out of Sion the DELIVERER, and shall *turn away* ungodliness from Jacob" (Rom. xi. 26); "turning away EVERY ONE of you from his iniquities."

Has this work been done in the past? No. Will it ever be done? Yes, just as sure as the voice of inspiration has uttered the language above written. Objectors may fill the air with the cry of "impossible," and say, "the vast majority have died in their sins, and cannot be reached." God himself shall answer such: "Behold I am the Lord, the God of ALL FLESH: is there anything too hard for Me?" (Jer. xxxii. 27). Yea, God saith, "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth: and I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first: and I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me; and it shall be to ME a name of joy, a praise and an honor before ALL NATIONS of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In *those days* and at *that time*, will I cause the BRANCH of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith he shall be called, The LORD our Righteousness" (Jer. xxxiii. 6–9, 14–16).

Such testimony cannot be set aside in any impartial mind, unwarped by creeds and unbiased by prejudice. It plainly speaks of God's promises in such language as cannot be made to apply to any other period than "the kingdom of God," or the reign of Messiah on the "throne of his father David" (Luke i. 32).

The work then of blessing all the kindreds of the earth cannot be commenced in its fulness till the present dispensation ends, and Jesus returns from heaven, Abraham and all that are Christ's at his coming are made immortal, crowned kings and priests, and Judah and Israel are turned away from their iniquities. Then, and not till then, the work of blessing all the families of the earth, all nations, and all the kindreds of the earth, will begin in its perfection, and "the veil that is spread over all nations" (Isa. xxv. 7) will be destroyed or taken away. At that point of time the kingdom of God is set up, and supersedes all the previous kingdoms of the earth; for, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom,

and all dominions shall serve and obey Him" (Dan. vii. 27).

What "blindness in part hath happened" to most professed Christians to suppose that the point where the materials are prepared for the work of subjecting "all things" to Christ, and that God "might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Him" (Eph. i. 10); that just at this point the work should cease! Everything is prepared to fulfil, in all its glory, the promise and oath to Abraham, the whole work is to cease! Truly, such a conclusion looks as if the CREATOR was like the man who was "intending to build a tower," but not having "counted the cost," was "not able to finish it" (Luke xiv. 29). Rest assured, the GOVERNOR of this world will meet with no such disaster. He knew the end from the beginning. He will perfect His work, and do all His pleasure. ED.

THE MIGHTY DIFFERENCE.

The difference between a gospel which only relates to one's personal salvation, whether it is a salvation from endless torments, or from the second death, or a salvation from the grave, (meaning a resurrection), and the salvation which relates to the work of blessing our race, under the government of Christ, the Second Adam, in "the ages to come," is a difference which no tongue nor pen can describe. The first is made up of selfisbness and fancy, mingled, it may be, with a degree of love to God; the other is Christ-like, which, while it looks to "the joy set before" us, is actuated by love to *the race* for whom Christ died, and willingly endures present crosses and trials that thereby they may be fitted to reign with Christ in blessing "all the families of the earth" when the kingdom is established on the earth and under the whole heaven. This latter view expands the heart, exalts God, fills its possessor with love to God and to those whom God so loved (viz., "the world") as to give his Son, that by faith in him they might have eternal life. It rises far above the narrow selfishness which cares but little for the rest of the race, for whom Christ died, if they can only be made happy themselves. Like the Jews, of old, such cannot bear the idea that the ignorant people and nations, who never have had their advantages, should have the means of knowing and being benefitted by the Gospel they have possessed, because, possibly, those people who have died without the knowledge God has, of his grace, favored themselves with. It is time this narrow spirit was banished from Christendom; a spirit which dishonors God reproaches His government, and ties up the hand of the immutable JEHOVAH, who has sworn, by himself, that he has no pleasure in the death of the sinner, and who has given his Son "a ransom for all, to be testified in due time." To multitudes, it will be declared in "the ages to come," and will be done by those who have so improved the present and past ages as to be prepared to be "kings and priests" in the future. ED.

POVERTY'S MOAN, AND BLESSING.

A lover of Jesus, to whom I have sent the EXAMINER *gratis* the year past, sent me a letter which deeply affected my heart, and made me feel that the poor, who want the EXAMINER must and *shall* have it; whatever it costs the Publisher. She writes thus: "BRO. STORRS: With a sad heart I write you. For a long time I have felt it duty to write to you in regard to the non-payment for the EXAMINER. No doubt your ears are daily saluted with the cries of the poor; but let me tell you, my brother, your sister, who is now writing, is very poor; scarcely has the comforts of life; my husband's health is very poor, expecting every Spring and Autumn to see him go down with consumption. Nothing but poverty would have kept me from paying you for your most valuable Magazine; but I cannot ask you to send it to me any longer without pay. You have been very good in sending it so long free; but you will get your reward in 'the ages to come,' which we shall enter soon, as the signs of the times indicate. I hope you will accept the small remittance which I send you" (50 cts.) "remembering the 'widow's mite.' Your sister, whose prayer is, 'Thy Kingdom Come.'"

NOTE BY THE EDITOR.—No, my sister, I cannot "accept" it, nor retain it; it must *go back* to to you, and tell you, that Jesus has seen thy offering and "accepted" it; and I will take Him for your surety in the matter, and a hundred more in like circumstances, and not fear but what I should be an "hundred-fold" the better off for so doing. May the LORD be thy support and COMFORTER.

If any one speaks ill of thee, consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee.—*Selected.*

"FOLLOWING AFTER TRUTH:"

"*Being Extracts from the Published Writing of* HENRY DUNN, (*of England*), *from* 1856 *to* 1875. *With Additional Papers and Editorial Notes.*"

[NOTICE BY THE EDITOR OF THE BIBLE EXAMINER.—I have called attention to this work in some late numbers of this Magazine and given short extracts; but in giving the whole work to my readers I have thought it important that the *entire* "INTRODUCTION" should precede the main body of the work; especially is this important that it may be seen from which of Mr. DUNN's works the various articles are taken, as that will give a better insight to the subject of which he treats. It is hardly possible to give a more interesting summary of the subjects to which this Magazine is devoted than will be found in these writings.]

INTRODUCTION.

Whether the thoughts embodied in the following pages are worth preserving in this or any other form may perhaps be questioned; but as several of the books which contain them are now out of print, and as some of these productions have found no inconsiderable number of appreciative readers, both in England and America, it can scarcely be deemed altogether impertinent to endeavor by selection and arrangement, to give to the whole a unity which, although actual, has not always been visible in detached portions.

The works referred to came out in the following order:—

I.—"THE COMFORTER, OR JOY IN THE HOLY GHOST" (1856, 2nd Edition, 1857).

The main object of this little book was to correct certain errors which, in the opinion of the author, had gathered round the doctrine of the indwelling Spirit. The point specially urged in it is that the action of the Spirit of God upon the soul of man is not on the intellect, but on the heart; or, at least, *on the intellect only through the heart;* that His work is not, as St. Basil puts it, "to give intellectual light by affording illumination to every rational faculty in the investigation of truth," but to cleanse the human spirit by removing pride, prejudice, and uncandid habits, and thus *to purge the eye of the mind.*

II.—"THE SPIRIT OF TRUTH, A SUPPLEMENT TO THE COMFORTER," (1857.)

This was intended to expound what is called in Scripture "the unction of the Holy One;" to show the connection which subsists between objective truth and inner life; and to set forth the reality of the distinction between the Church and the world.

III.—"THE STUDY OF THE BIBLE," a series of Chapters intended to promote Truth and Unity (1862, 3rd edition, 1870).

This volume points out various hindrances to the profitable perusal of the Holy Scriptures; specially such as arise from wrong views regarding the illuminating Spirit, and from forgetfulness of the fact that the most important truths revealed in the Bible are by no means the most obvious.

It asserts that Scripture, like nature, only *whispers its secrets* to the trained ear and lowly heart; that the book in which the word of God is embodied must, in order to be understood, be studied *as a whole;* that if the New Testament throws its radiance backward upon the Jewish economy, the Old Testament no less *projects* a light upon the Christian dispensation that can be found only in the law and the prophets; that so far from the *visible* Church being the appointed expounder of Divine truth, it is altogether unrecognized in Scripture as an organization; that what we call Christendom, and sometimes rejoice in as the kingdom of God upon earth, forms no part of the Divine purpose, so far as that purpose was revealed to the seers of old.

IV.—"THE DESTINY OF THE HUMAN RACE," a Scriptural Inquiry. (1863, 2 vols. cr. 8vo., later edition in one volume.)

This book, in six parts, deals with its great subject as one which must be referred entirely to Scripture. It embraces the consideration of a variety of questions which are, in turn, examined by the light of Divine revelation; and it leads to the conclusion that brighter prospects are presented to us in the Bible as to the ultimate condition of the masses of mankind than are usually recognized by orthodox divines.

V.—"THE SONG OF SONGS, AN ALLEGORY AND ITS INTERPRETATION." (1864.)

The song is here supposed to consist of four eclogues, viz., I. The new-born soul going after Wisdom. II. The wooing of the soul by Wisdom. III. The espousals of Wisdom and the soul. IV. The blessedness of the union.

VI.—"THE RIGHTEOUSNESS OF GOD," as taught by the apostle Paul in the Epistle to the Romans. (1865.)

The appendices to this volume, which consist of brief essays on "Human Ignorance of Divine Things;" on "Future Retribution;" on the doctrine of "Election;" and on a "Promised Restoration," bring out fully the author's views on eternal punishment and on Divine sovereignty;

—the *immediate* salvation of *the few* being regarded as intended to secure the *ultimate* restoration of *the many*.

VII.—"ORGANIZED CHRISTIANITY,—Is it of Man or of God?" (1865, seventh thousand, 1875.)

This little work treats generally of the Primitive Church and of modern ministry.

VIII.—"LIBER LIBRORUM: its Structure, Limitations, and Purposes," a friendly communication to a reluctant sceptic. (1867.)

The inspiration and Divine authority of Scripture, its difficulties, and its interpretation here pass under review, and are accompanied by observations on "the Verifying Faculty," on Tradition, and on Bibliolatry.

IX.—"THE KINGDOM OF GOD THE KINGDOM OF THE RESURRECTION," or Humanity restored by Christ: an answer to the question, "What is the Gospel?" (1868.)

The title expresses the character of the volume. It is intended to show that the kingdom of Christ is an objective one, and not merely "a spiritual reign;" that so far as it has yet existed upon the earth, it has been only preparatory and subjective; that it involves the complete accomplishment of God's original design in creation; and that it will include the reconstitution and gradual restoration of humanity in the fear and favor of God,—physical, mental, moral, and spiritual perfection.

X.—"WHAT I HAVE WRITTEN:" a Letter, explanatory, and defensive, regarding the Future of the Human Race. (1869.)

XI.—"THE CHURCHES: a History and an Argument." (1872.)

In this work the idea of Protestantism as purely individual Christianity is carried out in its logical development. It maintains that the Christian societies we find in the New Testament, though divinely organized, were provisional, and lost their *raison d'etre* when inspired men had disappeared; that since then all associations between Christians exist only *jure humano*, and are most useful when we recognize that they are optional.

Under the title of "CHRISTIANITY IRRESPECTIVE OF CHURCHES; Thirteen Letters to an Italian Nobleman," the substance of the above volume has been translated into French, Spanish, and Italian, editions of which have been circulated in these countries.

XII.—"FACTS, NOT FAIRY TALES." Brief notes on Mr. Matthew Arnold's "Literature and Dogma." (1873.)

A supplementary note contains remarks upon the Sermon on the Mount, with brief references to the writings of Mr. Greg, Mr. Herbert Spencer, Mr. Leslie Stephen, and others, so far as they bear on our Lord's discourse.

XIII.—"HOUSEHOLD COMMUNION; its Restoration the only Effectual Protest against Romanizing Error and Sectarian Exclusiveness: with an apology for the Isolated." (1874.)

XIV.—"THE LIMITATIONS OF CHRISTIAN RESPONSIBILITY: Thoughts on Aggressive Christianity." (1875.)

The object of this book is twofold. It is intended to set forth the limitations of our responsibility in relation to the ungodly, and to promote the reconsideration by qualified persons of much that is embodied in evangelical theology.

XV.—"THE REVELATION OF ST. JOHN; simply analyzed and briefly expounded." (1850.)

This little book embodies the "Book of the Unveiling, an exposition with notes." (1833.)

XVI.—"THE INTERPRETER:" a monthly periodical, published during the years 1860, 1861, and 1862, and written *exclusively* by the author of the preceding works.

XVII.—"SUNDAY MORNING," published during the years 1870, 1871, and 1872.

The above, with sundry reviews, magazine articles, and tracts, comprise those writings of the author, from which extracts are taken.

That the present as well as other states of being will eventually be found to have been to every man more or less *probationary* can scarcely be doubted. As a man sows, so must he reap. But it by no means necessarily follows, as most persons seem to suppose it does, that therefore probation is the one supreme object of life; that eternal issues hang on the few and short years of every one of us; that this sad and brief period is considered by God of sufficient importance to decide man's character and destiny *for ever*. Still less does it follow that this is the case whether the human being lives but a few hours, or whether he painfully drags out in ignorance and misery his allotted threescore years and ten; whether he is born a savage, or introduced at birth into a highly civilized community; whether he is taught letters, or abandoned to ignorance; whether he is trained in virtue, or schooled only in vice; whatever, in short, may be the character of his youth or riper years, whatever may have been his advantages or disadvantages—moral, intellectual, or spiritual.

Such, however, is, without doubt, the common belief among Christians; grounded, as it is supposed to be, on the direct teachings of Scripture,

and therefore held to be in perfect harmony with the character of that God who is *there* revealed to us in Christ, as absolutely wise and good, loving and pitiful, His tender mercies being over all His works, and His kindness *enduring for ever*.

It may indeed be said that, of late years, this form of thought has been greatly modified; that comparatively few now hold that the heathen, or indeed any who have not enjoyed the advantages of Christian teaching, are necessarily lost for ever. And the remark is doubtless a true one if taken with the requisite limitations.

That persons in the forlorn condition supposed *may be* saved is frequently admitted as a *possibility* by Evangelical Christians, and sometimes cherished as *a hope;* but it is by such rarely believed in as a revealed fact; the very admission of a possibility in the case is commonly regarded as dangerous,—the hope a very questionable one.

It is considered to be so because all such expectations are thought likely to lessen the anxiety we ought to feel on the behalf of lost ones, and to deaden the zeal we desire to quicken, in support of missionary undertakings. *Why*, it is said, should we think it needful to have any decided opinion on a question the solution of which is concealed? Surely it is better to content ourselves with the assurance that the Judge of all the earth will do right, and under that conviction endeavor to fulfil the obligations imposed upon us to carry the glad tidings of salvation to every child of Adam, than to speculate on the future lot of any man, or to perplex ourselves with mysteries that are insoluble.

This mode of disposing of the question is certainly a very plausible one, and would be worthy of universal acceptance, did it not generally *assume* everything that a thoughtful man finds reason to doubt.

I. It assumes that Scripture distinctly teaches —which is by no means the fact—that, allowing possibly for special circumstances of an unfavorable kind, every man's eternal destiny is decided by his conduct and character *here;* and wherever the gospel of Christ is preached, by his belief or unbelief of the message.

II. It assumes that Divine revelation, as embodied in Scripture, is not sunlight, but twilight; that it discourages instead of approving minute investigation into what it *hints* rather than asserts; that it makes no appeal to the reason or understanding of a man;* that it does not ask or expect his approbation, as a moral and reasonable creature, of what God does;* that it is *intended* to leave on our minds the impression that the condition of the world is an unsolved mystery,—that human life is to a great extent an enigma; that faith is opposed to perception; that it is a greater thing therefore to *believe* in the Divine wisdom and goodness, than it is to SEE the absolute accordance of all His doings with that which He has taught us is right.

It assumes that Scripture, instead of being given to stimulate and to guide inquiry into the ways and character of God, is simply intended to calm and pacify us by assurances of His wisdom and love; that, in short, Christ was not given to remove the clouds and darkness which, under the old dispensation, hung over the Divine procedure, but to reconcile us to continued obscurity; that it is therefore *better* to say, in the power of faith, "Righteousness and judgment are the pillars of His throne"—whether we are able to perceive it or not, —than it is to be joyful because God hath "made known unto us the mysteries of His will, according to the good pleasure which He hath purposed in Himself," and thus enabled us to *perceive* the righteousness we are called upon to approve and adore.

III. It assumes that as this world of ours, in its present state, was the scene of the Saviour's humiliation, so, without any second advent of the Redeemer, will it, by the universal spread of the Gospel, one day become the theatre of His triumph; that His glorification therefore will be spiritual, and not personal or visible; that He will have "the heathen for His inheritance, and the uttermost parts of the earth for His possession," whenever that portion of mankind which may, at the given period, be living upon the earth shall universally acknowledge His sway.

IV. It assues, therefore, that, *for the accomplishment of this Divine promise*, the resurrection of the innumerable dead who have lived and departed hence since the creation is not necessary; that when any one generation of Jews, for example, shall cordially own Christ as the Messiah, the declaration of Paul will be fulfilled, and "all Israel shall be saved;" that the arrival of such a period of universal belief will be "the dispensation of the fulness of time,"—the age in which God by His Spirit will thus gather together in one all things in Christ,"—i. e., all things then living on the earth,—the innumerable myriads of the lost having nothing to do with the question.

V. Finally, and as a consequence of the foregoing, it assumes that the Church, with the Bible in its hands and the Holy Spirit as its sustainer

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* The following texts should he considered :---Matt. xv. 16, xvi. 3; Mark vii. 18; Ephes. i. 18.

* Ezek. xviii. 29; Luke xii. 57.

and guide, is *the appointed* agent for the salvation of the world; that the advent of the Comforter, as the fruit of Christ's work and His special gift, was intended to meet, and will eventually meet, all the wants of humanity; that therefore the personal and visible reign of Christ is needless, and the expectation of it unwarranted; that, although this theory seems to involve the eternal ruin of the vast majority of mankind, it becomes us to bow before the inscrutable, and again to say, "Shall not the Judge of all the earth do right?"

Such are the assumptions which quiet, and in the main satisfy, not only those who have good reason to believe that their own eternal happiness is secure, but—strange to say—are perfectly satisfactory also to an innumerable multitude who seem glad to rest in a vague belief that—come what may—God will be found too kind to inflict any serious punishment *on them or theirs*, for the offences they may have committed in a world like this.

The leading object of the writer has been to show that *these suppositions—however time-honored—are unwarrantable;* that they are not fairly deducible from Holy Writ; that they are, in fact, *inconsistent* with what God has therein revealed.

The design of the present volume is to concentrate what has thus appeared, and to exhibit its bearing on that great cardinal truth which is the key to all mysteries, viz., that human life is educational: that reaping as we sow is the universal and inexorable law of God's creation; that development in goodness is capable of being hindered and thrown back by human perversity; that God's law is imperative,—retribution being an essential characteristic of the Divine government; that such retribution is, *as a rule*, disciplinary, and may, for aught we can tell, stretch through untold ages; that the love of God, manifested in the gift of Christ, does not interfere with its operation; that the end of that manifestation is to save *the race* from utter destruction, and to exalt an elect people to the higher dignities of the eternal world.

The *present* salvation *of the few* thus becomes a means, and not a hindrance (as the doctrine of reprobation supposes), to the *ultimate* salvation of *the many*.—EDITOR.

I.

INSPIRATION.

PRELIMINARY.

THE Bible, properly speaking, is a *record* of the various Divine revelations God has made of Himself to men, rather than a revelation itself.

It simply makes known to us *what* "holy men of old spake" when they were moved by the Holy Ghost, and what Christ and His apostles taught when they were upon the earth. And it does this because such God-breathed communications are in the highest sense "profitable for doctrine, for reproof, for instruction, and for correction in righteousness."

Knowing that *theories of inspiration* are the real difficulty with many in admitting the claims of the Bible, the writer has felt it needful to be *definite* on this subject. That some may be unwilling to allow all that he has advanced is probable enough, but this is no reason for withholding a careful consideration of what he says.

It will be observed that the author distinctly denies that inspiration, properly speaking, is a thing of *degree*. That which is really inspired of God he insists must be infallible.

Nor does he think that any real difficulty is disposed of by maintaining, as many do, that the Word Incarnate typically represents the written word, both alike being, in the same sense, human and divine. This could only be true if everything in Scripture was as perfect and God-like as Christ was when veiled in humanity, which no one pretends is the case.

To open our Bibles and to read them as if the book in its present form had dropped from the skies, however apparently reverential, is mere superstition, and alike stupid, ignorant, and mischievous. On the other hand, to submit the volume to what is called "modern historical criticism" *without regard to its peculiar character*, is to commit a folly almost sure to end in blind unbelief.

That interpretations may occasionally deform, and mistranslations sometimes pervert what is written, must be allowed, but the character of the book is not thereby affected. It must stand or fall by the truthfulness or otherwise of the claim it makes to be received as the only authoritative record we have of God's dealings with man *in the past*, and the only guide in reference to what may be expected *in the future*.

It becomes needful therefore to ascertain, and to define, as distinctly as possible, what is meant by Inspiration *when the word is used in reference to Holy Scripture;* to notice the Limitations under which it is placed; to mark the extent of the claim made for the Inspiration of the Bible *in the Book itself;* to inquire whether or no God has given to man a verifying faculty, and a principle by means of which he can separate the inspired from the uninspired; to insist upon the necessity, under all the circumstances, of a Divine teacher, since without spiritual insight it is

impossible that the spiritual should be discerned; and to show that the apparent paradox which seems to be involved in such a statement is not essentially different from that which meets us in other departments of life. Such is the order of thought here followed.—EDITOR.

DEFINITION.

Inspiration is that process by which God, *for an end*, not only communicates to certain men facts or truths, the knowledge of which could not be attained in any other way; but also the ability to teach others, without error or defect, the truths thus revealed. Inspiration, therefore, properly so called, implies both reception and utterance, the capacity to receive, and the power to communicate Divine truth authoritatively and infallibly. That which is not infallibly true cannot be a revelation from God. That which is not communicated to man without any admixture of error cannot, properly speaking, be the word of the heavenly Father.

By an inspired MAN, then, I understand one who has received, by a direct inbreathing of light and truth from God, *a message to others;* a commission involving an obligation sometimes to speak, sometimes to write, sometimes, under providential guidance, to record faithfully a fact or conversation or discourse; sometimes, under like conditions, to narrate a history; sometimes to compile and edit existing documents; sometimes to write letters; and sometimes to predict future events.

In the execution of such tasks, *infallibility* will doubtless belong to all that has been directly revealed from above; to all prediction founded thereupon; and to all that is communicated by special command; but not, by any means, of necessity to everything that has thus providentially been preserved from oblivion.

The person so commissioned may thoroughly comprehend his own words, or he may have the depth of meaning involved in his utterance concealed from him. He may, like Luke, write only because "many having taken in hand to set forth in order a declaration of things surely believed," it "seemed good" to him to write also; or, like Daniel, he may record words respecting which he is obliged to say, "I heard, but I understood not." He may, like Paul on one occasion, feel that he speaks "by permission," and not by commandment; or, like the same apostle at another time, he may claim to express himself "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." He may speak with authority, and demand audience as a messenger of God; or he may beseech and entreat, as a fellow-sufferer, that his words may be received with a loving heart, since love alone moves him to utter them. He may be altogether unconscious that he is writing for all time, foreseeing the wants of all generations, and supplying the Church with spiritual nourishment for two thousand years; or he may have some slight and dim intimation that this is the case.

Let these things, however, be as they may, it is indisputable that, if inspired in this high sense, the man is gifted with all that is requisite to enable him to execute the Divine commission faithfully; which he can of course only do by receiving from Him who gave it such *light* as may be needful to enlighten others—such *supernatural guidance* as may be required to preserve him from important error.

The *way* in which this may be accomplished is no concern of ours. To what extent such men unite with the Divine Revealer; how far they themselves accurately understand that which they communicate to others; or how far they are merely passive instruments in the hands of God, it is impossible for us to know, nor is it of any moment that we should have an opinion on the subject. What we want to ascertain is, not *how* apostles or prophets received that which they have recorded, but whether *that which they say* is their own or God's; whether it is merely a human judgment, or a Divine and therefore authoritative message. For if the teachings be only the words of men so purified and morally elevated that their instructions are weightier, more God-like, more profitable than those of other men if they who speak or write have not received that which they tell us is from God, *as a message to be delivered*, they have not been inspired at all, in the only sense which ought to be attached to that word when we connect it with Holy Scripture.

It has already been said that we have nothing whatever to do with *the mode* in which inspired men may be supposed to have received the Divine gift. Perhaps we have as little concern with *the precise form* in which they embody the thought that has been given them, whether it be in prose or poetry, in narrative or in epistle, in parable or in lengthened discourse. All that we want to be assured of is, that certain teaching may reasonably be confided in as Divine and therefore infallible,—that it is, in short, pure truth without error or alloy. If this assurance cannot be had, it is but folly to attach the importance to the Bible we do, or to seek guidance of men who lived and died eighteen hundred

years ago, rather than in the highest spiritual intuitions of our own souls.—*Liber Librorum.*

Limitations.

The doubts and difficulties which so many feel in the present day regarding Scripture have, I think, been greatly aggravated by the loose way in which some good men have allowed themselves to make use of the term Inspiration.

An instance is before me. I find an eminent Nonconformist minister thus delivering himself in an address which has been widely circulated, and, so far as I know, without calling forth a single remark or remonstrance. He is speaking of preachers, and his thoughts find expression in the following words:—"There are times," he says, "when we (the ministers of the Gospel) are conscious of a strangely vivid and intense apprehension of the eternal and Divine. A power which is not our own takes possession of us. We cease to originate our own thoughts. We listen in silence to supernatural teaching. The people know when these visions have come to us. The words which we speak under the inspiration of the Holy Ghost move the very depths of their spiritual life." Again, "What we need to know must be revealed; it cannot be discovered. Without the immediate teaching of the Spirit we may be lecturers on Christian doctrine and ethics, but we are not ambassadors of Christ."

The assertion here is that preachers, either in speaking or in their studies—for it is not quite clear which—are sometimes inspired; and to such an extent that they cease to originate their own thoughts, and listen in silence to supernatural teaching. A power which is not their own takes possession of them. The people *know* when these visions have come to them, and are assured that they are spoken *under the inspiration of the Holy Ghost*, by feeling that the words uttered move the very depths of their spiritual life.

Of the delusions that may come upon any of us in the study, little can be said, for one man cannot enter into the consciousness of another; but everybody knows how common these delusions are. They have been revealed again and again in the biographies of saints, both papal and protestant.

The experiences of *hearers* under sermons are, however, not so difficult to arrive at. They vary, of course, and that to an extent which is sometimes ludicrous. But who ever heard a sane and sensible man say that *he knew*, by the power of words that had moved the depths of his spiritual life, that his minister had experienced Divine visions, and that he had been speaking under the inspiration of the Holy Ghost? Such fancies, whether in the minds of minister or people, are simply the fruits of excitement, and nothing more.

Equally objectionable is it to hear pious men say, as they too often do when differing from others, "The Holy Spirit has taught me this or that; God fulfils His promise in my experience, and guides me into all truth." This is arrogance, not humility, and as in the case of the preacher, proceeds on forgetfulness of the fact that the Holy Spirit never acts directly *on the intellect*, except under conditions which are miraculous, and peculiar to prophets and apostles. A contrary view necessarily destroys all tangible distinctions between inspired and uninspired communications.

That holy angels may sometimes *suggest* good and true thoughts, just as bad spirits constantly suggest falsehood and evil, is very probable; but in all such cases these suggestions are to us what we are to them. Nor is it possible to determine with any degree of positiveness the particular thoughts which come to us through this agency. It may be a very humbling and painful truth, but I believe *it is a truth*, that modern ministers of the Gospel have no right to suppose that they enjoy the immediate teaching of the Spirit; they are by no means "ambassadors of Christ" in the proper sense of that phrase; they are, in short, whether they admit it or not, neither more nor less than "lectures on Christian doctrines and ethics," who found thereupon exhortations to faith and obedience.

In the Bible God has revealed all truth needful for man's deliverance from evil, and just as any one comes to that book in a right spirit free from pride and prejudice, from selfishness and sectarianism, not governed by inferior motives, not moved by the desire that such or such an opinion may be confirmed by Scripture, but only anxious to know what the Book says; in other words, just so far as he is purified by the Spirit of God, and his will is brought into harmony with the Divine will, is it possible for him to attain wisdom.

On the other hand, just in proportion as he comes to the written Word under the influence of self-will, of conceit, of bigotry, or of uncharitableness, and just so far as he is biased by a given theological system, will he be liable to delusion and darkness. That which was promised to the apostles was not in the same sense promised to others. The Lord led them into all truth *by direct revelation*, that they might be the instructors of the Church in all ages. The Lord

leads men now into truth only in connection with the subjection of the will,—by giving them a loving candid, and fearless spirit; by purifying and elevating their moral natures, and by bringing them, *in this state of mind*, into heartfelt contact with the revelations of Scripture.

Inspiration, then, is something very different from either genius or piety, whether single or combined. It is not at all akin to what we sometimes call the inspiration of the poet, of the painter, of the sculptor, or of the musician. I am far, indeed, from disputing that the Giver of every good and perfect gift may justly be regarded as endowing men of genius with all that distinguishes them from their fellows; but when I speak of Holy Scripture as inspired, I use the word in a much higher sense than this. I regard that book—so far as it is God-breathed at all—as inspired in such an exceptional way as to remove its revelations altogether out of the rank, even of the highest of merely human compositions.—*Sunday Morning.*

Extent of the Claim.

We have now to inquire what—in relation to its inspiration—the Bible says of itself. Does it, or does it not affirm that everything contained in the volume as it stands is inspired, and therefore infallible?

The first passage that will probably suggest itself in this connection to most persons, is found in St. Paul's second epistle to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be made perfect, thoroughly furnished unto all good works." So the words stand in our Authorized Version, and the text, as is well known, is often claimed as positively asserting that *everything* contained, whether in the Old Testament or in the New, is inspired of God.

But does the writer affirm this? Clearly not at all; for at the time Paul wrote, no such book as the New Testament was in existence. He could therefore only refer to the Old. Further, the words of the apostle as given in our version do not express his meaning. Paul does not say that *all* Scripture (whatever may be included under that designation) is given by inspiration or "God-breathed," but that *all Divinely inspired Scripture*—all Scripture, that is, from God—is profitable.

The apostle had, in the preceding verse, been telling his "son Timothy" that the Holy Scriptures, with which he had been acquainted from his childhood, were able to make him wise unto salvation through faith in Christ; and he now adds, "All Scripture given by inspiration of God is profitable *for the perfection of character.*" To suppose that he here means to affirm that the catalogue of the Dukes of Edom given us in the first book of Chronicles, are to be placed side by side with the prophecies of Isaiah or the utterances of the Psalms, that *both* are "God-breathed," and alike given "that the man of God may be perfect," surely savors far more of superstition than of piety.

Nor is this all. For the supposition that the apostle intended to say that all Scripture (meaning thereby all that was then embodied in the Septuagint, *from which he habitually quotes*) was given by inspiration of God, is to make him assert the inspiration of the Apocrypha, for there is every reason to suppose that some at least of the books now known as apocryphal were, although not in the acknowledged Hebrew text, recognized by the Hellenistic Jews, and therefore by the men with whom Paul came more immediately into contact. It is generally supposed that these books obtained a place in the Greek Scriptures about 130 years before Christ.

The only copies of the Scriptures in existence for the first 300 years after Christ either among the Jews or Christians of Greece, Italy, or Africa, contained these books without any mark of distinction that we know of. Origen at great length vindicates these parts of the Greek Version, asserting that they were true and genuine, and made use of in Greek among all the churches of the Gentiles, and that we should not attend to the fraudulent comments of the Jews, but take that only for true in the Holy Scriptures which the Seventy had translated, for that this only was confirmed by apostolic authority. The absence of any list of inspired books in the writings of the apostle, and the fact that he commonly quotes from the Greek Septuagint without remark, certainly favors the opinion that St. Paul did not intend to say that *every writing* then regarded as Scripture was inspired.*

That Holy Scripture is not unfrequently *limited* by Christ himself seems clear. He sometimes

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* "The absolute infallibility of the sacred books *throughout* was set up by Protestantism as a counterpoise to the infallible authority asserted and claimed by the Romish Church. Protestantism sought to recover, *by means of the outwardly authoritatively and entire infallibility of books*, what it had lost by rejecting inspired councils and Popish infallibility." (Tholuck, quoted in Davidson's Introduction, p. 372.)

speaks of it as if it were confined to "Moses and the prophets"—that is, to the revealed law of God, whether given by Moses or by later inspired teachers. After the resurrection we find Him expounding as Divine "all things written *in the law of Moses*, and *in the prophets*, and in the Psalms *concerning Himself;*" but in no part of the Lord's teaching can there be found a word to justify the assertion that everything contained in the Old Testament from Genesis to Malachi ought to be regarded as equally authoritative and infallible.

It is also singular that while inspiration is affirmed *generally* of prophets and apostles, and *specially* of some it is nowhere claimed either generally or specially for historians, or for the entire volume of Scripture. Everything, indeed, indicates that the claim of inspiration, and therefore of infallibility, is limited to those portions of the Bible which are revelations from heaven, or essential to their comprehension.

Under the head, then, of inspired Scripture may be classed all that we are told of God *beyond* what may be gathered from His works and providential government of the world; all the information we have as to our future destiny; every prophetic intimation; every elevating and purifying truth which man could not otherwise reach. From it may be excluded, without irreverence, the merely historical, *however true and useful;* genealogies, however important in their place; poems or proverbs, however wise, which are but expressions of human experience; references to physical phenomena ordinarily expressed in colloquial language; and all acts or utterances which are not in accordance with the spirit and temper of the Lord Jesus.

There are unquestionably in the Old Testament things which, however needful to a true delineation of men and times, are not in themselves intended for our imitation, and have no tendency "to make the man of God perfect." It is not presumptuous to say of such portions that, whatever may be their value, they are not, properly speaking, inspired. Nor is it any answer to reply that from all these portions a devout mind can gain instruction, for "sermons" may be found "in stones;" but this does not make the stones inspired.

How important then is it that the first beginnings of doubt should be *honestly* dealt with! How foolish to think or speak of the acceptance or rejection of "the Book" as a light thing! It is impossible to hide the fact that the truth or falsehood of the Bible, its worth or its worthlessness, is the great question of the day. It is not too much to affirm that the life or death of modern society hangs upon the issue.—*Liber Librorum.*

Verifying Faculty.

We now approach that portion of our task which demands of us *a principle*, by the help of which we may, without weakening faith in Scripture as a whole, separate its parts, and distinguish between that which is Divine and that which is human.

Such a principle will assuredly not be sought for in vain if it is recollected that *all inspired Scripture is congruous;* not only in the sense of being in itself suitable and pertinent to the purpose for which it was given, but also as being in harmony with all that is revealed of the character of God: further—and for this statement we have inspired authority,—that the congruity thus existing *is capable of being discerned* by every spiritual man who is faithful to the light bestowed upon him.

If this be granted—and it is difficult to see how the admission can be refused—we have at once *a test* by which everything assumed to be inspired of God may be tried without presumption and with little probability of mistake.

Before attempting to apply any such test, however, it may be necessary to show that God *intended* that His children should thus discriminate; that He has given them all that is needful for the accomplishment of the work; and further, that with regard to Scripture He has made the fulfilment of this duty no unimportant part of their moral probation.

If, therefore, it be said, as it probably will, that any attempt to draw a distinction between different parts of the Bible—to separate the inspired from the uninspired, the Divine from the human—renders the Book as a whole useless to simple Christians, inasmuch as they can perceive no such differences, it is enough to reply that *this is not the fact*, since that which was true of the *oral* is equally true of the *written* revelation.

The exhortation of the apostle John to his converts, "Beloved, believe not every spirit, but try the spirits whether they be of God," supposes an ability in every spiritually enlightened man, whether hearer or reader, to discern between that which is of God and that which is not. "Ye have an unction from the Holy One," says the aged saint, and in the power of this unction, "ye [the poorest of the flock] know all things." I myself, he says—and if he, other inspired men also,—"have not written unto you because ye know not the truth, but because ye

know it. The anointing which ye have received of Him abideth in you, and ye need not that any man teach you." (1 John ii. 20, 27.)

We call this "the verifying faculty," and regard it as being neither more nor less than *reason enlightened and sanctified by the Holy Spirit.* To vilify reason, as so many good but ill-instructed Christians do, is a folly which would be unpardonable if it did not commonly arise from sheer ignorance or weakness of mind. As Butler truly says, "reason is the only faculty we have wherewith to judge concerning anything, even revelation itself." Its duty in relation to Scripture is to judge, "not whether it contains things *different from what we should have expected* from a wise, just, and good Being, but whether it contains things plainly contradictory to wisdom, justice, or goodness,"—in other words, to what elsewhere God teaches us of Himself.

Of course all this goes on the assumption that Divine teaching is addressed to men who have at least some moral sympathy with its utterances; that the words of God are spiritual words; that the sheep *know the voice* of the Good Shepherd. In a limited sense, much of this is true of every book the tendency of which is elevating. All moral teaching worthy of the name addresses itself to the *consciousness* of those to whom it speaks. Only as it comes in contact with a prepared mind; only as it proves an interpreter of floating and half-formed thought, or is the expression of feelings before but partially recognized or understood, does any book of this kind produce permanent impressions or prove of much real value.

But this is true of the Bible in an altogether pre-eminent degree; for this book, whether it reveals new truth or whether it explains a man to himself, is like the sun in heaven, seen in its own light. Not that all truth is in this way made plain to all persons; but that everything essential to the growth in goodness of the man who reads is by a mysterious affinity, recognized and laid hold of for the soul's salvation from evil. The softened heart responds to words which awake no echo in other breasts. It is always so. The words of Him who spake "as never man spake" only elicited scorn from the great mass of those who heard them uttered. The seed and the soil must be adapted to each other, or there can be no living product. The spiritual faculty may be dormant, the "God-consciousness" all but dead, being completely overridden by "self-consciousness," yet the possession of it is always recognized.—*Liber Librorum.*

THE DIVINE TEACHER.

That there is a Divine Teacher of man's spirit, and that it is possible for a man's spirit to have converse with that teacher, is a truth which would remain true if the Bible and all its revelations were to be annihilated; but the recognition of this truth would still be of no practical use to any man who was unwilling to listen and obey. It matters not whether we call the special faculty by which man attains to a knowledge of the Divine, a spiritual gift or a verifying power: the fact is the same; without it all is dark alike in the Bible and in the highest intuitions of the soul. Tenets may be drawn from Scripture by any man, but living truths only by prepared hearts. It is the forgetfulness or the denial of this fact which renders so much that has been written on "the verifying faculty" in man unsatisfactory; since, according to the moral state of each individual, does the application of the phrase in question embody a great truth or involve a pernicious error.

"The conditions," says Mr. Maurice, "which are required for arriving at the knowledge of Divine truth are surely stern conditions! It is a strait and narrow way which leadeth to life. There must be a continual waiting for light; a distrust of our own assumptions; a readiness to be detected in error, certain that God's meaning is infinitely larger than ours, and that other men may perceive an aspect of it which we do not perceive; a belief that He is fulfilling His promise that all shall be taught of Him in ways which we cannot imagine; a dread of shutting out any truth by our impatient notion that it must contradict some other: a determination to maintain what little has been given us in the hope of its expansion, and never to contradict, if we understand ever so little, what may have been given to another; a resolution to hold the ground on which we stand, without judging him if he cannot yet see what this ground is. Hard it is to form these habits of mind. . . . I cannot help perceiving that this mind, the mind of the little child, the mind which our Lord demands of us, has been exhibited by many scientific men who have been censured and scorned by the religious world of their day, and has been sadly deficient in their accusers."

Without *spiritual insight* nothing is discerned which takes hold of the spirit or influences the character. Until this is received truth itself is but *an opinion* to the man who comes in contact with it. It does not vitalize because it is not itself vital. It is only a human judgment, and, whether true or false, has little if any moral power in it. It is dead, being alone. Not until opinion is transfigured—not until it quickens into life, does it

become a truth, and grow, and bring forth fruit.

But another consequence follows. Looked at in this way it is of no moment that either the instructed or the uninstructed man should be able to say regarding each separate passage of Scripture, *This* is inspired, *that* is not. How can he indeed? The revelation itself is not a thing *apart* from daily life, but *through* its various relations: how then *can* any man undertake to separate in each particular the supernatural element from the natural which it irradiates and explains? To regard anything of the kind as necessary either to confidence or to edification is absurd; as absurd, in fact, as it is to maintain that "we require an exercise of judgment upon the written document before we can allow men to trust in their King and Saviour." Every one knows that this is not the fact; that in all time the multitude never have, nor ever can enter upon any such inquiries; that the masses must either believe in Christ directly as an actual person related to them, and recognized by them in their inmost souls, or they will not believe at all. They listen to the announcement that Christ is their Redeemer, and they believe the good news *just in so far as it finds a response in their own spiritual necessities and consciousness.* Into evidence about documents they cannot enter.

And why should they? The analytical chemist, when called upon to do so, separates the constituent parts of the very atmosphere he breathes; but for all the practical purposes of life he well knows that such a process is altogether needless. Forgetful of his science, he rejoices in the free air of heaven just as the peasant does, and thanks God for its vitality. So is it with Scripture. The critic may doubt or may be satisfied as to the precise place which such or such a passage ought or ought not to occupy in relation to other portions of Holy Writ, and there are times and seasons when such considerations are both proper and profitable. But *he* can scarcely be regarded as a wise man who, coming to the Bible for strength or consolation, for instruction in righteousness, or for help in the perfecting of his character, does anything else than open his heart to its Divine teachings, and rejoice like a little child in the sunshine it can shed around his path.—*Ibid.*

A Paradox.

But here a paradox appears. It is this: The light of which we speak—the quickening and elevating power in the strength of which we are to recognize the Divine—is never attained except by spiritual culture effected through the instrumentality of the revelation itself. The Book to be recognized and obeyed must itself have more or less educated the consciousness which is to accept it. The word is "the sword of the Spirit;" and the same Lord who says, "He that is of the truth heareth My voice," says also, "I am the truth." It follows, therefore, that before any man can judge of truth, he must receive "the truth," believe in it, and be more or less educated by it.

Yet, after all, this is not more paradoxical than the kindred fact that before a man can judge as to the merits of a great artist, he must, to some extent, be educated by the artist; or, to take a wider illustration, that a man must himself become civilized before he can perceive how great a blessing civilization is.

That this way of looking at the matter makes the evidence for the truth of the Bible mainly subjective cannot be disputed; but nothing else in the present day appears to have much hold on men. It may indeed seriously be doubted whether it is now possible to bring forward any evidence, in favor of miracles for instance, which could reasonably be expected to satisfy an unconcerned spectator, and still less an opponent.

In the days of our Lord and His apostles the miracle was evidence that the teacher was from God. Now the doctrine must give probability to the miracle. The mere fact that "wonders were wrought" by the apostles, could this be demonstrated, would of itself avail little to convince any man of the truth of what they taught. Nor perhaps *ought* it to be otherwise. It is only when coupled with other considerations, such as the character of the Christian miracles, their simplicity, benevolence, and unselfish ends, that the force of the argument founded on them comes to be felt. Well and wisely has it been remarked that "the entire series of miracles recorded by the evangelists, consummated as they were by the miracle of Christ's resurrection, occupy a place of perpetual efficacy in relation separately to each of the great purposes for which the Lord of life came amongst us, viz., as Saviour of the world, as Redeemer of His people, and as Conqueror in the world of spirits." In each of these particulars the miracles attest His mission, and are in all respects congruous with His teaching. The *observation* of these characteristics is the result of the application of "the verifying faculty" to the miracles of the New Testament generally.

As for the pretence—for it is really nothing better—that to give up *anything* in the Bible is in effect to give up all; that if a line is to be drawn *anywhere*, its place must be fixed by the caprice of the reader; it is enough to observe that the real question is *not* how much or how

little may be regarded as human in Scripture, but *on what ground* the distinction in question is proposed to be made. Reason, it is granted, is not in itself adequate to judge as to what is or is not worthy of God. Taste, caprice, preconceptions of any kind, have nothing whatever to do with the matter. If the rebuke to Baalam or the deliverance of Jonah is to be rejected, because it seems incredible or grotesque that an ass should speak, or a whale disgorge its living burden, we adopt a principle which certainly leads to the *construction* rather than to the reception of a Divine revelation. But, if on the contrary, we confine ourselves to the test of congruity; if we accept or reject *only on the ground* of the harmony or want of harmony which a statement has with other revelations,—with all that God has taught us, whether by the servant or by the Son, regarding His own character and will: if we do this in dependence on the teaching of that Spirit which, as an unction from the Holy One, is given to "the lowly heart and pure;" if we but follow the example of those early Christians who tried the spirits whether they were of God or not, we may be quite sure that the danger supposed is altogether imaginary, and that "the honest mind, calmly seeking after God's truth in the spirit He approves, will not be at a loss to make sufficient distinction between religious or ethical truth, and departments belonging to the natural and human."—*Liber Librorum.*

A "Dark Question."

BY ELD. S. W. BISHOP.

I was very forcibly struck on reading the following language uttered by Dr. Livingstone, Missionary and explorer in Africa. He gives an account of the death of the great African chief, Sebitnane. He says of him, "He was decidedly the best specimen of a native chief I ever met." He adds, "The deep dark question of what is to become of such as he must, however, be left where we find it, believing that, assuredly, 'the Judge of all the earth will do right.'"

Why did this question seem so deep and dark to the good doctor? I answer, for two reasons. 1. Dr. Livingstone had been educated to believe, and he doubtless did fully believe, that there is no probation for any of our race beyond the present life. 2. No one is promised salvation except he believe in the Christ of God. In the wilds of Africa, where no Christ had ever been preached, he finds a fine specimen of noble, generous humanity: he sees this noble chieftain close his eyes in death, with no knowledge of the way of salvation, and, therefore, without faith in Christ, the one and only condition of salvation in the plan that God has made. He reflects that Sebitnane, and all like him, have never rejected Christ, for they never heard that there is a Christ. How then can it be anything other than "a deep, dark question," as to what is to become of such as he, with all men who, like Dr. Livingstone, are accustomed to deep thinking? It troubles them as the doctrine of endless suffering has troubled many great minds that have been touched by the love of God. They cannot harmonize the act of inflicting such punishment with the revealed character of God. It does not harmonize with the little, even, of the love of God shed abroad in their own hearts by the Holy Spirit. Every tender feeling nourished into emotions of deep love, under the powerful working of the Divine Spirit, rises in rebellion against the idea that our great All-Father, the very fountain of that love which softens our hearts towards our fellow-mortals, will doom to perpetual torture the great mass of the intelligences he has made. This system is made vastly more distasteful to them when they contemplate the fact, as the great Doctor doubtless did, that all, save a little few of those who are, as they believe, doomed to endless woe, pass out of this life destitute of all knowledge of either God, or Christ, or the Gospel; and that because it is impossible for them ever to obtain such knowledge in this life. Such men cannot help being troubled. They may bid such thoughts begone from their minds, but they will only depart to return again with renewed force. The same ardent love for the lost in heathen lands, that moved Mr. Livingstone to leave the pleasures and endearments of his Christian home in England, and dwell among the savages in the wilds of Africa; to give his all, yea, his life at last, in the hope of benefitting those savage men; this, coupled with a mind addicted to deep thinking, did compel him, and will compel every man like him, to turn this dark, deep question over in their minds continually.

When such thoughts take possession of such minds, they can never be wholly driven out. We read such sentences as those we have quoted from Dr. Livingstone, and we are apt to look upon them as the mere flashing out of a casual thought; but this is not the true state of the case. Such men do not utter careless remarks on important subjects; neither do they think superficially.

When deep questions weigh so heavily on their minds that they can endure silence no longer, they speak; and, often, there is contained a vastness of meaning in a few words uttered. It was thus with the great and good Dr. Barnes, on the doctrine of future punishment. He had, evidently, turned the matter over and over in his mind, until his sympathies, and all his great heart of love utterly revolted at the picture of future endless woe, drawn in the creed of his own church; and his soul was so chaffed under the burden of its own doubts and fears, and so agitated under its own unsatisfactory attempt to harmonize the character of God with the popular standard of "orthodoxy" on that subject, that he seemed *impelled* to speak. He did speak, and that too in words that were almost painful to read.

In the midst of such great perplexity, there is, thank God, a bright ray of light shining through the darkness with which we are surrounded. Yes, there is a path that leads out of the mist and fog that has for centuries hung like a pall of gloom over all christendom. There is indeed hope for the race. Satan will not wholly despoil and gather to the eternal prison-house of death nearly all the human intelligences a God of infinite love has created. Dr. Livingstone accomplished but very little indeed in Africa towards saving the benighted men, yea, hardly anything towards their Christianization, as all will see by reading his works. Surely Ethiopia has not yet stretched forth her hands. Small indeed is the work that has been done in saving men in heathen lands, by mission labor, in comparison to the vast multitude that have gone down into death unblessed by gospel light, and unsaved by its divine power. If all efforts to Christianize—to save the world—were to end with this life, how vast the failure. How could Christ "see of the travail of his soul and be satisfied?" It would be no more than one grain of wheat gathered to the garner of life, to a million left to rot in the plains of eternal death. Satan gets the million, and God, with all that he has done, with the great expenditure, the vast outlay he has made; the infinite fountain of love that has been unsealed; the tears of the Son of God; his special love shed in his mission of mercy to our earth; his groans uttered while here, "a man of sorrow and acquainted with grief;" his agony in Gethsemane; the darkness and gloom of his death upon the cross; the power manifested in raising him from the dead; for all, *He* gets only the one, while Satan carries off the million into the yawning maw of endless death. The above view of the final consummation of God's great plan of love, cannot be the true one. No; surely God has spoken, and it will come to pass. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear." (Isa. xlv. 22, 23)

So certain as the oath of God is sure, the multitude will at last be gathered to the other side; and when Christ shall fully manifest his great love, that love "whereby he is able to subdue all things unto himself," a "great multitude that no man can number, *of* all nations, and kindreds, and people, and tongues," will praise God and the Lamb for salvation to an endless life. When that great multitude shall cry "as the voice of many waters, and as the voice of mighty thunderings," saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb;" then all the angels round the the throne, in unison with the elect Bride, will respond an immortal AMEN; and they will sing, "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

And will not every heart, even in this imperfect state, touched with that principle of divine love, that will, over there, be consummated in immortalized perfection, love to contemplate the wondrous victory that will at last be achieved over sin and death; yea, over all the works of the *de-'evil?* Will any, on the altar of whose hearts burns the love of God, feel disturbed because they fear that the number of the saved will be too great? Will those whose hearts are wholly sanctified, and "filled" with the holy unction, manifest anger, and grow fearful, lest he who "came down from heaven," led a life of suffering; bore the frowns and scoffs of the very men he came to save; who he though rich, "for our sakes became poor," and finally in darkness, and in agony inexpressible,—agony such as drew from his sacred lips that awfully impressive sentence, "Eli, Eli, lama sabachthani?" as he gave his life *for the world* on the cross of Calvary—fearful, I say, lest at the consummation he shall reap too great a harvest of souls?

Will any of the loving children of our loving Father, scold because that in the great day of the final completion of the work of saving the

race, when "the fatted calf" is killed; will they fear there will be too many at the feast?

Ought not *all* to rejoice rather that God has arranged a plan so broad, and will conduct its maturing with so much wisdom, that finally it shall cause "all the ends of the earth to remember and turn unto the Lord; and "all the kindreds of the nations to worship joyfully before him?" (Psa. xxii. 27.) Will it not bring joy and gladness to every child in whom dwells "the mind of Christ," to know that when "the Lord of hosts," shall make a feast "unto all people" in mount Zion, there will be no meager attendance of guests; but "all nations he has made will come and worship before him, glorify his name." (Psa. lxxxvi. 9.) "When he shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously?" (Isa. xxi. 23.)

It would be strange if all truly Christian hearts did not beat in unison with that of Christ. They surely would if no human clogs hampered their impulses of love to their fellows, and held them under restraint. We now "see though a glass darkly." Tradition and a false religious education has dimmed our spiritual vision; but, thank God, the scales are falling from our eyes, and it it is only a little in the future and "we shall see as we are seen, and know as we are known." The vail is now on the hearts of of many of the good; but the holy seer speaks of a time which will surely come, when the Lord of hosts will "destroy the face of the covering cast over all people, and the *vail* that is spread over all nations;" and then all the immortalized ones will rejoice for endless years that the plan of God is so vastly more comprehensive than many believed it could be; that it saves such a great multitude. We feel assured that we are rapidly nearing the day when it will indeed be true that—

"Our home shall be where love's star set not,
But shines through the long sweet years,
Where the pangs of parting are all forgot,
All vanished life's bitterest tears.
The night of weeping will soon be past,
Sins' story ere long be told,
And the worn and earth-weary find rest at last,
With the King in the city of gold."

And when we catch a view by faith of that city of foundations, our hearts cry out,—

"Roll back on your hinges, ye jewell'd doors,
Till our souls shall your beauty know,
Till heaven bursts thro' her starry floors,
And strews all her lights below;
Till the glow of a thousand suns comes down,
And the sheen of a silver flood
Shall deck our sad earth with a golden crown,
Till it flames like the hill of God."

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The Purpose of God in Creation and Redemption.

During the present month of May, 1876, I have had the pleasure of an intercourse with an evangelist of the church designating itself the "Catholic Apostolic Church." After some conversation with him, he commended to my notice a work, which, he said, he valued next to the Bible, above all works: and, with which he cordially agreed as to its contents. I procured it. After reading much that had to do with the organization of this church, and also many valuable remarks on prophetical subjects, I came to the paragraphs which I now send for others to enjoy with myself. I own I was equally delighted as surprised with the statements that were made. Thank God! that comfort is given to us every now and again from unexpected quarters.

After writing of the period prior to the termination of the thousand years, the writer thus continues:

"It is when the thousand years have expired and when Satan's career has ended and the great white throne is set, that the resurrection of 'the rest of the dead' takes place; that is, of all the human race who were not counted worthy to be raised *from* the dead when Christ came. These all now 'live again.' The sea gives up the dead that have slept beneath its waves; the earth gives up those it has covered; death and Hades give up their dead, i. e., both body and soul, and death and Hades are cast into the lake of fire. Perhaps there may be evil angels who have the power of death and Hades; who are cast into the lake; but, be that as it may, death and the place where the spirits of the dead were confined, have no more power over Adam and his sons. And if any are condemned to die, it is to another and a second death; for from the first death Christ had rescued them all.

"Who are they who are condemned to the second death? All who are raised from death at this general resurrection? All who were not counted worthy to be raised at the first resurrection? By no means. We are told that then all those raised at the last shall be judged by the

things written in the Books, and that then also the Book of life is opened, and only those whose names are not found therein are adjudged to the second death. What a wide door for God's mercies is opened here! No man is condemned to the second death for Adam's sin. All men were indeed sentenced to the first death in Adam for Adam's sin; and, if Christ had not redeemed them from it, that death would have been eternal. But He redeemed mankind. Men talk idly who argue that He only redeemed the elect. 'As in Adam all die, even so in Christ shall all be made alive.' And none are condemned to the second death but those who have brought that dreadful sentence on their heads by wilful sin and crime against God and man, and their own conscience. We are told the following certainly are adjudged to it: 'The fearful, and unbelieving, and the abominable, and murderer, and whoremongers, and sorcerers, and idolaters, and all liars;' these are not found in the book of life; their names have been erased. But myriads of the sons of Adam will be found written in that book, who, not being counted worthy to take their places among the *rulers* of the kingdom, were not raised at the First Resurrection, but now find their place among the *subjects* of it, among the nations of the saved. Among these will be the countless number of the children of all nations, who have died before committing sin. The Church, in its ignorance of the kingdom, its forgetfulness of it, and of the gradations of position in which men, 'every man in his own order,' are to be placed in it, did not know what to do with the children of the unbaptized, or what place to assign them. They saw they were not of Christ's body, and so could not reign with him; so they invented for them a limbo of their own; something neither heaven, nor earth, nor hell; neither darkness nor light; neither happiness nor pain. Many of them even included in this the children of Christian parents who might die before they could be baptized, thus putting the children of baptized parents, unbaptized by accident only, in a level with those of unbaptized parents. But Christ hath ransomed all, 'to be testified in due time;' and that time will be at the resurrection of all; when it will be made manifest that if any are not suffered to abide on the ransomed earth, and among ransomed men, it is because they have brought upon themselves a sentence to a worse and second death, from which there is no redemption. Thus all who are then raised from the dead, and who have not by their sins forfeited that life restored, shall dwell on the new earth for ever; not as the *rulers* of it, but as the *ruled;* not the kings of it, but the subjects; not the priests of it, but the worshipping congregations. And in that new heaven and in that new earth there shall be no more death, (the last enemy that shall be destroyed from off the earth is death); neither sorrow nor crying out; nor shall there be any more pain. Those things that Satan brought into God's world shall, by God, be put out: 'and there shall be no more curse.' The promise to the seed of Abraham shall be fulfilled; '*All* the families of the earth shall be *blessed* in him;' 'the leaves of the tree of life shall be for the healing of the nations.' God shall be all in all. 'His tabernacle, His dwelling, shall be with men.'

"There is, however, some change as to the heavenly Jerusalem in the new earth, making its situation different from what it had been during the millennium. The heavenly Jerusalem shall then be on the earth; the nations of the saved shall walk in the light of it; and they and their kings shall bring their glory and their honor into it. God's kingdom is then indeed established on the earth, and his will done on the earth as in heaven. God's Zion and Jerusalem, His habitation, His *desired rest*, is at last attained to; and shall be settled firm and immovable; all nations shall be blest in Him, and 'all nations shall call Him blessed,' and 'His servants shall reign for ever and ever.'"

The full title, etc., of the work from which the above extracts are made is, "The Purpose of God in Creation and Redemption: and the successive steps for manifesting the same in and by the Church." Author's name is not given. Fourth Edition. Publisher: Thomas Laurie: 38 Cockburn St., Edinburgh, 1872.

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THE RIVER OF LIFE, AND THE TREE OF LIFE.

REV. XXII. 1, 2.

The Holy City being intended to represent the glorified Church, and not its dwelling place, no inhabitants are mentioned: just as in the parable of the ten virgins no bride is mentioned, because the wise virgins are included in that body which will constitute the Bride of Christ. But the water of life, and still more the tree of life, — especially the distinction between its fruit and

its leaves, the latter alone being available for "*the nations*,"—compel us to assume that the city had inhabitants, although in the application no distinction can be made between it and them. Those who drank of that water, and ate of that tree, would be preserved in "life." What life? Let us take the tree first; because as to that we have solid ground to stand upon.

"The tree of life" in the garden of Eden is universally admitted to have been the means—whether the story be understood literally or symbolically—of preserving man in immortal vigor. It was not, as some imagine, that eating once of would have secured him against death for ever, else Adam might have been cursed with an immortality of wretchedness by first eating of the tree of life, and then of the forbidden tree; its virtue lasted only while he continued to eat of it. When, therefore, God drove him out of the garden "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever," he was beginning to execute upon him the threatened sentence, "In the day thou eatest thereof, thou shalt surely die." In this first fundamental use of the expression, "live for ever," no one supposes it to mean—be holy and happy for ever: the tree of life answered no such purpose, nor was it any such "spiritual life" that the flaming sword barred Adam's approach. Cut off from the tree of life, he must necessarily *die;* that was all.

In Rev. ii. 7, this tree re-appears: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Has it changed its meaning or purpose? Is "spiritual life" the reward bestowed upon those who overcome? Surely it is only by *possessing* such life that they *can* overcome. "Ye *have* your fruit unto holiness"—that is overcoming,—"and the *end* everlasting life" by having perpetual access to the tree of life. In this message to the church of Ephesus is promised—not the restoration on repentance and faith of what Adam actually lost when he fell, but the restoration hereafter to the Christian victor of what Adam, and consequently his descendants, lost by being debarred from the tree of life—immortality, or eternal life.

In the New Jerusalem we see that promise fulfilled. There is the tree of life, growing in rich abundance, and bearing fruit all the year round, in the very midst of the city,—the symbolic pledge that its inhabitants can never "die any more," that "they shall never perish, but have everlasting life."

Then is this all? Certainly not. Immortality, being promised as a blessing, must necessarily be one of holiness and happiness,—as is constantly affirmed. Nor can there possibly be any other; inasmuch as the whole creation is to be reconciled to God by Christ (Col. i. 16–20), so that any creature who is to live for ever must share in that reconciliation. To give eternal life, therefore, to a fallen creature like man includes his being brought into moral harmony with God; and, although the two things can never be separated, "life" is spoken of in Scripture with special reference, sometimes, to the fact of our living for ever, and sometimes to its essential condition. Both are, no doubt, represented by the water of life, and the tree of life, in the Holy City. We may take them together, and say, that as our present bodily life is sustained by what we eat and drink, the water of the river and the fruit of the tree afford a symbolic pledge that all our wants to all eternity will be abundantly supplied; that we "shall hunger no more, neither thirst any more." (Rev. vii. 16.) Or, perhaps, the water, being mentioned first, may be intended specially to denote the preservation of our moral character from injury or decline,* and the tree of life, by its manifest reference to that in the garden of Eden, may point more emphatically to the assurance that they who believe in Christ shall never perish, but have everlasting life. We shall be better able to judge of this when we have considered the particular description here given of them.

First, we are told that the purity of the stream rendered it "clear as crystal." In one sense the water of life offered to us now is as clear as God can make it. "Ye are complete in him, who is the head of all principality and power,"—in him "who of God is made unto us wisdom and righteousness and sanctification and redemption." But it is very difficult for us *to see it* "clear as crystal;" our own imperfect vision, our own defilement, our manifold infirmities, the tears which dim our eyes, the world, the flesh, and the devil that we have to struggle against, if they do not discolor the water, are very apt practically to interfere with its perfect transparency, and hinder us from obtaining a clear view of its marvel-

* This is somewhat confirmed by its apparent meaning in Rev. xxi. 6; xxii. 17. If we are right in understanding the "thirst" to be an earnest longing for reconciliation with God, the water which quenches it must be "the word of reconciliation" bringing to those who believe it a sense of present forgiveness.

ous depths. There we shall be able to gaze upon it, look down into it, drink of it, without let or hindrance. The salvation realized now is enough to quench our thirst, to make us lift up our head and go on our way rejoicing; but "the salvation to be revealed" will be something vastly better still,—"clear as crystal," full as a "river, the streams whereof shall make glad the city of God."

Then we observe that this river was not a natural one, having its source in some earthly spring, but "proceeded out of the throne of God and of the Lamb." The throne, not the thrones. The life then enjoyed will flow directly from union with God in Christ fully manifested; not suffering, but reigning; not subduing his enemies, but sitting on his throne. The topstone will have been already put to the triumph of grace; but Divine power, exercised by him who is still the "Lamb as it had been slain," will for ever be needed to sustain our whole being in the highest condition of life. The Lamb will still be our Shepherd, and lead us to the inexhaustible fountains of living water. Let us drink now of the life-giving stream which flows from the cross, that we may hereafter have access to that which will proceed out of the throne. The water will be the same, the Giver of it the same, those who drink of it the same,—yet all, how changed! Unbroken continuity with infinite development.

And now as to the Tree of Life. It is said to be growing "in the midst of the street thereof, and of the river, on this side and on that side."

Our translation is misleading; as it suggests the idea of the tree standing both in the middle of the street, and in the middle of the river—the former of which is highly improbable and the latter absurd. Its position was in a middle place between the street and the river. The river itself ran down the middle of a broad street, and on each bank, throughout its whole length, was seen in rich luxuriance the tree of life. The singular number is used merely to show that they were all the same kind of tree: as we might say of a certain place, that nothing but *the oak* will grow there. "The street of the city," in chap. xxi. 21, probably means the entire roadway. Here, however, one street only is spoken of, no doubt the principal street of the city, and probably the only one that St. John saw. The other streets which, from there being twelve gates, must have existed, are not mentioned; and therefore, on the principle that is required in the interpretation of parables and other illustrative teaching, we must exclude them from view, and so far as concerns the river and tree of life, regard this as the only street in the city. The points to be noticed then about the latter are its close connection with the river, its abundance, and its accessible position to the inhabitant.

Its position by the river side marks the intimate connection between the moral and the physical aspects of eternal life. In Christ we have "life and immortality," salvation from sin, and salvation from death, "our fruit unto holiness, and end everlasting life." The two cannot be separated. There is no eating of the tree without drinking of the river, or drinking of the river without eating of the tree. And therefore in their application the two figures are not always sharply divided, but as already observed, the one often includes the other. In the New Jerusalem the advantages represented by them both will be secured for ever: neither sin nor death can ever enter.

In Eden there was but one tree of life, and that in the midst of the garden. In the New Jerusalem there is an abundance of them; their boughs hang richly laden with fruit, directly in front of every house. As the crystal clearness of the water represents the surpassing excellence of the life enjoyed there, so does the multiplication of the tree indicate the superabounding of that life through out the whole body. There is no need to penetrate into the depths of the garden; it stands before every one's door. Endless differences there will doubtless be amongst that multitude which no man can number; but the water and the tree of life will be equally accessible to all.

And the supply will be unbroken. The river will never be dried up, or the tree be without fruit. The former possibility does not so readily occur to the mind as to require any direct assurance. But the latter does; for naturally a tree yields its fruit at only one season of the year. And therefore we are told that this tree "yielded her fruit every month," which would practically come to there being always fruit on its branches. How carefully we have now to store up the fruit we gather from this tree, as provided for us in God's word! And how often, when we want to use it, do we find it very far from as fresh, or as refreshing, as when first plucked. It is our own infirmity no doubt; but it is only a too real and disappointing fact. Some text, or truth, seemed at one time so full of juice, that we fondly imagined it would be an infallible specific for the rest of our lives. But we put it to our lips again,

perhaps when we most sorely need it, and alas it yields scarce a particle of moisture. That, the exact spiritual diagnosist will say, is because we do *not* get it to our lips, or at least not fairly between our teeth. Well, be it so; but it comes very much to the same thing. Thank God, a time it coming, when the fruit will not require all this laborious and sometimes very partially successful watching and tending, but will drop fresh into our mouths day by day; when we shall not need such constant efforts to "keep ourselves in the love of God," such wrestling in prayer, such strainings of faith, such patient searching of the Scripture, such care to lay it up in our weak hearts and treacherous memories. Now we eat of the tree of life growing on the field of battle, then we shall eat of it "in the midst of the Paradise of God;"—that Paradise which will be at once a garden and a city, combining all the repose and loveliness of the one with all the life and splendor of the other.

"The home to which I am hasting
Is not in some silent glen;
The place where my hopes are resting
Is a city of living men."

Yes; but that city will be as peaceful and fresh as the sweetest glen, and we shall be able to enjoy the society of its living men, without any of that weariness or excitement that so often makes silence a relief to us.

The "twelve fruits" are understood by some to mean twelve different kinds of fruit, one appearing each month. But this is very unlikely. In marked contrast to the "all trees for meat" of Ezek. xlvii. 12, care is taken here to specify that the trees were all of one kind; "the tree of life;" and it would be exceedingly incongruous to imagine the same tree bearing a different kind of fruit each month of the year. Besides, although it would naturally enough suggest the idea of variety,—a most tempting thought in connection with the future life of the glorified church,—we should feel somewhat embarrassed and dissatisfied at that variety being represented by a regular succession, year after year, of the same fruit, always appearing in the same month, and then disappearing for eleven months. The twelve fruits are explained in the following words to be the twelve separate growths of fruit, which appeared every year—"bearing its fruit each month." It is not "twelve *manner* of fruits," as in our version; nor is the second clause a separate statement, as we give it, but an explanatory one attached to the first.

We must not, however, omit to notice that the fruit of this tree is the only food which is mentioned as being provided for the inhabitants of the city. And there are some peculiarities about fruit as an article of food which may be worth observing in this connection. It is the most delicate and delicious of all food; to appreciate it indicates a refined taste. It is also obtained with the least amount of labor; and its production is the most free from any disagreeable associations. Bread, and edible grain of every kind, is obtained by a long succession of toilsome and tedious processes. Roots have to be dug out of the earth, and rendered fit for human food by cleansing and cooking. Animal food necessitates death, and a good deal more of what we like to think about as little as possible. While fruit, under favorable circumstances, is easily grown, easily gathered, and requires no artificial preparation. On the other hand, it is the least able to sustain life. Men can live on any other kind of food for a considerable time, and on some permanently: but confine a man to fruit, and he will sink directly; there is not substance enough in it to repair the waste that is consequently taking place in the human body. Now the resurrection body being incorruptible, we can scarcely think that it will need any material food whatever, notwithstanding the fact of our Lord having eaten and drunk with his disciples.* But whatever may be thought of that, it is worth notice, that when the maintaining hereafter of our whole being in immortal vigor is represented under *the emblem*—it is of course nothing more—of a constant supply of food, it is of a kind the least suggestive of waste or decay. Whether we shall eat and drink or not, we are here *represented* as doing so; but only fruit and pure water.

Our life, of every kind, will be sustained then, as it is now, by union with Christ; a union to which our concurrence will still be necessary. We shall have to keep on for ever appropriating Christ to ourselves. To live *by* Christ, we shall have to live *on* Christ. But we shall not have to "eat his flesh, and drink his blood:" we shall not have to "*labor* for the meat which endureth unto everlasting life." It will not be a work of toil, and effort, and conflict; there will be no doubts, or fears, or unbelief; no dangers to guard against, or temptations to overcome; all that will be at an end forever. We shall just eat of the tree of life, and drink of the river of life. Fresh fruit, and fresh water. No images more pure or simple, more refined or refreshing, could be drawn from

*. The difficulty is greatly lessened if we adopt the view maintained by Stier and others, that our Lord's body underwent a spiritualizing process during the forty days between his ressurrection and ascension.

anything which even conduces to our bodily sustenance.

But the value of this tree is not limited to its fruit: there is "healing" in its "leaves." The inhabitants of the city require no healing; but there are "nations" still in the flesh who do; and to them the leaves will bring it. This rebukes the narrow view of "the manifold wisdom of God" displayed in Christ's redeeming work, which would confine it to one method of application, and divide the human race simply into the saved and unsaved. There is such a division undoubtedly; but there are many others,—far more perhaps than as yet we have the least conception of. Fruit and leaves each proceed from the life of a tree: but the former is a higher result of it than the latter. The glorified church and the saved nations will both live by means of the tree of life; but its fruit is for the one, its leaves for the other. All who have any kind of access to it, and none else, will share its immortality; for if the healing power of its leaves be absolute, they must infallibly preserve from decay and death,—but all will not draw the same kind or degree of virtue from it; some will eat of its fruit, others only be healed by its leaves.* If it be asked, whether the saved "nations" will always *require* "healing," we must fall back upon the far-reaching scope of these last visions. As in Old Testament prophecies, events connected with the Messiah's two advents are often grouped together, without any reference to the long interval between them, and in a way that sometimes gives them a very inconsistent appearance (e. g., "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn," etc. Isa. lxi. 2), so here we find set forth in perhaps a single word processes that will begin at the Lord's second coming, and extend endefinitely to an eternity of which we at least can see no end. At first the nations will need healing in the fullest sense of the word; as time advances the leaves will be less and less required; until at last, if required at all,—as judging by analogy from the fruit we may suppose them to be—they will act only as a safeguard against any possible recurrence of moral or physical evil. Every disease will have been cured, every organ made to fulfil its proper function, and the world will only have to be kept as it is, until—what? We can not say. Some have speculated on the multiplication of the race ceasing, and others on distant worlds being peopled from its teeming population. We knowing nothing about it; and it is useless to guess. There is time enough for that. What we can see is sufficient for any present purpose. As far as the eye can penetrate, all is bright and clear in the distant future. We *know* that "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." And on that our minds may rest with entire contentment. Nothing less ought to satisfy us; nothing more need be demanded. As to the glory of the elect Church indeed, much more is revealed; but as to the future of the human race, we know little or nothing beyond the fact, that it will share in the universal harmony of all creation. "And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. v. 13.)

SAMUEL MINTON.

—*The Rainbow.*

* In Ezek. xlviii. 12. there is the same distinction, but with a different meaning. "The fruit thereof shall be for meat, and the leaf thereof for medicine." There we have the various applications of Christ's work to the same persons; here we have its various applications to different persons. Scripture frequently uses the same figure to denote several things. In Ezekiel's tree the fruit and the leaves are both required to produce a combined result: in St. John's, the fruit produces a certain result in one class of persons, the leaves another result in another class of persons.

WAITING.

O Jesus! thou knowest I'm waiting,
And longing and watching for thee,
And moments I reckon as hours,
Until I thy coming shall see.

I ask for the time of thy coming,
And when will this watching be o'er;
I'm listening, Lord, for thy knocking,
And ready to open the door.

I thought yesterday night thou wert coming,
On hearing a knock at the gate;
'Twas only a message to tell me
A little while longer to wait.

To wait in the spirit of patience,
And watch in the spirit of prayer,
And gird up my loins and be ready,
To meet thee, my Lord, in the air.

O may I be found at thy coming
Prepared for the gracious reward,
To share with the saints in thy glory
And dwell evermore with the Lord.

—*By* J. G. W.

GENTILE TIMES: WHEN DO THEY END?

BY CHAS. T. RUSSELL.

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled." —Luke xxi. 24.

Doubtless our Lord intended to communicate to His disciples some knowledge, and possibly it was addressed more to the disciples in our day, than to the early church.

Let us then search what times the prophecy, which was in Christ, did signify. Of course, if it be one of the secret things of God, we cannot find out; but if a secret, why should Jesus mention it? If, on the contrary, it is revealed it *belongs* to us. Shall we guess and suppose? No: let us go to God's treasure-house; let us search the Scriptures for the key.

Jesus does not *foretell* its treading under foot of the Gentiles, as Rome had her foot upon them at that time. He does tell us, however, how long it will continue so, even the disciples thought "that it was he which should have DELIVERED Israel."

We believe that God has given the key. We believe He doeth nothing but he revealeth it unto His servants. Do we not find part of the key in Lev xxvi. 27, 33? "I, even I will chastise you seven times for your sins; . . . and I will bring your land into desolation . . . and will scatter you among the heathen." Israel did not hearken unto the Lord, but disobeyed him, and this prophecy is now being fulfilled, and has been since the days of Zedekiah, when God said, "Remove the diadem, take off the crown, . . . I will overturn, overturn, overturn it, . . . until He comes whose right it is, and I will give it unto Him." Comparing these Scriptures, we learn, that God has scattered Israel for a period of seven times, or until "He comes whose right" the Government is, and puts an end to Gentile rule or government. This gives us a clue at least, as to how long until the Jews are delivered. Further, Nebuchadnezzar, king of Babylon, the head of gold, is recognized by God as the representative of the beast, or Gentile Governments. "A king of kings and wheresoever the children of men dwell, the beasts of the field, and the fowls of the air, hath God given into his hand." Dan. ii. 38. God has taken the crown off Zedekiah and declared the Image, of which Nebuchadnezzar is the head, ruler of the world until the kingdom of God takes its place (smiting it on its feet); and, as this is the same time at which Israel is to be delivered, (for "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled"), we here get our second clue, viz.: these two events, noted of the Scriptures of truth—"Times of Gentiles," and "Treading of Jerusalem," are parallel periods, commencing at the same time and ending at the same time; and, as in the case of Israel, their degradation was to be for seven times, so with the dominion of the Image; it lasts seven times; for, when in his pride the "Head of Gold" ignored "The God of heaven," the glory of that kingdom (which God gave him, as a representative of the Image,) departed, and it took on its beastly character, which lasts seven times. Dan. iv. 23,—and, (prefigured by the personal degradation for seven years, of Nebuchadnezzar, the representative) until the time comes when they shall acknowledge, and "give honor to the Most High, whose Kingdom is an everlasting Kingdom." Dan. iv. 34; for all the ends of the earth shall remember and turn unto the Lord when He is the Governor among the nations.

Our next question naturally, is, How long are seven times? Does God in his word, furnish us any clue from which to determine the length of that period? Yes, in Revelations we learn that three and one-half times, 42 months, and 1260 prophetic days, literal years, are the same (it has for years been so accepted by the church,) and it was so fulfilled: if three and one-half times are 1260 years, seven times would be twice as much, i. e., 2520 years. At the commencement of our Christian era, 606 years of this time had passed, (70 years captivity, and 536 from Cyrus to Christ) which deducted from 2520, would show that the seven times will end in A. D. 1914; when Jerusalem shall be delivered forever, and the Jew say of the Deliverer, "Lo, this is our God, we have waited for Him and He will save us." When Gentile Governments shall have been dashed to pieces; when God shall have poured out of his fury upon the nation, and they acknowledge him King of Kings and Lord of Lords.

But, some one will say, "If the Lord intended that we should know, He would have told us plainly and distinctly how long." But, no, brethren, He never does so. The Bible is to be a *light* to God's children;—to the world, foolishness. Many of its writings are solely for *our* edification upon whom the ends of the world are

come. As well say that God should have put the gold on top instead of in the bowels of the earth; it would be too common; it would lose much of its value. So with truth; but, "to you it is given to know the mysteries of the kingdom.

We will ask, but not now answer, another question: If the Gentile Times end in 1914, (and there are many other and clearer evidences pointing to the same time) and we are told that it shall be with fury poured out; a time of trouble such as never was before, nor ever shall be; a day of wrath, etc., how long before does the church escape? as Jesus says, "watch, that *ye* may be accounted worthy to *escape* those things coming upon the world."

Brethren, the taking by Christ of His Bride, is evidently, one of the first acts in the Judgment; for judgment must begin at the house of God.

W. Philadelphia.

Ragged Tom and his Surety.

One Sunday afternoon a big boy stood at the door of a Sabbath-school. He was so bad that he had been turned out of school the Sabbath before. His father and mother had brought him, and begged that he might be received again. The Superintendent said,

"We should be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example."

"We know he is a bad boy at school, sir," said the parents, "but he is ten times worse at home; he will be lost if you do not take him back."

"We would take him back if we could secure his good behavior. I will see," said the Superintendent.

So he stepped back into the school, and rang the bell for silence. All listened while he said, "That boy wants to come into the school again, but we cannot take him back without making sure of his good behavior. Will any one be surety for him?"

A pause followed; the elder boys shook their heads. They said they knew him so well. The others did not care for him.

But one little boy pitied the big bad boy, and was very sorry that no one would be surety. The little boy went by the name of "Ragged Tom." It was not his fault that he was ragged, for his his mother was very poor. The Superintendent soon heard his little voice saying, "If you please, sir, I will, sir."

"*You*, Tom! a little boy like you! Do you know what it means to be surety, Tom?"

"Yes, sir, if you please; it means that when he is a bad boy again I'm to be punished for him."

"And are you willing to be punished for that big boy?"

"Yes, sir, if he's bad again."

"Then come in," said the Superintendent, looking to the door; and the big boy, with downcast face, walked across the room. He was thinking as he walked, "I know I'm a bad boy, but I'm not so bad as that. I'll never let that little fellow be punished for me—never!" I think God had put that thought into the big boy's mind. He was graciously helping Tom's work as the surety.

As the children were leaving the school, the Superintendent saw this big boy and little Tom walking and talking together. He said to himself, "I am afraid that boy will do Tom harm I must go and look after them."

When he reached the cottage where Tom lived, he said to the mother, "Where is your son Tom?"

"O, he is just gone up stairs with a great boy that he brought with him. I don't know what they are doing."

"May I go up?"

"O yes, sir."

The Superintendent went slowly and gently up the stairs, and as he reached the top he could see through the door that Tom and the big boy were kneeling together. He soon heard Tom's voice saying, "O Lord, make this boy that has been the worst boy in the school, O Lord, make him the best boy."

The Superintendent kneeled by Tom's side, and they all prayed together.

God heard them. The big bad boy became one of the best boys in the school. God raised up friends for "Ragged Tom," who put him to school, and after that sent him to a missionary college. He is now a missionary, and is preaching to the Africans about Jesus, who became the surety for sinners.—*Church Union.*

The Lights in the Tunnel.—I was travelling upon a road which I had never passed over before. There was a long train of cars crowded with passengers. In the afternoon, while there yet remained an hour of daylight, I noticed the lamps were being lighted. We journeyed on, and I watched their faint glimmering flames; scarcely could they be distinguished in the bright light of day. I wondered why they were lighted so early. Suddenly we passed into darkness. Then the lights shone with a strong, steady ray.

All through the tunnel they burned brilliantly. How dependent we were upon them! Could it be possible they were the same flames which a few minutes before burned so dimly? Yes, they were the same, only brought into view by the surrounding gloom.

How like God's promises, I thought. When the sun of prosperity shines upon us, we may greatly undervalue them. But when adversity and affliction enclose us with thick shades of night, our faith bursts into a strong and steady flame, and chases away the darkness and gloom of despair. We feel how weak and feeble we are. We cannot take one step without the light which comes from above to guide our wandering feet. Our souls rest upon God's promises as our only hope. Without them we should be in deepest night. Let us have true and living faith, and we may rest secure that when we need its cheering ray it will not desert us, but become a burning and shining light to guide us on our journey to the promised haven of rest.

LETTERS AND EXTRACTS.

FROM HELEN ROBERTSON.

BRO. STORRS: We are certainly living in wonderful times, and not the least wonderful part is, we see the word of God so visibly fulfilled with regard to the Jews. I have been reading a pamphlet lately, of their history during the last eighteen hundred years. Almost every nation in the world, has tried its utmost to exterminate them, but they have lived through it all, Jews as much as ever. The set time to favor them has truly come. God is doing it all, still He tells them, "I do it not for your sakes, O house of Israel, but for my holy name's sake." How true! Israel's still uncompleted guidance is the grandest poem of all time!

I made a statement in my article published in the June No., which I wish to correct. For some reason I did not notice it. Speaking of God's promise that He will remember the people and remember the land, I say, "When will He remember them? When they turn to Him with the whole heart."

The word is plain on this point. God caused them to be led captive into all nations because of their sins, and *there* He remembers them and says, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols I will cleanse you. A new heart also I will give you. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." "The days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But the Lord liveth, that brought up the children of Israel from all lands where He had driven them. I will send for many fishers, and they shall fish them; and for many hunters, and they shall hunt them; and I will bring them again into their land that I gave to their fathers." There they are to look on Him whom they have pierced. Lord hasten it in thy own time.

Wisconsin.

MRS. JAMES A. BARNRY, Conn., writes: As I received to-day $2, for washing, I will send it to you right off, lest something else might come up that I might want, and you would not get it. Wearied with my week's work, I laid down to rest, and I thought of the BIBLE EXAMINER and said to myself, "Why not send the $2 to Bro. Storrs?" I rose and took my pencil, and here is the money. I do praise God for this new light that is now shining on the revealed word of God. I am continually searching the Word: it never seemed so clear as now; and though we are "*reprobates*" to some of the Adventists around here, yet the Word of God keeps us company. Twenty-one years ago I fell in love with the mercy of God. From my earliest childhood the blessed Jesus wrought so on my mind as to cause me, at six years of age, to long to be a Christian. But, Oh! the thought of the endless ages of woe to those who knew not God filled me with horror! When the bell tolled for the death of any one, I would ask my godly mother, "Were they Christians?" If she said, "No;" off I went alone; and while the tears would flow, my imagination would picture their agony, and almost hear their shrieks for help, and no help! I thought it was a solemn thing to live; and I had such exalted views too of a holy, and sinless life, and seeing so much in myself of the opposite character, I did wish I had never been born; why could I not have been a bird, beast, or insect, so that death would be the end of me? But, *no;* I was an accountable being and must meet God, the relentless being! I cannot begin to describe my anguish. When, in after years, I heard the Advent faith, I took my Bible, and began at Genesis; and one thing after another convinced me of its truth, and I fell in love with the mercy of God: and though years have come and gone, that Book has not grown old, like other things; but, better and better. Spiritualism tried to over-

throw my faith, and once nearly cost me my life; persecution has cast its envenomed darts at me, and I, like David, cried night and day unto God; for, my feet well nigh slipped. Pray for me, that God may seal me His.

Since writing the foregoing, we have received the August EXAMINER, which tell us you have sent it hitherto, *gratis*; for which, after all the good and comfort that we have received, a "thank you," will not satisfy us, if it does you. No, as long as we can earn anything, and are well, consider us your life subscribers. But if sickness, poverty, and keen want, stare us in the face, and you feel that "it is more blessed to give than to receive," we will, with thankful hearts, receive. I would sooner cease to eat than that new found light should cease to beam on our pathway: and we are striving to emit light to others on this more than blessed way; and it is spreading, gladdening other homes besides our own. This year's EXAMINERS, though we would have been so glad to have kept them, are scattered miles apart; and it is uncertain as to our ever being able to collect them again. But as there is a power of good in every seed of Divine truth, so we pray that it may leaven the whole lump. May the Lord, out of his rich treasure house, bless all; both Editor and Printer, correspondents, and dear old Sister Pitts, is our prayer.

August 12, and 17, 1876.

CHARLES A. HASTINGS, Springfield, Mass., writes: I regard the BIBLE EXAMINER as the best periodical I take. It seems to strike me nearer the truth, as I understand it, than any of the others; as God's love extends to all the world, and He is no respecter of persons and it is necessary for all to know Him, "the only true God and Jesus Christ, whom He hath sent," to obtain eternal life. If they have not had that knowledge clearly in this life, I cannot oppose the thought of their living again to receive it: yea, more, God's love covers that result. We who have formerly believed that no one would live from the dead but those who had in this life received the indwelling of the Holy Spirit, I think were in error. There are only *two* BIRTHS brought to view in the Scriptures, the natural and the spiritual, and Christ is the first *born* from the dead,—the first-fruits of them that slept;—He was not the *first* one who lived again after having once fallen in death; this was not called a *birth:* hence, there may be, yea, it seems there *must* be many who will *live* again. They who are *born* from the dead receive a spiritual birth: thisis immortal, incorruptible, eternal life; "and this life is in His Son:" and those who thus come in, connected with the first-fruits, (as the apostle James says, "We are a kind of first-fruits"), become the associate kings and priests with Christ; they are "the Bride, the *Lamb's* wife," to be sharers in His glory, in and of "the ages to come:" for which I am praying and patiently waiting.

S. S. CALL, Iowa, writes: Opposers find we have more Scripture to sustain us than they had supposed, and they are yielding to the evidence presented. Some are stubborn; but they dare not meet us to investigate fairly and honestly. Thanks be to God who giveth us the victory through our Lord Jesus Christ. I do not care to have any controversy for the sake of the mastery. No, *no*; but for the truth's sake, and to give light, and to help others I will do it cheerfully. O, it is comforting to know God is no respecter of persons. Bless His holy name for the assurance He has given. We can look up to him now without feeling that He is a tyrant and despot; but as to a benevolent benefactor. Praise His name forever and ever.

A man, in Minnesota, to whom the EXAMINER was sent the past volume, wonders who sent it, or where it came from. He says, it is a welcome visitor, and he thanks the donor for it, and sends $2 to pay for this volume and says, he will subscribe for it another year soon as possible.

ABEL ROBINSON, Kansas, writes: I feel thankful that you intend still to publish the BIBLE EXAMINER. I do love it. We do not see alike in some things; still, I believe we are one in spirit. I do rejoice in the light and consolation its teachings have brought to my mind. I rejoice that the Son of David is not only the Saviour of those who hear and obey now, but that "in due time" *all* shall hear the good news. I shall always remember the love to God, and the rejoicing that sprang up within me, some years ago, by these glad tidings brought to me by some old EXAMINERS sent to my wife's father, from Mrs. P. Pitts. How men can oppose these plain teachings of the Bible I cannot see. I find but few who feel the importance of knowing the truth: they cannot leave the traditions of men for God's truth. I hope nothing more may befall them than that they may be saved, "though as by fire." My thanks are due you as Editor, to the writers, and to all who assist you in sending forth the BIBLE EXAMINER. I hope G. R. LEDERER will still favor us: his expositions are joyfully received.

August, 1876.

DR. R. WILLARD, New Jersey, writes: It may

be proper that the aged have a word of testimony, setting forth God's goodness through personal experience in former life. Your periodical is too precious to encumber with auto-biography; and yet God's leadings are always full of instruction if we heed them. In reviewing the past, I think I see His gentle guidings in all the way; and especially in these last days of religious scramble. My incentives have been great, mercenarily, (while in Mexico), to embrace Catholocism, and to avail myself of many vague speculations; but through mercy I am this day untrammeled (as I hope) of spurious and hurtful "*isms*:" and, having found favor of God, hope to grow in grace and knowledge of the truth as it is in Jesus: Amen. Through Divine favor, I have passed my 82d year; and life is still sweet. Oh the wonders of His grace, and the counsels of His will; as they develope, they magnify His wondrous love! How rich the doctrines set forth, from time to time, in the "EXAMINER." Let the fiery pillar guide, I pray.

August 20, 1876.

J. D. SHERIDAN, Iowa, writes: I hope you may have strength and material aid given that shall enable you to continue the BIBLE EXAMINER; for I feel it would be a great loss to me to be without its visits. I am still resting with entire and implicit confidence on the word and promises of Israel's God, that in and through the Seed of Abraham all the families of the earth will be blessed in the coming ages, and dispensations of God's love and mercy which He has made known to us by giving His Son to be "a propitiation for our sins, and not ours only, but for the sins of the whole world." Oh may the Father of mercies hasten the glad day when every member of the body of Christ—the promised Seed—shall be perfected by a resurrection out from among the dead; so that "the groaning creation itself," may be "delivered from the bondage of corruption into the glorious liberty of the children of God." Yours, in the hope of Israel, and in the patient waiting for God's Son from heaven.

WM. VALENTINE, late of Albany, N. Y., now in Conn., writes: Since I came here, on the 14th of Sept., my wife died at Fishkill Landing, at her sister's, and I was so feeble in health I could not attend her funeral. We had lived together 37 years. Her faculties by epileptic fits, had resulted in her becoming a monomanic, and fled from me imagining me her enemy. No one without this experience can begin to conjecture my grief. Now, all in the world is nothing to me: all looks dark, lonely and dreary. Yet, God is with me, and scourgeth every son whom He receiveth; for which, as well as all the good I have received from His hands, I still praise his holy name. Brethren, pray for me.

ELD. H. ROCKWELL, Conn., writes: I bless the Lord that through you as the agent and the EXAMINER as the instrument, and the entrance of the word, which is light, an oppressive cloud of theological doubt and difficulty has been removed from the dark horizon of my vision; so that, as formerly, I saw "men as trees walking," now I see clearly. If it should finally prove I am mistaken, I will ever praise God for the sweet peace already given, and count it one of my comfortable mistakes. May the Lord help us to search the Scriptures; for in them we think we have eternal life.

GEO. H. WATERHOUSE, Lynn, writes: I can say, without a doubt, the interest in the work of Christ and his saints, in "the ages to come," is on the increase. I think nearly all our subscribers (over 30) will renew. I wish I had the means to have all that you and Bro. Bishop have written on "*Fatalism*" put into a tract. I would scatter them widely. I do not think that we in Lynn, have done as much as we ought to support the EXAMINER. I know it is "hard times," but I will give $— for its support the year to come, and more if I can. If all the friends of the EXAMINER will do what they can, by the help of the Lord, it will be sustained.

W. H. BARNES, Missouri, writes: I am still alive. To God be thanks. My health is only sufficient to allow me to sit up a short time at once. God bless the efforts made in the EXAMINER for the honor of His name. I would try to contribute something to its columns, but poor health and crippled hands will hardly permit it. My prayer is, that God may bless and prosper it, and strengthen, nerve, and protect its Editor until He shall say, Thy mission is done, rest till the crown is given. Praise God for the light He has been and is shedding on our world. Your brother in hope of life when our LIFE-GIVER comes.

S. BATTEY, Kansas, writes: I do not see how I can do without the EXAMINER. Each number comes laden with precious thoughts on the reign of our blessed Saviour on David's throne. O

blessed day when the knowledge of the Lord shall fill the earth, and all shall know Him from the least to the greatest, and peace and joy be the common lot of man; when sin shall be made to cease; and man live in harnony with his maker, co-operating with the blessed Saviour in carrying out the great plan of salvation in the ages to come; the earth restored to her Eden state, and new glories shall be unfolded to our enraptured vision. Glory to God in the highest; on earth peace and good will to men.

WM. H. SMITH, Ohio, writes: I have been a reader of the BIBLE EXAMINER for four years; and can truly say, it has been as a light shining in a dark place, with the different theories with which I have been surrounded, while seeking after truth. It has been a lamp to my feet and a light to my path; and I sincerely hope it may be continued, and that others may be led to see the goodness and mercy of God to a fallen race.

Our aged Bro. ROCKWELL writes me, that my old and tried friend GEO. STORER, of New Brittain, Conn., has "fallen asleep in Jesus." So one after another of our tried ones are taken from us by the hand of death; but the hand of the REDEEMER will restore them in "*due time.*" Then sorrow will be turned into joy.

THE DEIST AND THE QUAKER.—A GAY young man, travelling in a stage coach in London, forced his deistical sentiments on the company by attempting to ridicule the scriptures; and among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company and particularly to a grave Quaker gentleman, who sat silent in the corner of the stage. "Indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head was as soft as thine." This grave rebuke reduced the young man to silence.—*Selected.*

The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders." sent me, should be drawn on *Brooklyn, N. Y.*

LETTERS RECEIVED TO SEPT. 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

L. Von Eschen, George P. Blackwell, L. H. Whitney, Isaac S. Small, Henry Shedd, C. A. Hastings, Lucy W. Shaw, Wm. H. Smith, S. C. Kemp, Edward Elliot, Sally Dillingham, S. W. Bishop, Timothy Wright, Lucretia B. Lamb, R. R. Gaither, S. Battey, Julia A. Abbe, J. W. Dye, W. K. Everson, D. Calkins, Henry Dunbar, S. S. Call, Abby A. Perry, W. H. Barnes, T. T. Jenks, L. S. Montrose, Willis Jones, Timothy L. Robbins, M. K. Chandler.

PARCELS SENT TO SEPT. 26.

Lucinda H. Whitney, Timothy Wright, R. R. Gaither, S. Battey, T. L. Robbins, Wm. E. Caswell.

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☞ No more "BIBLE EXAMINER TRACTS" can be furnished till funds are received to print them.

Vol. XXI. No. 2. Whole No. 314

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, NOVEMBER, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ROCHESTER, N. Y.

EDITOR'S NOTICES.

☞ The Editor of this Magazine intends, "if the Lord will," to spend Sunday the 12th of this month in Lynn, Mass.; Monday the 13th will visit Salem; Tuesday the 14th will visit Chelsea.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with, I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

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BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine is now *bound.* Those who wish to avail themselves of it should inform me immediately, as I have not as many as of previous volumes. The price will be $2 *including* postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO STORRS.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From.*"

TO CLUBS FOR VOL. XXI.

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TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

CORRESPONDENCE.

A SISTER, in Massachusetts, sends for several copies of the BIBLE EXAMINER, and asks: "Are you coming this way soon? if not, do you know if Bro. Bishop is, and when? If possible I would try and get a Hall for an evening or two, that the people might choose between the God of the Bible and the one preached in the churches here. Strange the representations! Now I have had so much light thrown upon the Scriptures, through the pages of the EXAMINER, I can hardly sit still while the preachers talk as they do."

NOTE BY THE EDITOR.—I would be glad to visit Massachusetts, but fear I shall not be able to do so at present; and it is doubtful if Bro. Bishop can. We must all have patience with those who see not as we do in regard to the Divine character and government; remembering the time was when we were as they are, and "were by nature children of wrath even as others;" and if "God, who is rich in mercy," hath opened our eyes to see the glorious light that now shines on our pathway, He may, He *will*, "in due time," cause them also to see the great and glorious things He, of his grace, has given us to see a little in advance of them.

MRS. A. LOGAN, Illinois, writes: Our interest in the BIBLE EXAMINER is such we could not well do without it. It is the only medium we have to explain Bible truth to us. The letters and extracts, as well as the Editorials, are always interesting. Sister Pitts' are especially so, as she is a dear old pilgrim.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, NOVEMBER, 1876. No. 2.

"THE EASTERN QUESTION."

THIS question is one that is receiving much attention, both in political and religious publications. I have refrained from writing or publishing much on the subject, because so much speculation has been indulged in by various writers which seems only designed to produce excitement without soberly contemplating Scripture facts and drawing conclusions from them so as to harmonize Scripture with Scripture. To carry out their theories large portions of Scripture are entirely overlooked, or set aside as "*conditional* prophecy;" and hence are said not to be regarded as utterances for which a fulfilment is to be looked for.

Such is the virtual course pursued by many religious writers on the subject before us: they are in a *hurry* for the "battle of Armageddon" and the consummation of all things. They evidently do not consider the importance of looking at other prophecies relating to the close of this age or dispensation, and the opening of the one to succeed it.

The most scriptural and rational article on the "Eastern Question" that I have seen is that by Dr. LEASK, which was copied into the BIBLE EXAMINER for August last, page 442–3. Let those who have seen that article look at it again. In addition I will suggest a few things more.

If the present complicated state of affairs in the East is to bring on the finale of *this* age, a much longer period will transpire before the consummation than these hurrying teachers seem to have any idea of. Israel and Judah are to be restored to Palestine and made "*one* nation in the land upon the mountains of Israel." (Ezek. xxxvii. 21, 22.) "Thus saith the Lord GOD." Let those who dare, take the responsibility of denying it. That the Turkish or Mohammedan power, or rule, will be overthrown before, or at the time, this occupancy of Palestine by Judah and Israel occurs, is a matter that cannot be doubted by any who accept the prophecy as a verity.

If, then, the present conflict in the East is to result in the downfall of the Turkish power, as possibly it may, it seems to my mind the programme will be, Russia will take and hold Constantinople, and that England, in self-defence, will be obliged to take and hold Palestine, either by force of arms or by compromise with Russia; and when she has possession of Palestine her first work will be to *people it*. By whom can this be accomplished so readily and effectually as by Judah, i. e., the Jews; and Israel, i. e., the Anglo-Saxons?

Palestine in possession of Judah and a portion of Israel, undisturbed in their work by any foreign power, would in a few years attain that condition described in prophecy by those who, seeing their properity, speak thus: "I will go up to the land of *unwalled* villages; I will go to them that are at *rest*, that dwell safely, all of them dwelling without walls, having neither bars nor gates, to take a spoil, and to take a prey, to turn my hand upon the desolate places that are now inhabited, and upon the people *gathered out* of the nations, which have gotten cattle and goods, that dwell in the midst of the land." (Ezekiel xxxviii.)

Such is to be the early prosperity of Judah and a portion of Israel on their return to the land "wherein their fathers have dwelt." This prosperity will excite the jealousy of "Gog," or Russia, then holding its seat of empire at Constantinople; and Palestine being "in the *midst* of the land" formerly under Turkish rule, Russia, or Gog, will seek to extend its empire over all the territory which had, in former years, been the Ottoman empire; and hence determines war on what, to his mind, was a helpless people, who though rich, are at ease.

The result of that war is recorded in Ezekiel 38 and 39. It may be that is really the Armageddon war, and would be in or near the literal place from which that name is derived; which name comes from MEGEDDO, a city situated in a great plain at the foot of Mt. Carmel: here king Josiah was slain in battle (2 Chron. xxxv. 22–25); here Barak and Deborah overcame Sisera and his great army (Jud. v. 19). It was a noted place for scenes of carnage. And as Gog and his mul-

titude of adherents are to invade Palestine and meet with a terrible defeat and slaughter, as described in Ezekiel 38 and 39, by the *direct* interposition of God; is it not likely, *that* is the *time*, and the great plain of Megeddo the *place* of the "battle of Armageddon?"

I do not affirm that my suggestion is the truth in this matter; but to me the idea seems more in harmony with the Scriptures than any other I have seen. Let my remarks be read in connection with Zechariah xii., and it will be seen Judah is *first* to be gathered, and that a great battle is to be fought concerning Jerusalem; and the suggestion is made that a multitude, like that spoken of Ezek. 38 and 39, is to be engaged in the war and meet with a similar fate; and that it is then that Christ is to be manifested to Judah, or the Jews, as it is hinted He will come Rev. xvi. 15, at the Armageddon battle. Please read Zech. xii. before laying down this article, and compare it with Ezek. 38 and 39; and, in concluding, do not fail to read carefully Ezek. 39, from verse 17 to the end, and see if there is not ground for the conclusion I have arrived at on the question concerning the Eastern troubles and the transactions concerning Judah and Israel, as connected with the Armageddon battle. That battle will surely come; but, perhaps, neither as soon nor in the place many expect. God does not do his work in such a hurry as many suppose; and "a thousand years" with him are "as one day" with us. So, let us watch and pray and wait. ED.

"DEVILS, DEMONS," ETC.

A friend writes: "There are some texts I cannot seem to harmonize with your views on the above subject. We read, in 1 Tim. iv. 1, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Now I wish to know what these seducing spirits are. Are they not the same as those that work miracles? It looks to me so: and can it be that God sends holy angels to seduce and deceive people?"

My friend's difficulty is in relation to the *agency* employed in the work of seducing and deceiving people. Is there any more difficulty in supposing that the agents are *holy* angels than that they are *wicked* angels? If God *permits* wicked angels to live, and sustains them in life, and allows them liberty to go about secretly to seduce and deceive people, is he not as much a partaker in the deception as if He allowed good angels to do the same thing? Both classes live by his sustaining power, and neither can perform miracles without his permission. What difference then does it make whether the agent is good or bad, so far as the Divine Government is concerned?

The persons who "depart from the faith" are given up, because of their apostasy, to be deluded. The apostle says, "*Because* they received [or. *retained*] not the *love* of the truth that they might be saved: for *this cause*, God shall send them strong delusion, that they should believe a lie," etc. (2 Thess. ii. 10, 11.) Here he shows that God himself *sends* the delusion *because* of their wickedness in preferring lies to the truth: they had the truth by which they might have been saved; but they "departed from the faith;" and God, in righteous judgment, sent them "strong delusion." His will was that they should have lies seeing they preferred them to the truth. Could not His will be carried out without employing a personal *spirit* devil? If not, then such a devil is a necessity in the Divine administration and does the will of God. Would not holy angels do it better? The theological devil would gladly and joyfully perform the work; but it may safely be doubted if God would intrust him to do it, seeing he is such a cheat as theology represents him to be; besides, it would imply *harmony* between God and the theological devil.

DR. ADAM CLARKE, on the phrase "seducing spirits," says, "Many MSS. and the chief of the Fathers have, *spirits of deceit;* which is much more emphatic than the common reading. Deception has her spirits, emissaries of every kind, which she employs to darken the hearts: pretenders to *inspiration* and false teachers of every kind belong to this class."

The apostle John cautions us to "try the *spirits* whether they be of God: because many false *prophets* are gone out into the world." (1 John iv. 1.) Here we see who the "seducing spirits" are. They are "false *prophets*" or teachers; and those who have had the truth but do not *love* it so as to cleave to it with all their hearts; and having "departed from the faith" become *demons*, devils, i. e., spirits of evil, or evil spirits; and being deceived themselves, they are left to deceive others who do not love the truth.

Thus we find a multitude of evil spirits or devils; but they are spirits of evil men in the flesh, and not the invisible, intangible, spiritual beings of the theologians. You can see them in the streets and lanes of our cities by the thou-

sands every day: and they "go about like the roaring lion seeking whom they may devour." They are men who do not love the truth, and are given up to believe lies, for the present, and are condemned to "come short of the great salvation" which is to be "brought unto" the faithful believer "at the appearing and kingdom of our Lord Jesus Christ." They come not into the number of those of whom Jesus says, "To him that overcometh will I grant to sit with me in my throne," etc. (Rev. iii. 21.)

I might enlarge on this subject to almost any extent, but I have no desire to do so, and must refer those who wish to look more at the subject to my pamphlet advertised on the last page of this Magazine. ED.

LOVE AND JUSTICE IN HARMONY.

THE LORD says, "There is no God else beside me: a just God and a Saviour." (Isa. xlv. 21.) Here justice and love are combined: in fact, they are always inseparable in "the only true God." Love leads: justice follows: both are pledges that no insupportable burdens are laid on man. Love supplies all necessary means for man's highest welfare. Justice sees that man is perfectly informed as to the best manner of using those means and protects him in their use, and prevents any requirement of responsibility where the action of man is the result of unavoidable ignorance. Love requires obedience to the CREATOR. Justice provides that man shall know precisely what is required of him and his liabilities. Love appoints *death* for disobedience, because to live in disobedience is to live out of harmony with God; and, of course, in a state of unhappiness. Justice sees that death (extinction of life) only is inflicted on the transgressor. Justice never did and never can allow a punishment to be inflicted not clearly expressed in the law.

Love provided two heads of the human race: one of the animal, and the other of the spiritual development; thus carefully providing against a final failure. The first head failed of perfect obedience. Love and Justice united in carrying into execution the death sentence, and "death passed upon all men, in whom (Adam) all had sinned." (Rom. v. 12.) But the race, as such, had not personally sinned. They were "made subject to vanity (death), not willingly, [i. e., for personal sin] but by reason of him [God] who subjected the same in hope." (Rom. viii. 20.) From this death Justice and Love united in the deliverance; and in due time, the Second Head of the race ("the head of every man is Christ," 1 Cor. xi. 3) "appeared to put away sin by the sacrifice of himself" (Heb. ix. 26); and, "therefore, as by the offence of one" (the first head—Adam) "judgment came upon all men unto condemnation (to death); even so, by the righteousness of one (the second head—Christ) the free gift came upon all men unto justification of life." (Rom. v. 18.) Here, again, Love and Justice unite; just as extensive as was the condemnation is the justification. Love consigned the race to death, not for any fault of the posterity of the first head; and justice united in it because it was to be removed by the Second Head, in due time, and prove a benefit to the race in the end; placing them all, in some of "the ages to come" (Eph. ii. 7), in a position to secure an endless life with an experience well calculated to enable men to see, as they never could otherwise have seen, the value and glory of life, and the exceeding riches of God's grace in Christ, the Second Head of the race. And no one of the race, "who lays hold on the hope set before" them—Christ Jesus—will ever complain but that Love and Justice are both glorious attributes of our CREATOR; and will see the perfect harmony that exists between them and eternally extol both, finding that the Lord is "a just God, and a Saviour." Justice will be seen, not as that horrible and merciless attribute which theologians have represented it to be, but a shining perfection, which really had as much to do with our final salvation as Love itself; for, "if we confess our sins, God is faithful and *just* to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9.) ED.

"ALL NATIONS."

THIS phrase is resorted to by some persons to avoid the conclusion that the promise and oath of God to Abraham covered all families and individuals of the race. They say, "It was nations only that were to be blessed in Abraham's Seed." Well, have *all nations* been thus blessed? It is plain they have not; many nations have become extinct without any knowledge of Abraham's "Seed." To such the oath and promise has never yet been fulfilled. Then it must be in the future. To avoid this conclusion, they say, "It is to be fulfilled to the nations who are living on the earth when Christ comes to reign: then the living nations will be blessed, but not those who died before that time." This, it seems to

me, is "limiting the Holy One of Israel;" for He makes no such limitation, even in regard to nations; besides, it assumes that probation ends with all men with this life, without regard to the ignorance of men, however unavoidable it may be. The "Good News" of God's love "to the world," and His provision of a REDEEMER, is to be *proclaimed* "to every creature" before they can be saved *by faith*, or condemned *for not believing*. (Mark xvi. 15.) And this is to be proclaimed "in all the world." Who is authorized to say, that means a *part* of the world; and that in some obscure corner of its history?

While the phrase "all nations" is frequently used to signify those living in some particular period, it cannot be so applied in the promise and oath of God to Abraham; for, in that sense the promise and oath have failed, because not fulfilled in Abraham's day nor in that of his Seed; for many nations have gone out of this life since Abraham's day without the blessing. And though it is true that all the living nations will be blessed under Messiah's personal reign, that does not cover the promise and oath, for no such restriction is given in the pledge of God to Abraham; it is an unqualified pledge of blessing to all. That we may see the fulness of the promise, even to nations, let us present a few texts from prayers and prophecy. "God be merciful unto us, and bless us, . . . that Thy way may be known upon earth, Thy saving health among all nations." (Psa. lxvii. 1, 2.) "All nations shall serve Him; . . . all nations shall call him blessed." (Psa. lxxii. 11, 17.) "Thou shalt inherit all nations." (lxxxii. 8.) "All nations whom Thou hast made shall come and worship before before Thee, O Lord." (Psa. lxxxvi. 9.) "Praise the LORD, all ye nations; praise Him all ye people." (Psa. cxvii. 1.) "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations: He will swallow up death in victory." (Isa. xxv. 7, 8.) "It shall come, that I will gather all nations and tongues: and they shall come and see my glory." (Isa. lxvi. 18.) "That all people, nations and languages, should serve and obey him." (Dan. vii. 14.) "Who in time past suffered all nations to walk in their own ways." (Acts xiv. 16.) "And hath made of one blood all nations of men for to dwell on all the face of the earth." (xvii. 26.) "By whom we have received grace and apostleship for obedience of faith among all nations for His name" (Rom. i. 5.) "The preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. xvi. 25, 26.) "The Scripture foreseeing that God would JUSTIFY the heathen through FAITH, preached before the Gospel [the *glad tidings*] unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 8.) "All nations shall come and worship before Thee; for Thy judgments are made manifest." (Rev. xv. 4.)

Thus does it appear that ALL NATIONS are embraced in God's promise and oath to Abraham. Then, if it can be shown that some of the nations which are now dead, or extinct from the earth, are embraced in this promised blessing, it follows that the promise extends to all.

Let us see what saith the Scriptures. What about

EGYPT, ASSYRIA, AND ISRAEL?

Please read Isa. xix. After great and terrible judgments on all three of these nations, the Lord speaks of their restoration, and concludes thus: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptian shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance.'

Here are national restorations; and as to Israel it is plain from Ezek. xxxvii. it includes the dead as well as the living; for God says, explicitly, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: and ye shall know that I am the LORD when I have opened your graves . . . and brought you out of your graves.

WHAT OF SODOM?

"O," says one, "she is set forth for an example, suffering the vengeance of eternal fire." These words, so far as sound is concerned, may seem conclusive as to the final state of the Sodomites. But they are not to be considered alone, nor their sense to be determined by human traditions. "The full sense intended by the apostle," says Dr. Bloomfield, "seems to be this:

'They are publicly set forth for an everlasting example [in their fiery destruction] of the punishment God sometimes inflicts for sin in *this* world.'" etc., "*Prof. Stuart.*"

Is this their final state? *First*, What does Jesus say? If Sodom had had the advantages of Capernaum "it would have remained until this day: but I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. xi. 23, 24.) Is here not a clear intimation of mercy for Sodom? The same language is repeated by the Saviour to his disciples, when he sent them out to preach, concerning the cities that refused to hear them.

Second: What is the prophetic utterance about Sodom? The language cannot have any just application except to the dead of that city, for none of them escaped death. To the Jews of Ezekiel's time, God spake thus: "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. . . . Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations. . . . When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. When thy sisters Sodom and Samaria return to your former estate, then thou shalt return to your former estate. . . . Nevertheless I will remember my covenant with thee in the days of thy youth, and will establish unto thee an everlasting covenant: then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant." (Ezek. xvi. 48, 51, 55, 60, 61.)

WHAT OF MOAB?

"As I live, saith the LORD of hosts, the God of Israel, surely Moab shall be as Sodom." (Zeph. ii. 9.) "Moab shall be destroyed from being a people, because he hath magnified himself against the LORD: fear and the pit, and a snare shall be upon thee, O inhabitant of Moab, saith the Lord. . . . Yet will I bring again the captivity of Moab in the latter days, saith the LORD." (Jer. xlviii. 42–47.) Here is a nation destroyed, etc.; yet it is not a final destruction, for God says, He will bring again their captivity in the latter days: so that nation, though first destroyed, is still to be blessed in "due time"—God's time.

God hath said in prophecy, "All nations whom" He has "made shall come and worship before" Him (Psa. lxxxvi. 9.) To confine this to one age or dispensation, or to a few out of all nations, is, clearly, to limit the plain testimony of the Bible, and to narrow down the great plan of human redemption, and give over to *d'evil* the great mass of the race of men; and thus the RESTORER fails to "bruise the serpent's head," and leaves the work not even half done; Christ never subdues all things" to himself (1 Cor. xv. 28); and God's "will . . . which he purposed in himself that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. i. 9, 10), also, fails of accomplishment. Against a theory which leads to such a result, let all men and women, who believe God "cannot lie," put in their protest. It breeds infidelity in all its forms; and already some of its advocates deny that Christ "tasted death for every man," and say that the command to "preach the Gospel to every creature" means no more than "the world" that was covered by "Cæsar's decree." (Luke ii. 1.) Yea, some of the opposers of the view advocated by me, have gone so far as to affirm, that "Christ was once offered to bear the sins of *many*—NOT ALL—Heb. ix. 28;" thus falsifying the testimony not only of the text referred to, but others, plain and positive, that He did bear the sins of all; thus—"the LORD hath laid on him the iniquity of us all." (Isa. liii. 6.) How extensive was the work? "He is the propitiation for our sins; and not for ours only, but also for the sins of the *whole* world" (1 John ii. 2.) Paul says, "For as by one man's disobedience *the* many were made sinners, so by the obedience of one shall *the* many be made righteous." (Rom. v. 19.) So of the text Heb. ix. 28: "Christ was once offered to bear the sins of *the* many," (so it is in the original); yet our opposers make Paul contradict his statement in Rom. v., and also in Heb. ii. 9, where he says, "that He by the grace of God should taste death for every man." On no other ground could the Gospel be preached "to every creature" without being a deception to all for whom Christ did not die or become the propitiation for their sins. Christ bore "the sins of the whole world:" and there is but one sin for which any one of the race will finally "be damned;" that is, "The sin of UNBELIEF;" or, a wilful rejection of Him who "bare our sins in His own body on the tree." (1 Pet. ii. 24) Let all men know there is life in Christ

for "every man;" and the one sin for which there is never forgiveness is the sin against the Holy Spirit, which God gave to His Son without measure (John iii. 34): and wilfully rejecting Christ, when clearly made known to us by the word and Spirit, is the sin for which there is no forgiveness: it seals the person's doom.

ED.

THE TABERNACLE OF DAVID.

THE tabernacle of David to be set up, the apostle James tells us, (Acts xv. 16), is that which had previously "fallen down" and was in "ruins." The original words, in Hebrew, translated *tabernacle*, are defined by Prof. PICK, as follows: "1st. *Mishkon*, the Tabernacle which God commanded Moses to make, [Exod. xxv. 8, 9], as a pattern for the Temple. 2nd. *Ouhel*, a tent, Tabernacle of the Congregation. It is also a tent attached to the Tabernacle, where Moses and the Elders transacted all public matters. It is the tent which was covered with the pillar of the cloud (Num. xii. 5, 10.) 3rd. *Sikkoth*, the name of an idol, literally, a *protector*. 4th. *Sokkoth*, an awning, a shelter from the heat."—*Bible Student's Concordance.*

The most natural construction to put upon the phrase, "The Tabernacle of David," is, "The House of David;" and David in his expression of gratitude to God for His promises to him said, "Thou hast spoken of thy servant's *house* for a great while to come" (1 Chron. xvii. 10, 17); that is, of David's royal house, including his throne and kingdom. This throne was originally in Jerusalem, on Mount Zion, and embraced the kingdom of Israel, east of the Mediterranean Sea. That kingdom was overturned, (Ezek. xxi. 25—27), and its throne cast down to the ground. Compare Ezek. xxi. 27, with Psa. lxxxix. 44, where, speaking of David's throne, prophetically, it is said, "Thou hast made his glory to cease, and cast his throne down to the ground."

Thus the throne was to "fall down" and be in "ruins," and the kingdom to be "overturned," and so remain "till He come whose right it is," then God said he would "give it to him;" of course, to "build *again* the ruins thereof and set it up," as James says; and to this agree the words of the prophet Isaiah; speaking of Messiah he says, "Of the increase of His government and peace . . . no end, upon the throne of David, and upon his kingdom, to order [Heb., *koon*—"to set firm, to establish"—Prof. Pick: "to re-establish it"—Septuagint) and to establish (Sept., *support*) it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. ix. 7.)

Here, then, is a building again and a setting up of the Tabernacle of David that is fallen down: such a setting up and building as has never yet taken place, and is, evidently, the thing that the apostle James speaks of, Acts xv., which was future when he spake, though the *time* was unknown to the apostles; as Jesus told them (Acts i. 7), "It is not for you to know the times or the seasons, which the Father hath put in his own power" for restoring "the kingdom *again* to Israel;" which restoration includes the setting up *again* the royal house—throne and kingdom—of David. Such there seems to be no reason to doubt is the true meaning of the language of James, Acts xv. 16. ED.

"THOUGHTS ON CHRISTIAN WORK, AND ON OUR CHRISTIAN CONDITION: IN THREE LETTERS."

Such is the title of a pamphlet sent me, a short time since, by HENRY DUNN, England. He will please accept my thanks for this contribution. I shall give the readers of this Magazine the benefit of the same as early as possible.

I hope to have more contributions from the same source. Mr. DUNN, it seems by his note to me, finds his physical strength impaired. He writes, "My health is very uncertain, and my energy not equal to that of some of you Americans."

He is, I believe about two years younger than myself, and six the junior of Bro. Blain. He is, however, much older than either of us in the great work in which we are all engaged. It is a remarkable fact, in this country, that a large number of *aged* people are the joyful receivers of the views we hold on "*the ages to come:*" they feel to praise the Lord for the wonderful deliverance they have been granted from the burden of old traditions about the Government of God. Bless His name. ED.

WM. H. SIMMONS, Yates Co., N. Y., writes: My age is 75: sick and confined to my room; not been able to sit up half my time for six months; do not expect ever to be any better. The EXAMINER is a welcome visitor in these my lonely hours. I am too weak to read much at one time; but I find it is too good a Magazine to fail for want of support: it must be sustained, and its Editor supported in his old age. Enclosed find $5 for another year. Yours, in love for the truth.

"FOLLOWING AFTER TRUTH:"

"Being Extracts from the Published Writing of HENRY DUNN, *(of England), from* 1856 *to* 1875. *With Additional Papers and Editorial Notes."*

II.

STRUCTURE AND CONTENTS OF HOLY SCRIPTURE.

PRELIMINARY.

As Spirit Speaking only to Spirit,— Scripture stands alone. "Other writings," as Professor Jowett has well said, "merely ask for the comprehension of their statements, the exercise of a clear logical faculty; *these* 'mediating,' between two worlds, the visible and the invisible, often seem to indicate much that can be powerfully felt in the heart, although scarcely, if at all, capable of being translated into words, and demand *sympathy*, as an essential condition to the right understanding of passages, beyond the power of philosophy to analyze, yet full of meaning *to him who catches the accent.*"

Explain it as we may, there is a sense in which the *words* of Scripture are frequently as Divine as the thoughts they embody. If faithfully translated, it matters not what may be the version, the words, like the wheels that Ezekiel saw in vision, rise with the Spirit that inspires them. "Whithersoever the Spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: *for the spirit of the living creature was in the wheels.*"

And so it comes to pass that at the same time, and in all languages, "each in his own tongue wherein he was born," Christian men are to be found pondering words which, as they dwell upon them, *glow* with a new and warmer life, and at length become, as it were, *transfigured* before them in celestial radiance. Thus it is that Scripture, in the *expression* of a truth as much as in the revelation of it, vindicates its own divinity. It refuses to be confined within the limits of the human understanding, yet never transcends the consciousness of the renewed soul; for the Spirit in the Word, and the Spirit in the believer, are One; and all forms of communion between God and man harmonize. Hence it is that to the poor, the suffering, and the ignorant, Scripture commonly *so* speaks, that the heart is affected long before the mind is clearly informed, and men *live* on truths which they are yet utterly unable to express in words.

We are confirmed in this view of Scripture when, examining the *structure* of the book, we note, as the author from whose writings we are extracting does, the combination of unity with diversity in its contents, and the differences that exist between the Pentateuch, the History of the Jews, Sacred Prophecy and Poetry, and the leading features of the New Testament.—EDITOR.

THE PENTATEUCH.

Scripture, as we all know, is a collection of tracts, the work of above thirty authors, who utter what they have to say, not contemporaneously, but in succession, and along a vast line of time, say 1,600 years. Yet, in spite of this, we all feel it to be ONE BOOK. We do so because we cannot fail to see, as Mr. De Quincey says, that "all the writers combine to one end, and lock, like parts of a great machine, into one system." On this peculiarity the argument has been founded—and it is a weighty one—that, inasmuch as concert in the writers was impossible, the unity in question places the Bible in position altogether distinct from that of any other book; and seems at least to justify the assumption that its preparation under Divine direction, is in some sense or other, and in a very high sense too, a great fact. Internal evidence in support of this assertion is abundant.

The first sentence that meets the eye consists of ten pregnant words: "In the beginning God created the heavens and the earth;" words that involve an utter denial of the pagan doctrine of the eternity of matter, and an equally positive denial of the Pantheistic theory that God is but the soul of the universe. For they affirm most positively, first, that in some far distant period—how distant we know not—the world in which we live had a beginning; and next, that He who created it is altogether distinct from it, a personal God, endowed with almighty power and infinite wisdom. On this assertion all subsequent revelation clearly proceeds.

Other records of the world's earliest history have we none. The question is therefore an important one, Can this be depended upon? The momentous point is, *not* whether everything recorded is to be taken in its most literal acceptation, for this is not essential to trustworthiness; but whether the narrative can be depended upon *in that higher sense* which implies *the truest impression* that, under the circumstances, could be produced on mankind as a whole. This is essential. If a writer intentionally leaves a false impression, his work is fraudulent and worthless. Further, if a narrative be in spirit untrue, nothing stable can be built upon it; for what is any erection worth that rests only on a quicksand? But—and to this attention should be specially

directed—the Biblical narrative as given in the Book of Genesis, and throughout the Pentateuch, is either *a foundation* or it is nothing. All that follows evidently rests upon it. Its essential accuracy is taken for granted by every subsequent writer, and if the truthfulness of it be even doubtful, the entire volume of revelation is doubtful too.

Whether it is to be invariably regarded as a literal record of events or not, it is essentially historic. Its morality is of the highest; its general truthfulness self-evident; its simplicity and beauty unrivalled; and it everywhere involves the supernatural.

Short of an absolute denial of the supernatural in all its forms, which is simply to deny or to limit God, to refuse Him the character of a free agent, and to cut Him off altogether from direct communication with the creatures He has made, it is impossible to find any good or reasonable ground for denying the general credibility of the Pentateuch. But so long as we retain belief in a God at all—that is to say, in a personal God, having a character, and therefore capable of being known and loved—the *possibility* at least of the supernatural must be admitted. On the other hand, "if Christianity be true historically, its miracles included, and if indeed 'Christ rose from the dead according to the scriptures,' then the writings which bring such facts as these to our knowledge will take a place of *authority* in our mind and conscience which, practically, and as to their influence in determining our faith and our conduct, *must be very nearly the same, whatever may be the theory or the opinion we adopt* among the many that have been advanced *concerning inspiration.*"

It must, however, be borne in mind that no portion of Scripture was written for Englishmen only, nor yet for the men of the nineteenth century alone. It has no exclusive message to the practical, the scientific, the learned. It is addressed to men of all ages, of all temperaments, in all the various stages of civilization and culture, and the problem to be solved in producing a written account of the origin of the world was this: How can the information be best communicated, so as to be equally adapted to the condition and necessities of each and all? It may be that this could be effected only by divergence from the literal, by the occasional use of a form of speech more likely to convey *a true impression* than any plain prosaic matter-of-fact statement could possibly do. Be this, however, as it may the value of the Bible is by no means dependent on these things; and one scarcely knows which most to wonder at—the malice which rejoices to declare that the authority of Scripture is overthrown if a discrepancy can be discovered or the folly of those Christians who seem to stake Divine revelation itself on the verbal accuracy of either text or translation.—*Liber Librorum.*

Jewish History.

Jewish history, although the history of a peculiarly governed people, and therefore of times in which God *more obviously* interfered with human affairs than He now does, is but history after all; and there is not a hint in Scripture which should lead us to imagine that it was composed under any other conditions than those which belong to the historian everywhere, who seeks and finds providential guidance in his work.

The Jews, indeed, lived under a theocracy,—but this phrase is often supposed to imply more than it really does. The theocratic form of government under which the Jews long lived by no means involved either *a continual miraculous interference* on their behalf, or preservation from any of the errors to which mankind are liable. Rather was it *such a presence among them* as *admitted the possibility*—whenever they were in a right state of mind—of the will of God being ascertained on any given question. When they neglected, or ceased to care for Divine direction it was obviously withheld. Scripture affords abundant proof that even before the monarchy the people were often left to their own devices.

Still we have a right to suppose that the men who were officially called to write or edit the transactions of the nation were truthful men, honorable and honored by their countrymen, and endowed with high talent if not with special gifts from above.

Further, Jewish history is in some important respects different from any other history. *There* the most secret thoughts of a man are oftentimes unveiled, the most plausible pretences are laid bare, and the most positive decisions are given as to the moral quality of the transaction recorded. In such cases we are left in no uncertainty as to the view God takes of an action, or as to the judgment He pronounces upon it.

All this, of course, implies that however human or fallible the narrative itself may be, inspiration is more or less diffused throughout *every part of a history which is intended to show forth the living God moving and acting* for definite ends among the children of men.

It is this *diffused* element in the Bible that gives to the book the importance it possesses. It is this breathing of the Divine—a peculiarity shared by none other—that justifies the regal de

mand it makes on the submission of men to its decisions.

There is not, however, within the whole compass of Scripture a word to show that Jewish history was inspired in the sense of the writers having what they wrote supernaturally revealed to them, and their being, as a consequence, infallible. The marvellous fidelity with which the faults and the crimes of the greatest and best of the kings are recorded, however humbling to the individual whose life is described, or to Israel as a nation, certainly indicates in the writers a subjection to truth and to God perhaps nowhere else to be met with; but this does not alter the fact that what they were called upon to record was frequently not the result of any special Divine communication, but related to matters within human cognizance, and therefore attainable by care and industry.—*Ibid.*

Prophecy and Poetry.

That there runs through Hebrew prophecy a long *series of predictions*, which can by no alchemy whatever be interpreted otherwise than as relating to a distant future, and to a coming King under whom the world should be happy, no one can doubt. Nor is it easy to sever this great monarch from "the seed of the woman" that was to bruise the head of the serpent, from that descendant of Abraham in whom "all the nations of the earth" were to be blessed, or from the Prophet whom the Lord said unto Moses He would "raise up of his brethren" like unto him.

It is this, and the good time connected therewith, which imparts to the Bible so peculiar a tone and color. It is this, as Dean Stanley truly says, that gives to it that hopeful, victorious, triumphant character which distinguishes it from the morose, querulous, narrow, and desponding spirit of so much false religion, ancient and modern. "To one far-off Divine event the whole creation moves." That event—the restoration and happiness of the race under the Messiah is the ever-recurring theme of the Jewish prophets. With a striking prediction of the glorious time when this "Sun of righteousness shall rise with healing in His wings" the last of the seers closes at once his own message and the Old Testament.

These prophecies may occasionally be very obscure or very coarse; they may at one time descend to a familiarity that startles us, and at another rise to a sublimity that is actually overpowering; it may often be exceedingly difficult to separate the voice which refers to its own day from that which points to a far distant future; but whether clear or dark, whether familiar or sublime, whether referring to the near or to the distant, they stand alone, as compositions unmatched; in beauty without a rival; in purity unapproachable; at once terrible and tender; often mystic and mournful, yet ever redolent of joy and triumph.

The Psalms occupy a position of their own. The Psalter is, as Tholuck says, the book from which "piety, whether Jewish or Christian, if genuine, has derived more nourishment than from any other source. In the greater portion of reformed churches the Psalms serve as spiritual songs; the Catholic priest daily prays them in his breviary; and, bound with many editions of the New Testament, they form the book of devotion of Protestants. When our Lord instituted the Holy Supper, He sang psalms with his apostles. He testified to His disciples that the traits of His fate were delineated in the Psalms. He referred His opponents to a prophetic psalm as inspired by the Holy Ghost. The extent to which His humiliation and exaltation were, mirror-like, beheld by Him in the Psalms may be illustrated by the fact that, even on the cross, when expressing the desertion of His soul, He used not His own words, but adopted the language of His typical ancestor."

In this, as in other poetic books, all historic references accord with previously recognized documents. The doctrine or ethics of the Psalms is in exact accordance with that which had preceded them. Herder says, "There is no attribute, no perfection of God left unexpressed in the simplest and most powerful manner in the Psalms and the prophets." Throughout indeed the Old Testament the typical or prefigurative continually appears, "every pious man who suffered for God's cause under the ancient economy, but triumphed at last, being regarded as a type of what should be fulfilled in Christ; just as the entire sacrificial institutions as well as other phenomena have a like reference."

But does it follow, if this typical character be admitted, that everything in Scripture must be from first to last inspired of God? I cannot see why this should be assumed. That the Bible, in consequence of the peculiarity of its structure, its mysterious unity, the perpetual murmur of the Infinite which is ever issuing from its pages; in its revelations and its reticence, in what it says and in what it withholds, is singularly unlike any other book, cannot be disputed. That the Divine breath animates it as a whole; that the Divine mind has controlled its formation, just as the same Divine mind controls and regulates all our affairs; that just as each separate human life, while perfectly free, is yet continu-

ally directed by an unseen hand (a thread of the supernatural running through it), so this written embodiment of the life of Humanity growing through the ages is moulded by One who has made it what it is, is certain. But how this fact should be supposed to carry with it the infallibility of every utterance in the sense of perfect accuracy as to dates and numbers, and absolute approval of every action recorded which is not distinctly disclaimed, it is assuredly difficult to see.

Paley justly observes, "This is to make Christianity answerable with its life for the circumstantial truth of each separate passage, for the genuineness of every book, and for the information, fidelity, and judgment of every writer in it." —*Ibid.*

The New Testament.

That the New Testament opens upon us as *a development* of the Old can scarcely be denied by any honest man. When John the Baptist appears, his message is, "Repent: for the kingdom of God is at hand." But no one asks the question, "What kingdom?" because they fully understood him to be speaking of that which had so long formed the theme of prophetic anticipations. Their views regarding this kingdom might be, as they certainly were, in many respects very defective, for they looked forward to it apart altogether from any moral or spiritual change, and supposed that it would be "of the earth and earthy." Nevertheless it was this gospel of the kingdom, purified indeed from carnality, and connected with the resurrection, that the apostles were directed to preach, first to the Jew, and then to the Gentile; themselves ever living by faith in the happy expectation of the Redeemer's return, to "build again the tabernacle of David, and to set it up, that the residue [the rest or remainder] of men might seek after the Lord."

Like its predecessor, the New Testament advances step by step as a communication from God. Christ, who is its Alpha and Omega, not only claims to have received from the Father all He taught, He distinctly states that what He had thus received He communicated to His apostles. "I have given unto them the words which Thou gavest unto Me."

No statement can be more explicit or more authoritative; for it at one and the same time extends and limits the Divine communication.

It *extends* it to what the apostles should teach after their Lord's departure; and in so doing it assures us that we may rely not only on what He taught them while in the flesh, but on what He communicated to them after He was risen and glorified. It is *an endorsement*, so to speak, of that which was ultimately expanded and developed by them in their epistles to the churches; it is *an authentication* of that mysterious prediction which concludes the whole.

It *limits* Divine teaching to the men who received what they taught directly from the Lord. It does more; it *limits them* in the expansion of that teaching. Hence the substance of all they taught is involved in the words of Christ. "All the great doctrinal features of the epistles are found in germ in separate sayings of Christ. All the main outlines of the Apocalypse are given us in parables and sayings which trace the future history of His kingdom."

The New Testament thus becomes, like the Old, from first to last *a progressive unity*. But with this difference: "*There* progress is interrupted, often languid, and sometimes so dubious as to seem like retrogression. *Here* it is rapid and unbroken. From the manger of Bethlehem on earth, to the city of God coming down from heaven, the great scheme of things unrolls before us without a check, without a break."—*Ibid.*

The Canon.

The question of the Canon—or what is "the schedule, so to speak, which contains the books of Scripture"—is a very different one from that of the inspiration of the Bible. "The object of the Canon," says Dr. Chalmers, "is simply to ascertain what are the actual books which should be received into this collection of sacred writings. We may allow a book to be canonical, and yet maintain opinions of all sorts and varieties in regard to its inspiration." It is important to keep this distinction in view.

The history of the formation of the canon of Scripture is, without doubt, embarrassed by many difficulties. That of the *Old Testament* we accept from the Jews. When or how it was formed is doubtful. Popular opinion assigned to Ezra and the great synagogue the task of collecting and promulgating the Scriptures, as part of their work in organizing the Jewish Church. Doubts, however, have been thrown upon this belief. The authority is merely traditional, and a tradition which also regards Ezra as having "re-written the whole of the Old Testament from memory, the copies of which had perished from neglect." Still it is but reasonable to suppose that the people on their return from exile would greatly desire an authoritative collection of their sacred books, and that such should *then* be formed is the more likely from

the fact that the assistance of prophets could at this time be obtained, Haggai, Zechariah, and Malachi being contemporary with Ezra and Nehemiah.

"The history of the canon of the *New Testament* presents a remarkable analogy to that of the Old. The beginnings of both are obscure from the circumstances under which they arose. Both grew silently under the guidance of an inward instinct, rather than by the force of external authority; both were connected with other religious literature by a series of books which claimed a partial and questionable authority; both gained definiteness in times of persecution." In neither case is there any reason whatever to believe that the work was accomplished under special Divine impulse or guidance. But neither the value nor the trustworthiness of the documents is lessened by the absence of inspired authority in their collection.

For the first hundred and fifty years the apostolic writings, in separate circulation, do not seem to have been regarded in any sense as forming one authoritative book. The first catalogue of the books of Holy Scripture drawn up by any public body in the Christian Church which has come down to us is that of the Council of Laodicea (A. D. 365). The application of the term Bible to the *collective volume* of the sacred writings cannot be traced above the fourth century. Chrysostom adopts it in his second homily. He adds the word *divine*, or as we should now express it, "the Holy Bible." Yet it can scarcely be doubted that the genuineness of these narratives rests upon evidence better than that which establishes other ancient writings that are received without question. They were all composed during the first century; and it is highly probable that they were all accepted as genuine before the close of the second. Irenæus, who suffered martyrdom A. D. 202, affirms this to have been the case.

But it may be said, Is it not universally admitted that the councils of Laodicea and Carthage are our authorities for the New Testament canon? To a certain extent it undoubtedly is so; but only in so far as these assemblies may be regarded trustworthy witnesses to the fact that, at a very early period, given documents were *commonly received* as genuine. The all-important inquiry is, not what the councils decided, but what reasons *Christians* had, in that day, for accepting certain books and rejecting others. And the true answer will probably be found, partly in traditions which were then comparatively fresh, and partly in that "witness of the Spirit" to the truths embodied in the accepted books which has been in all ages, and still is, the highest evidence to their canonicity.

It is easy to say, How can I accept the Gospels we have, unless I know *the grounds* on which they were accepted, and other writings of a similar character rejected? But it is not sensible to do so. We do not speak thus regarding such pretended Gospels as are yet extant. Why do we not ourselves accept the so-called "Apocryphal New Testament," with its Gospel of the infancy, its various epistles, its shepherd of Hermas, and such like productions? Is any other reply more needful than this,—They condemn themselves? No reasonable person imagines for a moment that any one of these writings can compete with those that are canonical. There is scarcely room for a doubt or a question either as to their anthority or their value. Why may we not then suppose that this was precisely the case with the early churches? These judges give no reasons for their decisions, simply because they never had a question regarding the claims of other documents which even admitted of serious discussion. The genuine Gospels carry their own evidence with them; they are seen to be Divine by their own light. But this, of course, implies that true Christians have, by virtue of their Christianity, a gift of spiritual insight, in the light of which they can separate the true from the false.

It is not surprising that many should be unprepared to admit this; that they should demand objective evidence; that they should be altogether unable to estimate the force of that which is purely subjective; that having themselves never received anything which the Gospels reveal *into their hearts*, they should refuse to do more than stand outside, and coolly weigh what is to be said of the authenticity and inspiration of Scripture in scales of their own making, and apart altogether from any considerations that are moral and spiritual. While this is the case such persons must remain unsatisfied. The Bible always supposes the existence in the man to whom it speaks of a spiritual faculty having affinity with its revelations; and this being the case, and ordained of God, it is vain to offer evidence in favor either of the miracles of the New Testament or of the authority of the Gospels to persons who are as yet quite unprepared to estimate that Divine love and condescension which underlies all. "My sheep," says Christ, "know My voice." Only in this way is it given to men, as Mr. Tennyson says,—

> "To feel, although no tongue can prove
> That every cloud that spreads above
> And veileth love, itself is love."

To the man who accepts the Bible because he recognizes in it the Divine voice, the human authorship becomes a matter of small importance. The Gospels would occupy precisely the same place in the estimation of such a man as they now do, whatever amount of doubt might be thrown on their literary composition. It is certainly pleasant to feel assured that the Epistle to the Romans, for instance, was written by Paul, but it would scarcely be less valued if, like the Epistle to the Hebrews, its authorship were uncertain. To say, therefore, that evidence of the authorship is essential to confidence in the books; to affirm that if the Bible is not infallibly accurate in every particular, it does not differ from other writings; to insist that it ought not to be received as a Divine revelation unless separate proof for the infallibillity of each distinct portion can be presented; to pretend that if an erroneous statement can be discovered in any part of the volume the worthlessness of the whole is demonstrated—is simply to affirm that under no conditions whatever shall its authority be acknowledged; that any truth it may contain, if accepted at all, must be accepted only because it is capable of being proved true by other means; that nothing is to be received as true merely because it is contained in the Bible.

Yet the Book *lives*. And in spite of the admission that authority, tradition, and literary evidence, all go, more or less, to form or to build up our faith in, it remains true that, apart from all these things, learned and ignorant alike "have hung over this Book as with a strange fascination, ever since it was known to be put together as a whole;" some dreading it, as if it were an enemy, others loving it as the dearest and best of friends; *both* not unfrequently being compelled to exclaim, "It tells me all things that ever I did. Is it not from God?" This is, probably, what Coleridge means when he says, "The Bible *finds me* in a way no other book does. I do not so much find it, as I am found of it."

How much more satisfactory, say some men, it is to rest our faith upon God than upon documents! Doubtless it is so; but before such dictum can be accepted, in the sense which these objectors put upon it, we must be informed where and how any true knowledge of God is to be obtained, if the documents in question are to be either rejected or ignored? Let us, therefore, instead of yielding to dissatisfaction with *the mode* in which God has been pleased to reveal Himself, now apply that which has been advanced to what are generally regarded as moral difficulties in Scripture.—*Liber Librorum.*

NOTE.---That moral difficulties *do* present themselves is certain. To deny their existence is sure to confirm unbelievers in their incredulity. To close one's eyes to them is mere stupidity. Whether removable or not, these things need not shake our faith, since in any case it remains true that, the spiritual element---that is, everything which concerns our relation to God and to eternity, though combined with other elements, is easily separated therefrom.---EDITOR.

III.

THE MORAL DIFFICULTIES OF THE BIBLE.

PRELIMINARY.

PROFESSOR JELLET, preaching before the University of Dublin, on "Some of the Moral Difficulties of the Old Testament," notices how little silence avails in relation to such matters. We cannot, he says, keep these difficulties in the shade, for the enemies of religion will insist upon dragging them into the light of day.

Besides, of what avail is it to impose reserve on the tongue if you cannot also impose it on the heart? For who does not know that these difficulties, like spectres, haunt the meditations of many a Christian.

The following observations deal *directly* only with those that are most commonly brought forward by sceptics, but they apply indirectly to all similar instances. The *possibiltiy* of interpolation, the case of the Canaanites, the Mosaic recognition of slavery, the conduct of Saul, and that of David with regard to the sons of the departed king, all involve principles which admit of a very wide application.---EDITOR.

INTERPOLATIONS.

In relation to these it is sometimes needful to exercise the verifying faculty. I am by no means prepared to assert that the account of certain miracles said to have been wrought by Elisha is an interpolation; but I think it possible. We are told that the waters of Jericho were healed, *at the request of the men of the city*, so that dearth or barrenness should not be there any more; that the consequence of his being mocked was the destruction of forty-two young men (not "little children") by two she-bears; that he made iron to swim in order that one of the sons of the prophets might secure a borrowed axe; and that a man accidentally cast into the prophet's sepulchre came to life when the corpse touched Elisha's bones. These statements have all of them a very apocryphal appearance; inasmuch as in each instance a miracle is wrought for purposes which—reverently speaking, and in the light of Scripture alone—seem to us to be unworthy of Divine interference. In one case the miracle seems to be wrought merely to meet the wishes of men apparently seeking only their own advantage; in another to carry out what certainly looks like vin-

dictive revenge for personal insult; in a third, to save the cost of a small purchase; and in the last apparently for no object whatever beyond mere wonder-working.

Now the question is, *on what principle* can these stories about Elisha be rejected, if the Second Book of Kings, in which they are found, is to be retained, and if other statements contained therein regarding the same prophet are to be believed? The answer seems to be, Either by accepting the Second Book of Kings in its true character—that of an historical record, but supposing it to have been composed by men who were liable to accept floating traditions without sufficient discrimination; *or* that the work has been somewhat tampered with at a later period. The latter seems to be far the more probable explanation. If any evidence can be produced to show that the Second Book of Kings was, as a matter of fact, written by men who were miraculously preserved from error, and further that no interpolation can by any possibility have taken place, *then* of course we are bound to accept all that is contained therein, and to believe that—account for it as we may—the great principles which dignify and sustain the miracles of our Lord and His apostles were not adhered to under the Old Tesament dispensation.

But surely we ought not to come to such a conclusion either hastily or on insufficient grounds. The *test*, be it remembered, by which these stories are to be tried is *the word of God itself*, not mere human opinion; the ground of rejection is precisely the same as that on which the story of Tobit and the fish, and of Bel and the Dragon, were originally pronounced untrustworthy. Nothing, therefore, can be more unwarranted than the popular cry—too often encouraged by those who ought to know better—that any exercise of the verifying faculty in the present day *must* end in each man's accepting or rejecting just as much of Scripture as may suit him.

In the New Testament there is probably but one miracle that is fairly questionable—that of the supposed periodical descent of an angel into the pool of Bethesda. And this is rejected by believing critics on precisely the same grounds as those that have been stated—its want of congruity with other miracles, and its obvious improbability. It is incongruous, because a standing miracle of this sort, wrought, apart from any religious end, in a great city like Jerusalem, is altogether *unlike* anything else recorded. It is improbable, because Josephus, who would only have been too proud to boast of this mark of the Divine favor to the Jews, makes no mention of it. The view taken of the matter by many commentators is, that the angel referred to was a messenger from the temple who at stated seasons stirred up the blood received there from the sacrifices, and that this was popularly supposed to possess healing virtues.

The opinions of wise and good men, again, regarding demoniacs are various, and so long as they do not limit the power of God or explain away that which is written they are innocent. The darkness at the Crucifixion objected to by Gibbon as asserting an eclipse which did not then take place, Guizot, following Origen, shows to be in all probability a preternatural darkness occasioned in the atmosphere. But all these varieties of opinion entertained by men who in common hold to the essential verity of Scripture as a Divine revelation, only go to show how frank and fearless has been the criticism to which the Book has been subjected, and how willing many Christians are *in the strength of their faith* to deal with it without any unfair reserve.

The objection that doctrines are taught in the Bible which are inconsistent either with the justice or the love of God cannot be sustained. That such are frequently *inferred from* the sacred text is true enough; but these conclusions belong to the interpretation of the Book by man, not to what it reveals as from God. It has certainly yet to be proved that any doctrine of election bearing on the world to come is to be found in the Bible, that is different in principle from that which, as a fact of life, obtains in the providential government of God on earth, viz., the selection of some even before birth to rank and wealth, while others are introduced only to poverty and degradation; *the end*—however much it may be evaded or lost sight of on earth—being, in both worlds, that by this means *all* may be benefited, some by giving and some by receiving. The *few* are favored, only that by their loving self-sacrifice the *many* may be more favored. That it is often not so now is no evidence that it will not be so in "the new earth wherein dwelleth *righteousness*.

The dogma of the eternal sensitive suffering of those who are unconverted *here*, which has descended to us from the apostasy has, I firmly believe, no place in the word of God; it is, at the best, but a human and very inaccurate theological inference.—*Liber Librorum.*

The Canaanites.

With regard to these nations, *the assumption* almost always made is, that God commanded their entire extirpation on account of their crimes. But this is not sustained by the narrative. The

command is, "Thou shalt *drive them out* before thee." . . . "Thou shalt make no covenant with them, nor with their Gods. They shall not dwell in thy land, lest they make thee sin against Me." "Ye shall destroy their altars, break their images, and cut down their groves: lest thou take of their daughters to thy sons, and go a whoring after their gods." The *promise*, renewed from time to time, is, "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee." Again, "I will send an angel before thee; and *I will drive out* the Canaanite." Further, *as a fact*, "multitudes of them did flee, some into Africa, and others into Greece. Procopius says they first retreated into Egypt, but gradually advanced into Africa, where they built many cities." They were never destroyed, except when their evil influence could not in any other way be got rid of.

When the Israelites *fought*, they naturally adopted the ordinary laws of war—the only laws which prevailed in their time,—and, in accordance therewith, they slew or made slaves of their enemies. Had the Canaanites been the conquerors, they would in like manner have slain or enslaved the Israelites.

"But," it may be said, "the Lord, according to the Bible, *commanded* the slaughter of women and children." This however, is not as clear as at first sight it seems to be. The first instance in which this practice occurs is in the case of the Midianites, who had brought such grievous calamities on Israel by seducing the people to idolatry and immotality, *in order that* they might offend God. Here they, in the first instance, slew only the kings of Midian and their warriors. Moses, however, is wroth at this forbearance, and commands the execution of all the male children and of all the women who were not virgins. That the great lawgiver was justified in so doing we have no right to assume. His *motive* was doubtless the preservation of the people, but he does not appear to have had any Divine sanction for this severity. A little later we have a recital of the general direction to "*drive out*" all the inhabitants, and to "*destroy* all their pictures and images," but nothing is said about killing the people. This direction had, however, been *exceeded* by the Israelites, for when Sihon, king of the Amorites, refused to let them pass, they destroyed all they overcame, even the women and the little ones. In thus acting they but too plainly imitated the habits of the nations by which they were surrounded.

Admitting—which we certainly must, if we hold to the Book—that God spake unto Moses, Joshua, and Samuel, *intelligently*, whether revealing His character or commanding certain things to be done, we are nevertheless altogether in the dark as to *the mode* in which this was accomplished. We cannot get beyond the apostolic statement, that the same God who hath "in those latter days spoken unto us by His Son," did "at sundry times and *in divers manners* speak unto the fathers by the prophets."

But, accepting this statement, what follows? Why, clearly this; that as *a true apprehension* of the message of "the Son" is made dependent on the state of the heart of each individual to whom it comes, so must it be with *every* message God gives or sends to the children of men. Eminently is this the case when the communication relates to anything that has *to be done by man*. Paul had to withstand Peter as a man to be blamed in relation to the particular course he was pursuing in doing God's work. Moses, in fulfilling a Divine command, sinned grievously; nor is there the slightest reason to suppose that any servant of God is, or ever was, free from liability to error in executing the Divine will, if pride or ambition, or selfish passion in any form, mingles with the work. Before, therefore, we "charge God foolishly" with sanctioning wrong, let us be quite sure that He commanded the thing to be done in the way it was.

The ordinary impression seems to be that a constant and direct intercourse went on between the early rulers of the Jews and their heavenly King, under which error was impossible; that every act of the government was directed and regulated by intimations from above; that the judges or governors of Israel were but the passive recipients of Divine instructions; that the obedience rendered was therefore, to a great extent, mechanical, leaving little, if any, place for the judgment of the statesman. Something like this is commonly held by persons who, without much reflection, think and speak of the people of Israel as placed under a theocratic government. But such a view of things cannot be sustained from Scripture. On the contrary, there can be no question as to the fact that intimations of the Divine will, as to what the Jews should do under given circumstances, always left room for wisdom or folly in the execution, for judgment or want of judgment in the ruler, for partial or entire obedience in the people.

The question then arises, Did Samuel in issuing the command to slay the infants and sucklings of Amalek act by the immediate direction of God, or was the order given under an erroneous impression that in this act of destruction he was but carrying out a Divine threatening, and

justifiably accomplishing a great work of retribution? Probably the latter. He believed, doubtless, that he was but uttering the Divine will when he said, "Hearken thou unto the voice of the words of the Lord," and yet it is anything but certain that he was right in thus speaking. He was evidently not infallible or quite free from secondary motives in what he did as the representative of God, or he would not have appointed his sons judges—men "who turned aside after lucre, and took bribes, and perverted judgment." He was now old, and if he erred in the one instance why should he not in the other? Besides, it is not a little remarkable that while he tells Saul that God had, *on account of this act of disobedience*, rejected him from being king, he had, *before this occurrence*, deposed the son of Kish for offering sacrifice without authority.

Without, therefore, *asserting* that Samuel was wrong in the act referred to, the *possibility* of this being the case should be borne in mind, since, if he erred, the difficulty in question in great measure vanishes.—*Ibid.*

Slavery.

And now let us look at the question of slavery. As to its permission at all, it must be remembered that neither under the old covenant nor under the new, does God ever appear to do more than establish principles which, at the proper time, and when men are somewhat prepared for change, are sure to overthrow existing wrongs. Slavery, polygamy, the gladiatorial shows, feudalism, and many other evils, have all in turn fallen by processes which were slow in operation, but sure as to their result. The Israelites, it must be recollected, although a chosen people, had been long slaves in Egypt, and when they came out they were at best but a sort of half savage mob, although wonderfully organized. The legislation both of the wilderness and of the promised land is, in all cases, adapted to the men *as they then were*, and to the world as it existed at that time. The slaughter or the slavery of conquered tribes was the rule everywhere. Tyranny and oppression of the grossest kind was practised by every neighboring people without restriction or rebuke.

The Israelite alone was under a law which required him to defend the weak, and to carry out with more or less stringency the great principle of love to all men. To what an extent he failed to do this we know too well; but we are in no position whatever fitting us to judge as to the merit or demerit of any enactment intended, not for all time, but for a peculiar people, and for these only at a particular period of their history. All revelation is of necessity *progressive*. It grows with the growth of ages. Wisdom always adapts itself to different times and to different conditions of men. It is only so far as the eye of the mind is opened by experience and discipline that it can take in the truth which is presented to it.

It is easy to seize upon a single enactment, such as that recorded in Exodus, where, if, after a severe beating, the slave survived a day or two, the master was to escape punishment, and, *assuming* it to be a Divine law, to enlarge on the cruelty it seems to sanction; but in so doing some things are taken for granted, and other things are forgotten. First, it by no means follows that because God governed Judea theocratically He is, so to speak, to be made responsible for every enactment found in the laws of Moses. A greater lawgiver than Moses, indeed, never arose; a man more richly endowed with gifts and graces fitting him for the precise work he had to do never lived; but these very gifts prove that he was not a mere passive recipient of Divine instructions. He was left, without doubt, in many matters of detail to judge and act as he saw best for the people he had to govern.

A distinction is clearly drawn between the giving of the ten commandments and the Mosaic Law generally. Regarding the first it is said, "The Lord spake unto you out of the midst of the fire." *He "declared* unto you His commandments; and *He wrote* them upon two tables of stone." Regarding the last, "The Lord *commanded me* at that time to teach you statutes and judgments."

Further, it should be borne in mind that, by the very same law that is pronounced so cruel, it was provided that if the slave died under his master's hand the blood of the man should surely be avenged. This was a provision which would tend powerfully to check any rigor which was accompanied by such a risk. As a fact, the Hebrew slave, whether reduced to this condition by criminality or bought with money of the stranger, was incalculably better cared for than he would have been among any other people. If a Hebrew, his servitude terminated at the end of six years. His master was admonished to treat him while in bondage "as an hired servant," and "not to rule over him with rigor." War captives, such as the Canaanites or others, as well as those purchased from foreign dealers, were protected by statutes unknown elsewhere. The loss of an eye or a tooth was to be recompensed by giving the slave his liberty, and his willful murder entailed the same punishment as in the case of a free man.

Again, at first sight, one is surprised and perplexed to find that such persons as Samson and Jephtha, Gideon and Barak, are commended in the Epistle to the Hebrews. Certainly these men are not such as we should have expected to find enrolled with faithful servants of God, as Abraham, Isaac, Moses, and Samuel. "It scarcely accords," says Dr. Vaughan, "with our theories of inspiration to read of the Spirit of the Lord descending upon such a one as Samson with his vices and his weaknesses, and prompting him to his wild acts of vengeance on his own false friends and his country's enemies; arming Gideon for the punishment of Succoth and Peniel, or Jephtha for the wholesale slaughter of the Ephraimites." Yet so speaks the sacred narrative, and the inspired commentator is not afraid to acknowledge these fierce patriots as lights of God's chosen people, as those who "*by faith* subdued kingdoms, obtained promises, waxed valiant in fight, turned to flight the armies of the aliens." It is *for their faith* they are commended; and it may be truly said of them that the imperfection of their characters, the disorder of their times, set forth the more clearly the one redeeming element of trust in God that lurked in each of them, and through them kept alive the national existence. These deeds must surely be viewed by the light of their own times and their own race; they must be judged according to their own code of morals, not by that which Christianity has rendered as it were elementary to us. Like other Orientals, they were profoundly indifferent as to the choice of means when they had succeeded in persuading themselves that the end to be attained was the will of God.—*Ibid.*

Saul and David.

The question whether all that is attributed to God in the Old Testament can confidently be asserted to have been done by Him, is one that will be answered in the affirmative or otherwise, according as we admit or refuse to admit the *possibility* of interpolation; and according to the interpretation we put upon the words, "Thus saith the Lord." It is surely, to say the least of it, very *improbable* that when Saul in his pride and rashness had on one occasion adjured the people, saying, "Cursed be the man that eateth any food until the evening, that I may be avenged on mine enemies," the Lord should not only withhold an answer from the priest because Jonathan had ignorantly and therefore innocently disobeyed, but *first* signify by the lot that Jonathan should die for the sin, and *then* suffer the people, in indignant defiance of the decision, to rescue him. Yet so it stands, and, so standing, all but proclaims aloud that in some part of the narrative there is error.

The sacrifice of Saul's seven sons, too, certainly appears to be so contrary to all that God has made known of Himself elsewhere, that it may well be questioned whether this portion of the narrative is not altogether an interpolation. The story asserts that a three years' famine having distressed the land, David inquired of the Lord in order to ascertain the reason of so terrible a punishment; that the Lord answered him by stating that it was a judicial infliction on account of Saul having, at some period or other of his history, for we know not when, in his zeal for Israel sought to slay the Gibeonites. In order to placate the Divine anger on account of this *evil design* on the part of the dead monarch, the seven sons of Saul are said to have been *hung up unto the Lord* in Gibeah, after which God was entreated for the land.

The question is, not so much whether this act, whatever may be its character, actually took place, as whether God did actually command or approve of it. That it is utterly unlike everything else recorded of Jehovah is clear. Which course, then, is most reverent? To *assume* its truth, as divines generally do, and then confess our inability to judge of its rectitude—David having sworn to Saul that when he reached the kingdom he would not cut off his seed,—*or* to question whether it may not be an interpolation.

The Rev. David Jas. Vaughan, in a sermon on "The Moral Difficulties of the Bible," suggests, regarding this transaction, that David was probably deceived by the priest, who answered *as from the Lord*, "It is for Saul, and for his bloody house, because he slew the Gibeonites." That suspicion, he says, "is increased when we remember that the priest to whom David must have applied, would be that Abiathar who alone had escaped from the bloody massacre of the priests at Nob, which Saul in a fit of brutal passion had commanded, and who would be sure to entertain feelings of the deepest hatred, and a truly Oriental thirst for revenge against Saul and his house."

It is perhaps impossible for us to know how far *a liability* to mistake or to evade a Divine Communication, whether given by voice or vision, was incurred by Him who received it. But it may safely be asserted that all the probabilities are, that not only to the ancient prophet, but to every one who received such intimations, a Divine message was always *probationary;* and this in the sense that *all action*, whether on the

mind or heart of man by the Spirit of God, is still probationary—that is to say, capable of being misunderstood, resisted, or absolutely rejected by a proud or rebellious spirit. Faith and humility must surely have found as much room for exercise *then* as they now do; and if so, only by an unction from above was the Divine message or warning understood or regarded.

Further, it must be borne in mind, that among the Israelites phrases implying a direct appeal to heaven were commonly used when no such communications really took place. Seeking an ordinary decision at law is in this way called inquiring of God. Moses says (Exod. xviii. 15), "The people come unto me *to inquire of God.*" The following verse explains to us in what sense this phrase was used, for he adds, "I judge between one and another, and I do make them know the statutes of God and His laws." Moses, as a wise legislator and administrator, was undoubtedly in these cases *the representative* of God; but to assume that because this was the case every separate decision of his was infallible, or that God, so to speak, was responsible for all His servant did, is surely but an extravagance. How much more may this be said of ordinary High Priests, such as Abiathar!—*Liber Librorum.*

Conclusion.

The foregoing exercises of the "Verifying faculty," it need not be said, is a very different thing from sitting in judgment on Scripture; a very different thing, too, from the modern sceptical theory that the Bible is, as a whole, untrustworthy; that much in it, though false, is given by the writers in all *purity of intention;* that their words, therefore (notwithstanding their falsity), may be regarded as *true* words, inasmuch as they express "the conceptions of the times, and the measure of knowledge or of faith to which every one of the writers, in his degree, had attained." For if this theory be worth anything, the *authoritative* character of the Book is effectually destroyed.

Nothing *can* be more unreasonable than to regard the Bible as being at once true, and yet full of falsehood; pure, and yet defiled by credulity and prejudice. As if a thing *really* of the heaven and heavenly could be tainted by the breath of delusion and deceit! Eject, for instance, the miraculous from the Bible, and the Book unquestionably falls into contempt. If it be not authoritative and Divine, it is clearly not worth the trouble of perusing,—except, indeed, as a literary miracle, a monster of good and evil, which, having first slain the falsehoods of Paganism, now waits, in turn, to be devoured by higher truth to which it has itself given birth and development.

Finally, it may not be amiss to think where the rejection of the Bible lands us. With the Book, the God revealed in the Book departs also. What then remains for us? Clearly, neither more nor less than *self-worship.* The grosser forms of Paganism—the cruel and revengeful demons of uncivilized idolaters—would, in such a case, of course, find no place amongst us. A more refined polytheism might; but this is only the embodiment in beautiful forms of idealized *human* power or passion, heroism or virtue. Pantheism, whenever it becomes objective, can take no other shape. For since *man* is greater than either sun or stars, storm or river, bird or beast, the *highest manifestation* of God, on this showing, must be MAN.

The *moral* results of such a conclusion are obvious. Every man, at his best, is, or aims to be, what he conceives his God to be. He may sink far below that conception, but he can never rise above it. Without a Divinity better than himself man is incapable of moral advancement.

Such are the necessary results of the rejection of Scripture when fully worked out. To be a sceptic in the midst of Christian influences, and with the results of a Christian education continually acting on the character and conduct of a man, is one thing; to be a sceptic in the midst of universal scepticism, with all traces of Christianity withdrawn, and nothing left but *the results of unbelief*, is quite another thing. The *first*, notwithstanding its blind ingratitude, may consist with much that is amiable and honorable; the *last* must terminate in moral debasement, and in unmitigated selfishness.

Errors *do*, unquestionably, exist in the Bible. Sometimes figures are erroneous, and sometimes *words.* Sometimes a translation is not quite accurate, and what are called "readings" of the text frequently vary. Interpolations are rare, but they may be found nevertheless.

The great question, then, is—What doctrine or important truth do these errors effect? Of what importance are they? Safely may it be replied, *Of none at all.* As the late Bishop of London has well remarked, "when laborious ingenuity has exerted itself to collect a whole store of such difficulties, *suppose them to be real*, what on earth does it signify? They may quietly float away without our being able to solve them, if we bear in mind the acknowledged fact that there is a human element in the Bible."—*Study of the Bible.*

The Great Faith of the Thief on the Cross:

Considered with Reference to God's Purpose of Blessieg the Race in the Future.

By John Fondey, M. D.

The salvation of the dying thief, in the hour of Christ's crucifixion, constitutes a theme on which divines have spent much thought; and which, while admitted to be an instance of mercy, exhibited even at the last moments of existence, has, also, from its solitary character, been adduced as proof that we are not to look forward to such a time as one in which that mercy will be found—that the case was altogether exceptional. We believe, however, that we are justified in drawing an entirely opposite conclusion as to its object—that God designed, by it, to show his willingness to save man, no matter how vile, or long continued his rebellion, or how near the hour of his dissolution he sought it—salvation to the uttermost, whether relating to the degree of guilt, or its being attained during the last moments of life, being taught by this incident in the history of Jesus.

Some have sought to discredit the authenticity of this narrative, in order to evade the force of the argument that salvation was possible when neglected until the dying hour, fearingthat men would not be moved to seek it, if such a hope of final salvation was held out to them; just as, in regard to the final doom of the wicked also, they have been anxious to drive man to seek God, by giving him no hope of receiving from a loving Father that forgiveness, which, we believe, he accords to all who are truly penitent, no matter how vile, or long continued their hostility, or how short the period yet remaining in which to show the reality of their change, or how brief the opportunity to save and glorify Him.

Fixing their minds simply upon this present age, they have not realized that it is in the future ages that man's powers and capacities are to be exercised and developed; that it is then and there he is to serve and glorify his God for ever. A few brief moments of time, even if reaching to the three-score and ten, or more, of man's allotted period of existence, are nothing when compared with the cycles of his eternal duration.

Conversing with a brother in Christ, a few months ago, on the subject of the nature of Christ, some thoughts in regard to the dying thief arose in my mind, differing from those before entertained by me. He had been conversing the day before with some of his old Advent brethren, men of much thought and considerable intelligence, (but there are many, we fear, who, like the class of men spoken of by the apostle, by wisdom *know not Christ*), but who have adopted, and are propagating the antichristian dogma that Christ did not exist prior to the incarnation, but was begotten, according to the natural order, by Joseph of Mary. He seemed to have been a good deal impressed by their sophistries; and, in reply to my argument against the truth of such a view, in which I showed that the Evangelist Matthew plainly declares that Joseph, as a husband, had no knowledge of Mary, until after the birth of Jesus; who could not, consequently, have been begotten by him, but was, as stated, by the Holy Ghost, he maintained (expressing the views of the before mentioned brethren) that the passage I quoted was an interpolation—that, if it had been true, the other Evangelists would also have mentioned the circumstance.

In reply I referred him to the scene of the transfiguration, of which Matthew, Mark, and Luke speak, but of which John gives no account; and the resurrection of Lazarus, of which John only makes mention; thus showing the error of my brother in considering the authenticity of a statement in one of the evangelists to be dependent on the narration of the same by all the rest. I also brought to his notice the prayer of the dying thief, of which Luke only makes mention. He could not answer these arguments, but maintained that the prayer of the thief, as well as the account of Jesus' Divine origin, was an interpretation—that God does not save a man at the last hour—and he contended that, in order to prove his salvation a genuine one, man must first give evidence of it by *doing* something; and as the thief had no time to prove the sincerity of his conversion by any act suitable to such a change, the account could not be authentic. The conversation lasted sometime, and, during the course of it, I was led into a train of thought, and to form opinions, differing from those I had previously entertained on the subject of the thief and his late salvation.

As to the question of this prayer of the thief and the answer of Jesus, being an interpolation by the monks, as my brother contended, this is not very probable when we consider that the true idea of the kingdom of God is not apprehended by the hierarchy of Rome. They know something of a temporal kingdom, of earthly power, of pride, and pomp, and display and wealth, for these they have possessed—these they ardently covet,—but of the kingdom, that which is yet to come, and to share in which he asks Je-

sus to remember him, when he came to enter upon its possession—of this they know nothing. And is it likely that these saintly persecutors, these exactors of tithes to the uttermost farthing, would have assigned the *poor* thief a place in *Paradise?* No, Purgatory would have been the spot to which they would summarily have consigned him.

But is it so very strange that, even in the last hours of life, the mercy of God should have been extended to this dying malefactor? Do we read our Bibles so carelessly, that we fail to discover therein evidence that our God is ever willing to pardon the vilest and most hoary headed sinner against his grace, who will turn, and from the heart say, I repent, I believe? He says: "Though your sins be as scarlet, they shall be—as white as snow; though they be red like crimson, they shall be as wool." (Psa. i. 18.) "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." (Isa. xliv. 22.) "And *whosoever* will, let *him* take the water of life *freely.*" (Rev. xxii. 17.) "Come unto me *all* ye that labor and are heavy laden, and I WILL *give* YOU rest." (Matt. xi. 28.) Does not Jesus here invite *all* to come that labor and are heavy laden? is the just dying sinner excluded from the "all" who are invited to come that labor, and from the "whosoever will" that are encouraged to partake "of the water of life freely?"

But if we look at the type of the serpent, referred to by Jesus in his conversation with Nicodemus, do we not find in this an assuranee that Divine grace is not limited in its operation to the circumstance of the greatness of the guilt, or the period when the sinner exercises repentance toward God, and faith in the Lord Jesus Christ? The Israelite bitten by the fiery serpent, and in different stages of the disorder which was assuredly hurrying him down to death, could, at *any* moment, if he obeyed God, and looked upon the serpent, be healed. The heart might be just ready to cease its beating, the brain to think, the eye almost fail to recognize objects, or even to discern the uplifted serpent, but if, even in that dying moment, the Israelite exercised faith, manifesting it by looking *toward* the serpent, he was healed. And Jesus clearly assures us that, as Moses lifted up that brazen serpent in the wildernesss, so was the Son of Man to be in like manner lifted up, "that *whosoever* believeth in him should *not perish*, but *have* eternal life"—that, like the serpent-poisoned dying Israelite, the sinner, sinking to eternal death through the plague of sin, might, through the Lamb of God, obtain everlasting life.

In the work of grace wrought on the day of Pentecost, we see, too, that God's mercy is not limited, but that he saves man, even where the sinner has no opportunity to show that he is saved by doing outward works manifesting his repentance. The thousands who were then converted were, on that very day in which they believed, added to the church—in a very few hours after their exercise of faith, and most probably without leaving the place, they were numbered among the believing. the saved by grace through Jesus. The difference in time between their exercise of faith, and reception into the church, was not much greater than that which intervened between the utterance of the dying thief's prayer and his dissolution.

Besides, *what* is the sinner required to DO if he would fulfill the conditions of the gospel as a pre-requisite to his salvation? "*Believe* on the Lord Jesus Christ, and *thou shalt* be saved" is the gospel condition. The Pentecostal thousands complied with this and they were saved; and the dying thief in his prayer indicates the exercise of such a faith in Jesus. The cry uttered by John the Baptist was, "Repent, for the kingdom of heaven is at hand." Jesus takes up the same cry, and the dying thief heeded, believed, and acted accordingly, for *he* had *repented.* "Dost thou not fear God," said he, "seeing that thou art in the same condemnation? and *we* indeed *justly;* for we receive the due reward of *our* deeds; but this man hath done nothing amiss." And he showed his faith in Christ in the prayer he uttered, for he had his eye directed towards the *Kingdom*, and *believed in Christ* as the *coming King* and Deliverer.

There are several points on which we would like to dwell in connection with this subject. And the *first* is, The clear intelligent perception of the truth, exhibited in this prayer of the thief with regard to the kingdom of Christ,—that it was one yet to come. When we consider the confused erroneous views entertained by the mass of professing Christians, even in this day of light and knowledge, on the subject of Christ's future position, that of his saints and of the world; and, looking back, see the great error of the Jewish nation in regard to the time when Christ should reign, and the nature of the work he was then accomplishing, we look with surprise at the clearness of the views entertained by the thief on the subject of the coming and kingdom of the Redeemer. Whether he had, along with others, heard Jesus as he ministered to the multitudes, or had received through others the doctrines he taught; or whether, while stretched upon the cross, the dying Saviour had revealed to the mind and heart of the poor malefactor the glori-

ous truths concerning his mediatorial and kingly work, and the kingdom yet to be set up in the distant future, we know not: however this may be, his views in relation to this subject were singularly clear; in his prayer he confessed that Christ was a king, although not then to take the kingdom, but at some future time when that kingdom should be manifested.

The *second* point we would notice, is, the *greatness of the faith* exhibited by the thief in this confession of Christ as his Lord and Coming King. Look at the circumstances then existing, which were such, as we would conceive, least likely to inspire faith in the claims and pretensions of Jesus as a king and deliverer. He was seated upon no throne; before him no bands of loyal followers and soldiers stood to bow the knee in homage, or wait to fulfil his royal will; around him were no insignia of power, but, on the contrary, his surroundings were those expressive only of weakness, desertion, perfect helplessness and suffering. *How* could *he* save? Already had the insulting cry arisen to his ears, as well as of the thief, from the lips of mocking chief priests and scribes, "He saved others, himself he cannot save. Let Christ, the king of Israel, descend now from the cross, that we may see and believe." And the soldiers also mocked him, saying; "If thou be the king of the Jews, save thyself." The dying thief had heard these taunts, these derisive rejections of Christ as *one able to save, as a king*, for he also had cast the same in his teeth, —and *yet he believed.* He looked away from the cross, beyond it—away from the circumstance of the apparent helplessness of Christ—from his seeming inability to save even himself, to deliver himself from the hands of the enemies who surrounded him—away from the *dying* Son of God —he looked beyond these things—*he believed.* We exercise faith in the Coming and Kingdom of Christ, but what is our faith in comparison with his? We know that Jesus died, but we know also that he has arisen, that he is seated at the right hand of the Father, that he has burst the bonds of death, that he has redeemed multitudes from the power of sin—we have the resurrection, ascension, the descent of the Spirit, the light which that Spirit gives us to open up the prophetic word,—we have the fulfilled prophecies of the past to make clear our way, and indicate our present position, as well as reveal to us clearly the character of the events about to be fulfilled in the near future. We exercise faith, but a faith falling how immeasurably below that of the dying malefactor.

His faith was a grand, a wondrous faith. He understood the way of salvation; he must have known that Jesus was dying to make atonement for sin, that he would rise from the dead, go to his Father, and return again to take his kingdom, and, poor, humble, believing sinner, he prayed, "Lord remember *me*, when thou *comest* into thy kingdom." It was a wondrous hour. The saints of the past, prior to this, had exercised faith in a Redeemer who was to pour "out his soul unto death;" we exercise faith in one who did die, and rose again,—but the dying thief trusted in a Saviour who was *then himself dying*—faith in a Redeemer who, in all those surroundings, presented nothing save the majesty and purity of his nature, and the sinlessness of his life, to indicate that he was else than the deceiver, by which title the chief priests and pharisees had designated him. We look with wonder at the faith of Abraham when called to slay Isaac—it was indeed a grand display of confidence in God —but when we look at that exhibited by the thief, we cannot regard it as inferior to that of the patriarch; for, in both cases, the circumstances were such as apparently to forbid utterly all ideas of their faith's realization.

The *third* point on which we would briefly touch is, that God intended, by this salvation of the dying thief, to show his power and willingness to save man, and glorify Jesus.

Behold the Redeemer! In agony and torture —seemingly helpless and without power to save —in the hands of his enemies from whose vengeance he is apparently unable to extricate himself; and yet, in dying, he shows his mighty power to save. He carries with him to the grave a trophy of his grace—he gives, if I may so express myself, a *specimen* of his work. He shows how light may be imparted to a sin-darkened understanding; how a once reviling rebel may, through the Divine Spirit, become changed into a humble, penitent, believing child; how a heart, once gross and groveling, and bound in chains of sin, may become heaven-inspired, led to look beyond these earthly things, and seek after, and exercise faith in, a kingdom yet to be revealed; and shows us what men, in the hour of, and after their salvation, should think of, and live for —the Coming and Kingdom of the Redeemer. He showed that, even in dying, he bruised the serpent's head, while delivering one of his victims from the hand and power of the destroying enemy,

Again: We draw from this subject the consoling lesson that God "delighteth in mercy," and that he has given us this incident to show how great is that mercy; that no one need despair, but that all who will may come, and find pardon and salvation. He introduces the gospel dispen-

sation by placing on its very threshold such an instance of His love, and power to bless and save, that none may doubt his willingness to do so, but on the contrary, like the dying thief, turn to Jesus, exercise faith in him, and look for his appearing and kingdom. By such an incident he would seek to show the largeness of His loving heart, and inspire us with confidecne to trust him.

And, finally; If God is so willing to save men, as this history of the dying thief teaches, have we not reason to believe that he will, in the future ages, reveal his goodness, and love, and mercy on a more extended scale—one more grand and glorious—by bringing the mass of the race to the knowledge and love of Himself and the Redeemer? We may speculate as much as we choose; form theories as numerous and conflicting as we please; talk of man's sinfulness and unfitness to enter upon another state, where the wrongs of the present will be righted, and man have an opportunity to accept or reject Christ as his Saviour; but the word of the living God stands, in all its majesty and truth,—unrecalled, unrepealed;—"I have sworn by myself, the word is gone out of my mouth in righteousness, and SHALL NOT RETURN, That unto me every knee shall bow, every tongue shall swear." (Isa. xlv. 23.) "Wherefore God also hath highly exalted him, and given him a name which is above every other name: That at the name of Jesus *every* knee should bow, of *things in heaven*, and *things in earth*, and *things under the earth;* and that *every* tongue should confess that Jesus is Lord, to the glory of God the Father." (Phili. ii. 9–11.) If God is Truth, he has declared that his word shall not *return*, but be accomplished; and if so, we are justified in expecting that the mass of the race will bow the knee to Christ, and confess him as their Lord.

And is not such an expectation in harmony with the character which God has given of himself as a being whose dealings with men are disciplinary; by which he seeks to correct, purify, make them happy, show forth his glory, and exalt the name of Jesus? To accomplish this result will be the work of the future ages, in which the seeming wrongs of the present will be righted, God's dealings with men, though often apparently inexplicable, severe, and cruel, be fully vindicated; and the greatest amount of happiness to the race be eternally secured.

Philadelphia, July 3, 1876.

God hears the heart without words, but he never hears without the heart.

DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT.

BY G. R. LEDERER.

The book of Daniel stands singular among the books of the Old Testament Scriptures; singular in its character, in its language and construction, and singular in the mode of imparting the revealed objects to the coming generations.

We do not find in Daniel, as in the writings of other prophets, one single "Thus saith the Lord;" all predictions are presented to him either in dreams or visions, and the explanation of their import is communicated to him through a third personage, as a kind of interpreter between Jehovah and himself.

Other prophets have almost exclusively to do with Israel, their own people. Admonishing, warning, threatening and comforting were the burden of their activity. Here and there the fate of some neighboring nations who frequently came in contact with the Jews, as Syria, Assyria, Egypt, Moab, Ammon and Edom are briefly foretold; but Daniel contains an outline of the world's history from his own days to the end of Gentile supremacy, the introduction of Messiah's kingdom and the resurrection of the righteous dead.

The language of this book is, as I said, most singular. In the first place, five of the twelve chapters it contains, are written in pure Syro-Caldaic, the language of the court, and, consequently, of most people subjected to the then ruling people, while seven chapters are written in Hebrew. But, what a Hebrew! It is mixed up with foreign words and the construction of its sentences is at variance with all grammatical rules and usages.

No other book of the Old Testament has suffered so much misconstructions, misapplications, perversions and miscalculation than that of Daniel; these things, however, did not originate in the peculiarity of its language, but in mixing up those parts which contain predictions concerning the world at large and those which pertain to the Jews exclusively; by putting another meaning into the plain words of the prophet without the least authority to do so. For instance, By what authority do Gentile interpreters —even those who pretend to take the Word of God in its literal sense—say "years" where the angelic interpreter says "days?" Or even there where the angel uses the expression of "evening morning"—not even days—to make it to be understood years? Would the Spirit of God, the real author of all prophecies, have been at a greater expense in saying plainly years instead

of saying days, or evening morning? Or to make of the word *Tanrid*—the daily sacrifice—to mean heathen worship, or some other monstrosity? But the mania to apply all possible prophecy to the Gentiles or the church, or to make out the exact time of the Lord's coming, so blinded them that they fell headlong in all the great errors they promulgate to the world.

Another strange thing, is, that the question never occurred to any of these interpreters,—What is the reason that nearly half of the book of Daniel was written in a foreign tongue? Would they reflect on this question and study for an answer they would receive light on the whole object of Daniel's prophecy, and, perhaps, give up their pre-conceived notions and misapplications. To my mind the answer is clear.

The first chapter, in Hebrew, is an introduction to the book, telling how God has prepared Daniel and his three friends for the great and important object to protect their people who were to be the captives in Caldeia; they had to become auspicious to the monarch and to be placed at the head of the government where they were enabled to prevent persecution or ill treatment of the captives.

And, indeed, the purpose of God was accomplished; neither sacred nor profane history makes any mention of oppressing or persecuting the Jews during the 70 years of their exile, except that of Haman, which, however, resulted in his own destruction. From the second to the seventh, both included, the miniature history of the Gentile dispensation is given, and given in the language of the Gentiles, that they might know and understand that the destinies of nations is not in their own hand, by their own strength, but in the hand of the God of the Jews, and that, though the throne of David is broken down, the crown and the sceptre removed from his posterity and given to the Gentiles, the time is appointed when all will be restored to the Son of David, and that his dominion will be universal, over all nations. The particulars of the way in which this revelation was made to Nebuchadnezzar and the Gentiles, I will explain—the Lord willing—when I come to the second chapter.

I have, in my leisure hours, and when not prevented by illness, written a brief commentary on the book of Daniel, mostly the fruit of my own study and researches, and partly collected from some celebrated Hebrew writers, whose names are well known to learned Gentiles. Before, however, I think it necessary to make some remarks on the subject of prophecy in general with which I think to close the first article.

The prophecies are predictions of events which shall come to pass at some future time; future from that in which the prophet uttered the prediction. This future may be near or afar off; the events may even take place during the life time of the prophet who foretold them, as in the case of Jeremiah concerning the conquest and destruction of Jerusalem and the temple, or after a long indefinite period, which may not have been fulfilled yet even in our days, after thousands of years have passed since they were predicted. When we turn to the history of Israel we must admit that many of the predictions of their prophets have been so clearly and minutely fulfilled that none can mistake them except those whose notions are stronger than conviction itself; and there are, indeed, Bible students and interpreters who wilfully shut their eyes to historical facts, were they ever so clearly the fulfilment of prophecy; and this is particularly the case with the prophecies of Daniel.

The student of prophecy must bear in mind that the prophets spoke primarily to their people and concerning their affairs, he, the student, must therefore make himself thoroughly acquainted with the history of the prophet's people during the ages that have passed between the utterance of the prediction and our own day. If history relates the occurrence of events which are clearly recognizable in the predictions of any of the prophets, we must not look for their fulfilment in the future; they have been fulfilled. If, on the other hand, the events that have occurred are not plainly and distinctly recognizable in the prediction of one or another of the prophets, the prophecy is still unfulfilled; and we must conclude that the time of the fulfilment has not yet come according to the plan and purpose of God. Very few of our modern interpreters adhere to this indispensable rule, and the consequences are, of course, errors which lead to false doctrines, false hopes, and strife and divisions among those who are otherwise faithful disciples of our glorious and divine Messiah.

No wonder, then, that we so often meet with the ridiculous idea that the restoration of Israel of which all the prophets spoke in glowing terms, has been fulfilled in the return of the Jews—or rather a portion of them—from Babylonian captivity, though not one feature of that event is recognizable in the predictions of the prophets concerning the final restoration of Israel.

But to return to the book of Daniel. I maintain that all the prophecies in that book have been fulfilled except that concerning the introduction of the stone kingdom, or the inauguration of the Son of man as the King and Ruler of all kingdoms, nations and tongues under the

whole heaven, and which, I trust, I shall prove in the course of comments, each chapter and verse separately.

I do not claim perfection either for myself or for those of my Hebrew forefathers, from whose writings I shall make some quotations; but both may serve as a kind of guide for those who desire to search for truth, and as a key to a comparison of prophecy with history. Principally, however, it is my design to save some brothers and sisters from the delusion that the calculators of time will, by increased efforts and researches, find out the day and the hour when the Son of man, the Lord, will appear and the present dispensation come to a close, or rather the whole fabric of heaven and earth, and all the rest will be burnt up.

To study prophecies with profit it will be well to inquire into the general idea which called them forth, and which, therefore, pervades the principal part of them. In the book of Daniel the attentive reader will find out without particular difficulty, that the Spirit of God reveals *the constant conflict of the people of God with the empires of the world and the final victory of the former.* But some one may say: "We find here that the prophet mostly speaks of his own people, the Jews; are the Jews, as a nation, the true people of God? I say, no; neither the Jews as a nation, nor any other nation, are the saints of the Most High who shall reign with the Christ in his kingdom; but the Jews are, and have ever been, the representatives of the children of God, especially so at and after the days of Daniel. For notwithstanding all their shortcomings they adhered to the One True and Living God, and it is not too much to say that millions of them gave up their lives for that faithfulness to Jehovah.

The kingdom of God was also represented in the kingdom of Judah as long as a descendant of David sat upon its throne. With the breaking down of that throne Gentile supremacy began, and will last until the tabernacle of David shall be re-built, and David's great Son occupies the throne in Jerusalem.

The prophet Daniel was well trained for the reception of the revelation of this uninterrupted conflict by his own experience. He, a captive, educated at the court of the greatest monarch to wait as page upon his foreign master, received wisdom from Jehovah to tell the king his dream and the interpretation thereof. In consequence of this miraculous gift Daniel and his intimate friends became officers of the highest rank, and Nebuchadnezzar was compelled to acknowledge the supremacy of the God of Daniel. But, how soon was that forgotten! The king renewed the conflict by erecting the great image in the Plain of Durah, commanding all his subjects to fall down and worship. Even the deep impression which the wonderful deliverance of the three faithful ones from the fiery furnace made upon him, so that he commanded his people to worship the God of the Jews, was but momentary; he soon forgot that he himself had professed that the God of the Jews had the power over all gods and kings. And, alas, thus it remains unto this day with all Gentile rulers under whatever name or title; be it Emperor or Czar, King or Duke, or even President or Governor of Republics. Though many or most of them profess to be Christians, in their acts they are in constant conflict with the government and the people of God.

And now, dear reader, by the rules as here stated I have been guided in commenting on Daniel, and by this all misapplications, misconstructions, all speculations and calculations concerning the time of the appearance of the Son of man, to take possession of his kingdom must fall to the ground, and all searching for it can only bring evil.

The secret which the Father has not even revealed to the Son is not for any mortal to know, however great his desire may be to see the Lord coming in power and glory.

"Sober Second Thoughts."

The son who said to his father, "*I will not,*" when bid to "go work in my vineyard," and "afterwards repented and went" is a good example of sober second thought. Some years ago the Examiner was sent to a man in the State of Connecticut. It went to his family for several months, but last July the head of the family, in a somewhat censorious and petulent manner, wrote to have it discontinued. Of course, he was promptly obeyed, though no charge had been made for it. A short time since he wrote wishing it sent him again. He writes as follows:

"I have wished since I stopped the Examiner, last July, that I had continued it. I was rather hasty in making some remarks which I did. I have been compelled to believe there is a future probation for all who have not sinned unto death; and that mercy continues beyond this brief existence. I have now embraced the glorious truth: not with the contentious spirit I had before, which I felt condemned for cherishing; but with love for all. O, what a burden it has lifted from my mind; I am freed from all bigotry and unkind feelings towards any one. I look upon a world yet to be saved, when Christ will see 'the travail of his soul and be satisfied.' God loves poor mortal man, and will save all who will submit to His righteous will, whether here

or hereafter. I am determined to be free from every yoke of bondage that sectarians would impose on us; and yet I will have charity for all. I want the meek and quiet spirit of Jesus abiding in me. Will you please send me the EXAMINERS that have been published since July last, and then continue it to my address, and I will pay as soon as possible."

I doubt not this man feels better than when he said, "I will not believe;" and far happier than the Advent preacher in California who says, the views held by the EDITOR of this Magazine "are a *damnable* heresy." Such a heresy is "denying the Lord that bought them. Who, most likely is doing such work,—those who believe and teach that Christ gave himself a ransom for all "men, to be testified in due time;" or such as teach that the vast majority of men will never hear *that testimony*, nor have an opportunity to accept "the Lord that bought them?" "Sober second thoughts" may lead many opposers, yet, to change their minds and course, and learn and proclaim the grand and soul-cheering declaration that, "Christ is the *propitiation* for *our* sins; and not for ours only but also for the sins of the *whole world;*" and that God will, "in due time," cause the whole world to hear the glad tidings, and give every son and daughter of the human race all necessary means to accept the Redeemer unto life everlasting; yea, He "will have all men come unto the knowledge of the truth," and "pour out of His Spirit upon all flesh;" so that none will ultimately perish except such as wilfully and knowingly sin against the Holy Spirit and "deny the Lord who bought them."

ED.

ALTERNATIVES.

THE brief paper of "A Student" headed "*Life in Christ*," which appeared in the RAINBOW, deserves, I think, more consideration than it will probably receive.

It has suggested to me the following thoughts on the tendency of men to adopt extreme alternatives, and to draw broad if not coarse lines of distinction in matters which do not admit of being thus treated.

For example: Our fathers held, and seem to have been incapable of holding anything else, that at death every man—whatever may have been hi, character on earth—became at once, in consequence of that change, either supremely good or supremely bad; an angel or a devil. What else, said they, can possibly have been meant by such terms as "saved" or "lost?"

Modern thought, while taking quite a different direction, seems inclined still to run in a somewhat similar groove. Hence, while one holds that if man does not in the future live for ever in happiness or misery, he *must* die as the brutes die; another affirms that the alternative for every one is either immortality or annihilation; and a third declares that the denial of eternal punishment necessarily involves Universalism.

Each of these schemes, if so they may be called, is supposed to rest on certain texts of Scripture, but all alike proceed on the utter disregard or forgetfulness of the revealed character of God, and the lengthened training of man. The charm of each and all of them being that they may be held dogmatically, may be expressed in a few words, and can be comprehended by everybody without trouble.

But *truth*, in such matters, is not thus summarily to be either arrived at or disposed of. It is not given us in hard and fast lines, but it is intended to hover around us somewhat dimly, exciting interest and hope, although frequently incapable of clear definition.

All truth, it has been well said, lies in nice shadings; but men in general have no eye for shadings, and hence they continually fall into errors which might easily be avoided if they would but remember that almost every form of thought which is of any value becomes, when received by mortals, true and useful *to them* only in so far as it admits of modification, and is bounded on all sides by that which seems antagonistic, yet is not contradictory.

The paper of the "Student," to which I have referred, appears to meet this tendency, when it bids us to consider whether there may not be salvation without "glory, honor, and immortality;" whether there may not be life in the world to come, through Christ, which yet does not involve a partaking of the immortality of God; whether such life may not be granted to multitudes *on sufferance*,—that is, for a more or less lengthened period as God sees best; whether destruction may not be the termination of those who determinately reject "the counsel of God against themselves" without involving any such consequence to others; whether, in short, the second death may not—like the second life—be a variable thing, and whether this is not the true meaning of many passages of Scripture which, as usually interpreted, appear contradictory.

These texts are prominently brought forward in Mr. Dunn's *Destiny of the Human Race*. They there support an argument which seems to me unanswerable. They illustrate a theory which if not proven,—and such subjects do not admit of *proof*,—carries with it the highest probability; a theory which, as I think, has never yet been fair-

ly considered, perhaps chiefly because it sets at nought the broad and coarse lines of distinction to which I have alluded, and which are so popular.

For the information of some readers it may be well to mention that a new edition of Mr. Dunn's book has recently been published by Messrs. Simpkin & Marshall, [London, Eng.], the price being reduced to *six shillings*. * H. L.
—*Rainbow.*

LETTERS AND EXTRACTS.

FROM S. C. LOCKWOOD.

BRO. STORRS: The BIBLE EXAMINER has been a great emancipator to me; while the reading of its pages has given me much pleasure. I have read in the Sept. number the article, "The order of the resurrection," and was much interested in it. With reference to the reign of Christ and his saints over the living inhabitants of the earth I have thought much, and yet perhaps to very little purpose. I imagine it will be very much as it was with the Saviour after his resurrection. He was entirely beyond their control; could make himself visible or invisible, at pleasure.

Now, in this state, we have but five senses with which we can discern any thing. Have we any by which we could discern an immortal being? Supposing the saints who come out of their graves after the resurrection of Christ, were here; could we see them without another sense? And if not, how can we know that Christ is not here and the first resurrection already taken place? Will you please write your thoughts on the subject?

RESPONSE BY THE EDITOR.—I suppose immortal beings can make themselves "visible or invisible" to mortal ones at pleasure, if God wills it so. It has been so in the past to Abraham and others.

The record which speaks of those said to come out of their graves "*after*" the resurrection of Jesus, are said, also, to have "*appeared* unto many;" and there appears no evidence that the "many" had "another sense" to see them.

That Christ is not here, *visibly*, all must admit: but has always been *with* his saints in some sense; but no evidence appears that He is here *now* in any different sense than heretofore; and if not, I see no sound reason for accepting the idea that "the first resurrection" *has* "taken place." My *opinion* is, that the first resurrection and the change of the living saints will be simultaneous, when "the Lord shall descend from heaven:" and the "voice of the archangel" is heard.

In 1844 it was asserted, by some, that the "dead saints had arisen;" and I was asked if I should see some of them, if I would not believe it? I replied, No, not unless I could at the same time see "Christ in the clouds of heaven."

But I have no disposition to enter into a controversy with brethren who take a different view: *time* will soon settle the matter. Let us live always ready to meet the Lord when He is *revealed* from heaven; thus "loving his appearing," and rejoicing in hope of it; for, "In such an hour as YE think not the Son of man cometh." Every indication is that the event is near; and we may well "lift up our heads; for, our redemption draweth nigh."

FROM POLLY G. PITTS.

BRO. STORRS: I have received the last number of the XX. vol. of the BIBLE EXAMINER; and to say that I am exceeding glad and thankful, will not express my feelings, and only my God and Saviour knows the *unspeakable* joy of my heart, while meditating on what God has done for me through it. O, blessed Bible. Blessed God, for raising up so many Bible Examiners, giving them strength, wisdom, light, knowledge, and the love of His word, sothat the truth as it is in Jesus has come to many, the light of life; and is spreading and growing brighter and brighter. O! what shall I render to God for all His benefits? I will take the cup of life, and ever call on the Name of the Lord. Yes, ever praying that He may sanctify every instrument He has been using for my everlasting good, as well as for others, and at last glorify them with His own self. O, what can we want more than to be like Him, and see him as he is? Blessed be God for the training *for service* in the "Ages to Come." O, how much my God has taught me! He has learned me not to call all the dead who have died without the knowledge of God or Christ, "The wicked dead." I have learned that many are called, but *few* chosen I have learned that "GOD IS LOVE." And He has learned me to take that exalted stand-point, when viewing His ways to the children of men; and, O, how many dark things have become light, and many crooked things made straight. When I take the stand-point, "God is love," then I feel that the BIBLE EXAMINER must live. It is of His own raising up, and I am not afraid of His laying it down until it has accomplished ALL he designed it shall do. While I live, I shall trust in Him to enable me to do all I can for its support; and to comfort you, my brother, and hold up your hands by my prayers and Christian effort, and encourage others to do the same.

I cannot put a money value on any one number of the volume, if I would; the worth of any number would far outweigh the subscription price of the volume. May the blessings of God rest upon you and yours, and all the dear writers and readers of the EXAMINER, and all His children, and the world. Your Sister in the Lord.

Iowa, Sept., 1876.

FROM SILAS COOK.

BRO. STORRS; I wrote you sometime ago desiring your Magazine, entitled BIBLE EXAMINER, and think it did not reach you as I directed to your former box in New York. But an EXAMINER has been received, and I now send a Post Office Order for three dollars for two copies, according to your offer in the one received, for the forth coming volume. I took it a number of years ago, and also other papers of the Advent doctrines; but I found the most of them so sectarian, and so opposed to any advance in the truth that I forsook them all, and went to work for myself in the advancement of the truth, according to my own understanding of its teachings in regard to the future of mankind; and the result was an expulsion from the church and set down as one causing divisions in the said church, and from that time till the present I have been studying the Bible and have been well paid in the satisfaction I have felt in being freed from the fear of God taught by the *precepts* of men, and have learned that the goodness of God should lead men to repentance.

The doctrine of Election troubled me for sometime; and as the Bible was to be my guide, to that I went for instruction and I found it to be, to me, one of the most glorious doctrines, so to speak, in the book; also, the salvation of *all* Israel, according to Paul in his Roman letter. I thought I found the Saviour's other sheep, which are not of this fold (the gospel) which were also to be brought in and finally made one fold, having one shepheed. Also, as the Father raiseth up the dead and quickeneth them, (giveth them life) even so the Son quickeneth whom he will, (giveth them life); from which I found an answer to Paul's desire to know him and the power of his resurrection, and that he might attain to a resurrection out from among the dead ones, whom the Father would raise up and quicken.

Jacob was surnamed Israel, and does not appear to me to go farther back than the commencement of Israel; and if we proceed correctly, it does not affect the doctrine of the hope for our race; for back of Israel we find a promise to Abraham that in him all families of the earth should be blessed; which it appears to me would not be such a blessing as I should desire if it was to raise them up and torment them forever in the Orthodox hell, or even burn them up literally, as we once believed. The reason why God will bless all the families of the earth I think we find in Gen. xxii. 16. The angel said, "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son," etc It is not because they have repented, but because Abraham has done this thing, that he will thus bless him and the families of the earth: but that God will give them repentance, is, I think, more than implied by much Scripture testimony. I may, if my life is spared, write you again, if I can bring myself to the task. I am getting old, and my mind fails me and my voice is so gone that I do but little public teaching; but I do like the truth, and also to contemplate the glorious time that is coming when Jesus shall return from heaven and begin the glorious restitution of all things spoken by the mouth of all the prophets, and every knee made to bow and every tongue confess that he is Lord to the glory of God the Father.

Yours in love for the truth.

Ohio, Sept., 1876.

FROM CORA M. CLEMENCE.

BRO. STORRS: I have been perusing the BIBLE EXAMINER for September last, In the reply to "Questions of Interest," I can say, you could not have expressed my views more fully. They are defined as the word of God teaches. I do praise the Lord for the truth; and though heaven and earth be removed the word of the Lord standeth sure. I desire to hear the Master's voice alone. None will deviate from the narrow path that follow the blessed Jesus. There are so many saying, "Lo here," and "Lo there," that unless our trust is in the Mighty One we shall make shipwreck in these perilous times.

The article in the Sept. EXR., on "The Order of the Resurrection," I have read with the greatest satisfaction. Every article in that number of the Magazine seems to be food for the inquiring mind; and, after conversing with so many diverse opinions upon the word of God, it is a relief and comfort to peruse the real substantial truth, searched out from among the thousands of precious and long hidden Gospel truths of God. O, for more of a willingness on the part of those professing to be children of light and truth to search, and understand more of God's holy will and Divine plan concerning the glorious era that is about to dawn. It seems to me it is time that

men threw off the one idea system and search the Word of God more.

There seems to be a great willingness to listen to and believe the traditions of men. There would not be so much spurious preaching and teaching as there is in these days if all sought to be led by the Spirit of our Divine Master. He alone can guide our thoughts, inspire our pens, and direct our feet in the narrow way and give us victory amidst temptations. Only Jesus: let thy grace be my shield and hiding place. It is truly blessed to turn from the confusion and contention existing, at this time, to the Word of Life. There we can find all our desires and anticipations realized. I am striving so to live that, if I fall, I may sleep in Jesus and be among those who have part in the first resurrection and enter upon the full fruition in the "eternal ages;" for this I am striving in hope.

New Brittain, 1876.

BRO. BLAIN desires all persons to whom he has entrusted his work, "HOPE FOR OUR RACE," to sell or loan, to write and let him know whether they have received anything for the work, and can send him something to help him to live while he is laying by to recover his health. He says:

"I find lately that rest of body and mind is slowly restoring my strength. Having learned by further study of the Bible, that in my work, "*Death not Life*," I had misunderstood, and so misinterpreted some 200 pages of Scripture, which I then thought taught the *literal* destruction of the wicked, I feel it to be my duty to review, and undo the wrong I have done in that matter. This labor from the age of 78 to 84 proved too much for my strength, and last May, quite suddenly, I found myself greatly prostrated in body and mind. Of course, I had not a desire to undo anything I had written against endless torment. I am not without hope that I may recover so as to do more for the cause of truth, especially by writing. In the meantime, I need help to live and keep out of debt, as travelling and selling books is about over with me.

"I also exhort the friends of truth to sustain and scatter the BIBLE EXAMINER, as it is the only periodical which will, as yet, lend a helping hand to our work. It is doing a *great work;* but the number who take it is too small to sustain it, and so donations are needed. Gratitude for the joyful light it has given us should stimulate to liberality in its support. There is yet much more light to be brought out. Read the article in the August EXAMINER on 'The World Burning Theory;' and all can see the need of more light on the symbolic and figurative language of the Bible.

"To wake our friends to the *greatness* of the cause in which we are engaged, I ask all, who wish to 'grow in grace and in knowledge,' to read the Bible, keeping carefully in mind the following three questions. 1st. Had God a *purpose* in creating our world and race? 2d. Was that purpose a *good* and wise one? 3d. Is He *able* to accomplish His purpose?

"A discerning mind can see that both Scripture and reason can and should be used in answering these important questions. I refer to *reason* as a help by the authority of Jesus Christ, who said, 'Why, even of yourselves, judge ye not what is right?' Luke xii. 47."

"JACOB BLAIN."

"*Buffalo, N. Y.*, October."

ELD. J. S. HATCH, Indiana, writes: The EXAMINER for October has visited us; for which receive my hearty thanks. I did not expect it, for I knew I had not paid for it; but I hardly knew how to get along without it. I am poor, as to this world's goods, and have had much sickness in my family the summer past; four of them down with typhoid fever at one time confining me at home four months and a half, and I could not earn a dollar. Myself and wife prize the EXAMINER highly; but we cannot expect you to send it longer free. I do love the doctrine of "the ages to come;" and feel like saying, *Glory to God.*" I see how broad the plan of salvation is; that in *the ages to come* "Our Father in heaven" is determined to "show the exceeding riches of His grace" and "all the families of the earth" are to be *blessed.* "Thank the Lord for his goodness and for his wonderful works to the children of men."

I spend most of my time preaching the word. My wife has been afflicted with rheumatism for more than four years.

NOTE BY THE EDITOR.—Take courage, brother. "Many are the afflictions of the righteous; but the LORD delivereth him *out* of them *all.*" Psa. xxxiv. 19. The EXAMINER will continue to visit you, if the Lord grants me the means to issue it. Let us submit in all things to His will. Love orders all; for, "GOD IS LOVE."

MRS. LIDE WHITE, Illinois, writes; I cannot do without the BIBLE EXAMINER. It is all the Goapel preaching I get. May you be spared to proclaim the glorious doctrine of "the ages to come" until our King shall claim His kingdom. Yours, in the blessed hope of life in those ages.

FROM WM. S. DIBBLE.

BRO. STORRS: I hope and expect to get quite a number of new subscribers for Vol. 21 of the EXAMINER, but I shall not claim any "club" privileges this year, and shall remit full price for each copy, as I consider it very cheap at $2. I often find in it single articles that are worth far more to me than all the Magazine will cost me if I should take it as long as you publish it; which I mean to do if my life is spared so long. Oh how the glorious doctrines advocated by it cause my heart to rejoice; and especially the doctrine that all men will have *one* chance, either in this life or the next one, to come to the knowledge of "the only true God and Jesus Christ whom he has sent," and thereby have the opportunity given them of securing eternal life, which can only be obtained by the knowledge of Christ and the acceptance, voluntarily, of the salvation which he has freely provided for all. It seems to me it is absurd to suppose that God should give the invitation, "And whosoever will, let him take the water of life freely" (Rev. xxii. 17), and then provide no means for all to know that such an invitation has been given. But, bless God, he has assured us that all shall have such knowledge "in due time." (1 Tim. ii. 6.) This doctrine looks good to me, and is certainly common sense, and accords with, as I fully believe, the teachings of the Bible from Genesis to Revelation. Truly, God is love; and I mean to set forth to my fellowmen, on all proper occasions, this great and glorious doctrine of God's love to all.

I have been led lately to think much upon the Bible doctrine of man's mortality, and of the security of those who believe in the unconscious state of the dead, and trust Jesus for a resurrection to eternal life. What solid ground this is on which to stand, and how it preserves us from this "strong delusion" (Spiritualism), so fully described in 2 Thess. ii. 8-11: "And then will be revealed the Lawless one" (*Emphatic Diaglott*). Here let me ask, has any thing ever been revealed more lawless than Spiritualism? for, many of its devotes desire to abolish all law and order, even to the annulling of the marriage contract. Does not Spiritualism fill this picture completely? "Because they admitted not the love of the truth in order that they might be saved, and on this account God will send them an energy of delu sion to their believing the falsehood." (*Em. Dia.*) Yes, the doctrine of man's inherent immortality is truly what the Bible calls it, "The Falsehood." Oh how it makes my heart ache to think that so many of our Christian friends stand on this same platform with the advocates and devotees of this strong delusion. Many times have I heard those who claim to love Jesus, and believe in the Bible, and take it as the rule and guide of their faith and practice, advocate the idea that something good would yet be made known through Spiritualism. Bless God for the truth that "the dead know not anything."

I have taken upon myself a solemn vow to fight the doctrine of the immortality of the soul until Jesus comes or I fall asleep; and I expect the aid of God's Holy Spirit, so that I may be able to do it lovingly and kindly, and thereby help to bring some to the knowledge of the truth on this great point. How it honors God and his Son Jesus Christ to believe that when a man is dead and we put him in the grave he will never live again unless by the resurrection of the dead through the power of Christ. Blessed doctrine: good enough for me. I accept it and shall communicate it to others whenever it seems right for me to do so. Bless the Lord that I am free from all that hampers or chains me down, and am no longer bound by church organizations. I can now scatter tracts and papers, and advocate any doctrine I think the Bible teaches, and no one has any authority to say, why do ye thus!

I have also been examining and studying the doctrine of a *literal personal devil*, and have been obliged to give that up too. It seemed rather hard to relinquish my hold on this doctrine; for, I had used it for a long time to help fight Spiritualism with; but I am convinced that it is an error. and so I cheerfully and gladly let it go. With God's help I mean to be faithful and help spread the truth of the Bible as I understand it, and try and win men to Christ that I may be an heir, a joint-heir, and co-worker with him in "the ages to come."

May God bless you and spare your life and give you strength to work for the Master until He comes, is the wish and prayer of your brother in Christ.

California.

WM. B. PUTNAM, Wisconsin, writes: Our Society have built a comfortable house of worship this summer. It was dedicated, the second Sunday in October, to God and his cause by our able and faithful Bro. Stephenson, from Chicago. It was filled with attentive hearers, who listened to the discourse of near two hours. In the evening he gave another discourse, on the "Eastern Question." The audience listened with almost breathless silence. Bro. S. is to visit us again, in a few weeks and make a longer stay. He is a workman that needeth not to be ashamed. He is a firm believer and fearless advocate of the impartial

love of God to the race He has made. Oh that we had more of the same. We have had additions to our numbers this summer, and others are searching the Scriptures to see if these things are so. It rejoiced my heart to hear again from Bro. Foore, of Kansas. I see his faith is unwavering in these new, yet *old* truths which have been slumbering under the traditions of Ages past, but now are coming up again to comfort and bless God's waiting people. It pleases the Father to hide these things from the wise and prudent and reveal them unto babes.

A FRIEND, in this city, wrote me as follows: DEAR SIR: In No. 1, Vol. 21 of the EXAMINER I find an article under the head of 'POVERTY'S MOAN AND BLESSING,'—stating the reason a poor Sister could not pay for the EXAMINER, and still did not wish to be without it. Please return her the 50 cents she sent you, and in the place of that you will find $2 to pay you one years subscription for that Sister; and please continue the Magazine to her and oblige. Yours, etc.

REMARK BY THE EDITOR.—I suppose the author of the above would not care to have me give his name. The "50 cents" went back, or was "returned," soon after it was received, accompanied with some *interest*, saying, I would "take Jesus for your surety in the matter," and lo, it comes *double* before the month is out. Thank the Lord, and blessing on the *friend* who thus volunteered "to take the risk;" may blessings return to the donor. Truly, "It *is* more blessed to give than to receive."

R. R. GAITHER, Illinois, who has just subscribed for the BIBLE EXAMINER, writes: I have received the bound volume 20. I would not part with it for $20, if I could not replace it. My joy is what my tongue cannot express. What light and truth I have is like fire shut up in my bones: may God open the way that it may burst forth to His glory and the good of His creatures. I will vindicate my Master's character. My way is, at present, hedged up: may God in his love open it. I talk this truth on all opportunities I have, and love to do it. I hope brethren and sisters, and all of like precious faith will throw their help, or funds, into the treasury of the Lord, and gird on the whole armor of God, and go forward in spreading the truth of the coming kingdom. I hope,—and it gives me great joy,—that I may be permitted to take a humble part in the kingdom that shall not pass away, and in proclaiming the everlasting Gospel in the coming *Ages*.

WM. LINDSAY, Michigan, writes: I shall ever consider I am indebted to the EXAMINER for the abiding consolation and well grounded hope it has helped me to receive and daily enjoy in this world of trouble and trial. I praise God for the hope it has pointed me to; a hope that reaches right through this age (which is bearing the curse) to those coming ages when I shall be made like my Redeemer. Daily do I thank my God for the great consolation the EXAMINER has brought to me, that the deceived, the mistaken, and the neglected of our race will yet have an opportunity of embracing the precious truth of God. I pray the Lord to cause this glorious truth to be spread abroad. And may we who have tasted this blessed truth live up to it. Your waiting brother.

J. M. YOUNG, Michigan, writes: It is my full intention to stand with you to the end of our journey here. I have lost much of my property in the last four years, and am near 64 years old; so, not able to earn money as formerly. I often think of Brn. Storrs, Blain, and many more of God's dear old servants, walking on the verge of the tomb, battling for the truth, in poverty and in need of help, and my aching heart wonders, *why?* But this we do know, the loving Master is choosing our portion *for* us. We do not wish it otherwise. Jesus has said, "I will never leave nor forsake you." Be of good cheer; it is Jesus that leads: be not afraid. "We know not what we shall be." I prize highly the EXAMINER. May our Master bless its Editor and supporters, together with the suffering Zion of God.

A BROTHER, in Georgia, writes: "My relation to the BIBLE EXAMINER has proved to be one of absolute dependence. I love it,—find it profitable,—would cheerfully pay, if in my power, double its price,—but it is utterly out of my power *now*, and so far as I see *in future*. My little crop is very short from both flood and drought."

NOTE BY THE EDITOR.—The EXAMINER will visit you still; and all others with like expressions of love to it, while the Lord enables me to publish it.

A. W. BOGART, California, writes: "The true light is shining out here. We are holding our meetings in a private house every Sunday at half past four o'clock. All bars are dropped, and we have a large pasture and plenty of food. Bless the Lord for this freedom. Remember us on this coast in your prayers.

THOMAS J. HARRIS, Pennsylvania, writes: I like the EXAMINER very much. It is the only periodical that gives us light on the future. The Bible clearly teaches probation in the ages to come, and the return of Judah and Israel to their "own land, wherein their father's have dwelt." God says, He will do this, not for their sakes, but for His own name's sake. I hope you will continue the EXAMINER as long as you are able. I know of none to take its place if it should be discontinued.

CAPT. CHRISTIAN HANSON, Virginia, sends for two copies of this Magazine, and writes: "The BIBLE EXAMINER is a storehouse of living truth to me. It has given me more knowledge of God's love to us than I have ever had before. It is a welcome visitor to me. May God bless and keep you with us for many years to come."

N. D. WIGHT, Massachusetts, writes: I find no other publication that I prize as I do the BIBLE EXAMINER. It is deeply interesting, and is very instructive. The blessed truth it advocates ravishes my heart as no other work does.

JESSE BENSON, Illinois, writes: I am much pleased with the doctrine and truth advocated and set forth in the EXAMINER; and my prayer is, that you may be full sustained in the effort to spread the glorious truth of the Gospel of the Holy Scriptures.

LETTERS RECEIVED TO OCT. 26.

The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

S. C. Lockwood, Mrs. Lide White, T. K. Allen, Wm. Lindsay, Lottie Hermes, R. A. Palmer, Edwin Phelps, Mrs. A. B. Danforth, Mrs. Mary Smith, Silas Cook, C. M. Clemence (2), Israel Putnam, Charles Everitt, Mrs. R. W. Pierce, Sarah Van Wie, Dr. W. D. Nelson, J. R. Davidson, Martha A. Hause for Mrs. Lamb, S. N. Chadwick, Hattie N. Hazard, Mrs. F. Arthur, Susanna Blodgett, Jane Alderson, Esther Tyson, W. T. Taylor, B. Gifford, John Rink, W. S. Dibble (2), Emily Page, "Mrs. S. C. W.," H. D. Collins, Geo. W. Kemp, Geo. W. Haynes, Dr. J. S. Seabury, Geo. Adams Jr. (2), Wm. H. Simmons, R. R. Gaither, W. N. Rhinehart, E. D. Adams, James M. Young, Martha T. Turner, Wm. Mitchel, N. D. Wight, A. Logan, John Beeching, D. Westervelt, Mary E. Benham (3), S. S. Call, D. Hawks, Jesse Benson, Wm. H. Tice, T. R. Crocker, T. W. Wright, T. J. Harris, Mrs. Geo. H. Elliott, Wm. B. Putnam, Geo. Waterhouse, J. S. Hatch, R. R. Gaither, J. Sherman, Geo. W. Parsons, John A. Salin, D. B. Salter, Polly G. Pitts, Mrs. F. W. Haskell, Collins Gillet, W. K. Everson, Dr. E. Perkins, Capt. Christian Hanson, B. F. Land, John Klintberg, Nathan Teft.

BOUND EXAMINERS Sent to the following persons:

J. B. Eggleston, John R. Davidson, A. S. Iredale, Azro Benton, B. Gifford, N. D. Wight, R. R. Gaither, Martha T. Turner (3 copies by Exp.), Mary E. Benham (by Exp.), Rev. Jonas Olson.

OTHER PARCELS SENT TO OCT. 26.

Rev. H. K. Foster, Thos. J. Harris, Hugh Baker, Wm. B. Putnam, A. W. Smith, Alfred Malone, Cora M. Clemence.

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Subscribers *Names* should be written very plain. Do not neglect this. It is utterly impossible sometimes to decipher names, and mistakes must occur in consequence. As to their *Address*, give simply the name of the Post Office and State. All communications should be addressed to

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The Editor's Post Office Address.

Let all *Correspondents* be careful, hereafter, to address me as follows:

GEO. STORRS,
72 *Hicks Street*,
BROOKLYN, N. Y.

All "Postal Money Orders," sent me, should be drawn on *Brooklyn, N. Y.*

Vol. XXI. No 3. Whole No. 315.

Bible Examiner.

PUBLISHED MONTHLY,

For the unfolding of Bible Truth, without respect to Traditions, Sects, Creeds, or Parties.

GEORGE STORRS, EDITOR AND PUBLISHER.

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In no case will the Editor be responsible for the sentiments of correspondents. Nor does he endorse every expression in articles *selected* from other periodicals.

NEW YORK, DECEMBER, 1876.

All Communications should be addressed to No. 72 HICKS ST., BROOKLYN, N. Y.

TERMS: $2 PER ANNUM, IN ADVANCE.

W. H. SPENCER, PR., ROCHESTER, N. Y.

EDITOR'S NOTICES.

THE EDITOR of this Magazine visited, the past month, Lynn, Chelsea, and Salem, Mass. He received a hearty welcome in all three of those places, and had precious seasons with families, besides a good hearing in the public assemblies. He feels assured that his visit was profitable to himself and to others. He was absent from home eight days, and enjoyed perfect health, except being somewhat affected with hoarseness from much talking in private and public. This, however, was probably owing mainly to the climate in that region.

He feels thankful to "Our Father in heaven" for the health, peace, and joy he experienced, and for the assurance that his visit was made a blessing to not a few. Should his health continue as it is, he will visit other places if satisfied it is the Lord's will. He longs to see the character and Government of our gracious God vindicated; and is sure that no view thereof does this like that he now presents to the consideration of his fellow-creatures. The success of the work he leaves with our gracious God; assured, that only will prosper, *ultimately*, which He approves.

☞ Those who intend to have the *Bound* BIBLE EXAMINER, Vol. 20, must apply for them soon; for I cannot supply many more of that volume. I have no perfect sets *un*bound of Vol. 20, to part with. I have some odd Nos. of it. *Bound* volumes 18 and 19 I can supply to any who wish them for $2 per volume, or $1 *un*bound.

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BIBLE EXAMINER BOUND.

VOLUME 20 of this Magazine is now *bound*. Those who wish to avail themselves of it should inform me immediately, as I have not as many as of previous volumes. The price will be $2 *including* postage.

I have still a supply of volumes 18 and 19; bound, which I will furnish at the same rate per volume. GEO STORRS.

POSTAGE.—The new law on *printed* matter is as follows: "On transient newspapers, magazines, and all kinds of printed matter, except *circulars*, ONE cent for each *two* ounces or fraction thereof." A new privilege is also granted: the sender may write his or her name and address on the inside or on the outside wrapper, preceded by the word "*From*."

TO CLUBS FOR VOL. XXI.

FOUR copies will be sent to *one* address for $5.

TEN will be sent to *one* address for $10. Those who take ten copies, may have them sent in two parcels of 5 copies each to *two* different persons; but I cannot consent to let clubs be divided into less than five copies to one address. If clubs are obtained, and it is wished to send a part of the copies to single individuals, 25 cents, each, must be added to cover my additional expense in the work of mailing.

Please do not forget this.

To accommodate those who cannot obtain a club of 5, I will send *two* copies to one address for $3.

MARTHA A. HAUSE, Minnesota, writes: The BIBLE EXAMINER is indispensable. I feel that I could not do without it. I read it eagerly and with *increased* interest, and can hardly wait from one month to another to get it. Yours in Christ.

JAMES MCCORD, Ohio, writes: The BIBLE EXAMINER is the most welcome monthly visitor we have. As many have expressed their interest and love for it in strong language, I will say, they cannot possibly think more of it than we do. If I had the means I would give much to help to spread it through the world. As it is, I can do but little more than to use my tongue to advance the glorious truth and give away and lend my Magazine.

BIBLE EXAMINER.

"*One Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 4, 6.

VOL. XXI. NEW YORK, DECEMBER, 1876. No. 3.

THE EXAMINER TO THE LORD'S POOR.

"The poor always ye have with you," said Jesus. Paul cautions us "to remember the words of the Lord Jesus, how he said, 'It is *more* blessed to *give* than to receive.'" The BIBLE EXAMINER has never been refused to the poor who have made known their desire to receive it; nor does the Editor intend it shall be, while he can obtain means to publish it; and those who, heretofore, have paid for it, but have become unable to pay longer, asking to have it discontinued, with sorrow to part with it; to such the Editor asks, as a *privilege*, to continue it; and he will feel a great pleasure to take Jesus' words for complete compensation. The article on "*Poverty's Moan and Blessing*," in the October EXAMINER, has already been responded to by several brethren and sisters, so as to enable the Editor to supply all the poor who have made known to him their desire to receive the Magazine; and also to such as through unfortunate circumstances are unable to pay as heretofore, but who regret to discontinue it.

A good brother, in Kansas, writes: "I waited just as long as I could, thinking I should get money to send for the EXAMINER; but the grasshoppers have again made their appearance and destroyed all our fall sowing of wheat and cabbage and turnips, and I have not sold a bushel of any kind of grain inside of two years; so I cannot possibly raise any means to pay for the EXAMINER and I do not know how I can do without it."

Well, brother, you shall *not* "do without it;" it will visit you just the same as if you could pay; and so to all others, in like circumstances, who communicate with the Editor on the matter. It is a pleasure to continue the BIBLE EXAMINER to such: do not deny me that privilege; and many who are more fortunate in means will help to meet the expense, and realize that "it is *more* blessed to *give* than to receive;" and will thank the Lord, in this way, to be enabled to help "bear one another's burdens." ED.

THE WORLD BURNING THEORY.

THE theory of the literal burning of the world, or globe on which we live, reminds one of the spirit once manifested by the disciples and the rebuke they received from their Master, and also the lesson He taught them on the occasion. The circumstance and lesson were as follows: The Samaritans were not Israelites, but descendants of the nations introduced into Palestine by the King of Assyria after he had carried the ten tribes away captives. Jesus was on his way to Jerusalem and sent persons before him who entered into a village of the Samaritans to make ready for him. But they did not receive him. "And when his disciples, James and John, saw it, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But He turned and rebuked them, and said, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." (Luke ix. 51, 56.)

The idea of burning the world, when Jesus personally comes from heaven again, looks very much like that of these disciples. If men have not received Jesus, though perhaps they never heard of him, or have only heard of him by misrepresentation, they are to be immediately destroyed by fire, according to this world burning theory. Do the advocates of that idea "know what manner of spirit they are of?" Is such a view of Jesus' designs towards men in accordance with the object of his coming again? May not the spirit which advocates the immediate destruction, by fire, of all men except those who have ranked themselves as saints, be some other spirit than that of Jesus? It certainly seems not to be His spirit. He says, He came "not to destroy men's lives, but to save them." Will his spirit be changed when he comes the second time, when he is not liable to suffer again from men?

Will he have less love to men and less desire to *save* them then, than in the days of his humiliation? Will his increase of power, and his perfect glory, so affect his spirit that he will be ready to do that on a large scale—on the whole world—which his erring disciples wished to do on a small village? Is not the spirit which desires such a result to all, except themselves, of the same character as that of the mistaken disciples, who knew not what manner of spirit they were of?

Is not the world burning theory the offspring of ignorance of the words of God, and the fruit of forming a theory from an isolated text, which compels its advocates to overlook the general testimony of Scripture, and the clearly revealed *fact* that the great work of Christ is "to save men's lives," and to destroy sin and evil? Does not the theory virtually say, Christ is unable to accomplish the work He undertook, and so gives it up in despair, burns the world, and lets the millions on millions of untaught souls, for whom "He gave himself a ransom," perish hopelessly without further effort to save them? What would a fire from heaven to destroy a village of Samaritans have been compared with this? If the disciples did not know what manner of spirit they were of, when they asked and desired to be commissioned to the work of destroying a few villagers, what must we think of the spirit which desires and asks the destruction of the face of the earth, and all men upon it, except themselves, every time they pray, "*Thy kingdom come?*" Does not such a spirit oppose itself to the spirit of Christ, who came, "not to destroy men's lives, but to save them?"

When He comes again, will He have changed, so that the same "compassion on the ignorant and them who are out of the way," through their ignorance, will have no place in his bosom? True, those who have had the means of knowing God and the remedy he has provided, and who have refused that mercy and "know not God *and* obey not the Gospel," will be visited by Christ "in flaming fire," and "be punished with *aionion* destruction." (2 Thess. i. 9.) But what has this to do with those who never had the means to know God, and never heard the Gospel? It surely cannot apply to such, and therefore does not relate to "the ignorant and them who are out of the way" by means of unavoidable circumstances.

To my mind, the world-burning theory has only a most doubtful support, and is opposed to the general teaching of the Bible; irreconcilable with the prophecies; contrary to the revealed plan of redemption, and directly opposed to the testimony of God himself, after the flood, when He said, "I will not *again* curse the ground any more for man's sake, . . . neither will I *again* smite any more every thing living, as I have done." (Gen. viii. 21.) To suppose, after such a declaration, that God will smite the earth with a greater curse, even with a fire which shall destroy the face of the whole earth and every living creature upon it, is, apparently, to suppose that He regards not his word, or that He talks most deceptively. No interpretation of language that may seem to support the world burning theory can be true; and it is, at least, an indirect impeachment of Jehovah's veracity, in relation to his utterance Gen. viii. 21. So it seems to me. To the advocates of such theory, the language of Jesus to his erring disciples seems applicable; and the lesson He taught them on that occasion is worthy of deep meditation by all who wish to honor God more than to sustain a theory with only a solitary text, and that of doubtful authority.

ED.

CHILDREN DYING IN INFANCY.

THE condition of these cannot fail to interest every thoughtful mind. Are none of Adam's race to have a revival from the dead except those who form a spiritual union with Christ in this life? That is an inquiry that must be met. Evasion in relation to it can give no satisfaction to the inquirer, nor the person inquired of. All who accept the idea that none will ever have a revival from the dead except those who have formed a spiritual union with Christ, evade this inquiry, or avow a disbelief in the revival of those who have died in infancy. On that subject, silence is the resort. To avow the belief that all infants, dying in infancy, are lost, or perish hopelessly, is so shocking to a pious heart that few dare openly to maintain such a theory. But to this result men are driven, in fact, who insist there will not be a resurrection of any dead ones unless a spiritual union with Christ has been formed before death; they cannot come to any other rational result. In the first number of the revived BIBLE EXAMINER, I spoke as follows:

"To say that no man can have a resurrection from the dead unless he has, in this present life, had a union with Christ's divine nature, or a spiritual union, or union by the Holy Spirit, is to leave all infants, dying in infancy, in eternal

death; for a spiritual union can only be formed by *faith*, and faith cannot be exercised in one of whom we have never heard. Hence, all who take ground that a future life can only be had by a spiritual union with Christ, must of necessity, —when pressed on the subject,—take the position that none can have salvation who die in infancy; and any position or argument that can bring such to life is equally good to give a life in the future to all others who have never committed the sin of rejecting the LIFE-GIVER.

"We shall enlarge upon this topic hereafter; and 'Non-resurrectionists,' as they are called, must meet this quesion. We have been burdened with it in time past; but truth has delivered us from that load; for which we are thankful to our heavenly Father, and go on our way rejoicing that 'GOD IS LOVE.'"

To say that Adam brought all his posterity down into death, and that by no fault of their own, and that the second Adam fails to bring up from that death all except a "few," to me, with present light, is a blasphemy; for God said, The seed of the woman should bruise the serpent's head; which can have no meaning short of saying, The Seed of the woman shall fully remove the evil introduced by the serpent's subtlety. But if the vast majority of the human race, including all dead infants, are to be held in death eternally, the Seed of the woman fails,—His head is bruised instead of the serpent's, and the serpent evil triumphs over the race, i. e., the mass of it, and only a "few" are rescued; and these only by a desperate outlay of blood and sufferings, accompanied by Almighty grace; and yet not "almighty," because it either lacked in power or disposition to do what the Lord said to the serpent should be done.

These men seem to think, because God has not accomplished all that He promised, in the six thousand years past, that He never will accomplish it. Abraham was tempted to a like unbelief when he took Hagar to wife, because the promised son was so long delayed. The result was he begat an Ishmaelite, whose hand was against every man, and every man's hand against him. Too much like this is the result of attempting to restrict God's work of restitution to this present age; it is a destroying spirit.

The blessed God is not so poor in resources, nor so straitened for time, that He must accomplish all that He has promised in six thousand years. These years in the past, He has but laid out the work to be done, and been building the scaffolding and training workmen to rear up the glorious temple of the future ages, "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are in earth; even in him." (Eph. i. 10.) And this is to be done "according to His good please which He hath purposed in Himself." (verse 9); and "according as He hath chosen us" (who are to be workers together with Him) "in Christ before the foundation of the world," (verse 4), "that in *the ages to come* He might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." (Eph. ii. 7.)

God's work and purposes concerning this world and those who were to inhabit it, were not commenced "hap-hazard," with no definite knowledge as to its course and result; as finite creatures often begin their projects. He who knew "the end from the beginning," (Isa. xlvi. 10), has not been disappointed in the working of His purposes; nor will he fail "to subdue all things unto himself," (Phil. iii. 21), because we, poor finite mortals cannot see *how* it is to be done. Faith does not stagger at apparent impossibilities, but saith, "It shall be done because God hath said it." Unbelief and sloth say, "There is a lion" in the way; some insurmountable obstacle not to be overcome; just like the ten spies sent out to search the land of Canaan, who came back with the cry, "We be not able to go up against the people; . . . all the people that we saw are men of great stature: and we saw the giants, . . . and were in our own sight as grasshoppers, and so were we in their sight." (Num. xiii. 31, 33.) They lost sight of the promise of God, just as multitudes do now, and lost their share in the inheritance, as did many others who credited their discouraging words. Men had best be careful how they overlook, set aside, or undervalue the promises and oath of God.

Sure as eternal truth can make it, little children will come into life from the dead; yes, *all of them*; for, "As by the offence of one judgment came upon all men to condemnation; *even so* by the righteousness of one the free gift came upon all men unto justification of life; for, as by one man's disobedience *the* many were made sinners, so by the obedience of one shall *the* many be made righteous." (Rom. v. 18, 19.) If the judgment by the first Adam was death to all the race, "*even so*"—to the same "many"—life comes by the Second Adam. Christ hath "abolished death," (annulled, made it void, powerless to hold any one). No soul of man can now be holden in death unless it be as a punishment of their own sins in rejecting the LIFE-GIVER. This sin

little children have not and cannot commit. Hence their revival into life is certain; and pious mothers and fathers, too, may find blessed employment in some of "the ages to come" in teaching those little ones of Jesus and his love, who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." (Matt. xix. 14. And again he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 3.)

Those who affirm there will be no revival from the dead except of those who have formed a spiritual union with Christ in this life are obliged by their theory to exclude all these little children from salvation and doom them to eternal death.

Shall any of us, who have in time past been led to adopt that theory, refuse to *modify* it? Is it not enough to say, that such as wilfully reject the LIFE-GIVER, after He has been presented to them in that character, "shall remain in the congregation of the dead?" (Prov. xxi. 16.) Must we, to sustain a theory, shut our eyes to all further light? Must we, by that theory, doom all the little children to a hopeless death? Did our Saviour manifest so much regard and love for little children, and at the same time know that they were all hopelessly to be lost, or utterly perish in death? Shall we allow the "infant damnation" theory to pollute our clearer knowledge of God's character and government, which we profess to have obtained?

I beseech all candid men and women to review the ground on which they stand in relation to this matter. Is not the character and government of God deeply implicated in the theory of no revival from the dead of any but such as have been favored with a spiritual union with Christ; when He has made such wonderful professions of "love for *the world;* and when it is so emphatically declared that "GOD IS LOVE," and that "His tender mercies are over all His works?"

I know that many, and myself amongst others were driven into what is called the "Non-resurrection" theory, by the shocking theory that all the unholy dead were to have a hopeless resurrection, only to suffer and die again. But both theories are baseless, as I am satisfied all earnest inquirers after truth will yet discover. Let a candid investigation go on, resolved to follow truth regardless of all theories. ED.

"THE Lord is faithful, who shall stablish you and keep you from evil." 2 Thess. 3: 3.

THE END OF PROBATION.

NEARLY all sects and parties in religion, claiming to be evangelical, maintain that probation, or the time of trial which is to fix a man's final destiny, ends with all at death, irrespective of their means or opportunities of knowing the truth whereby they might be saved. If such is the truth it should have a "Thus saith the LORD" to sustain it, and there should be no ground to doubt it; for, if every individual of the human family is exposed to such a fate, whether his end is eternal misery, or to be revived from the dead to die again without further trial, or to remain eternally dead for the sins of this life without regard to his unavoidable ignorance and lack of means for improvement, a fearful *responsibility* rests on somebody.

No man can be justly condemned without a chance to avoid the fate supposed to await the finally lost. How can he avoid it if in entire and unavoidable ignorance of the way or means to escape it? Somebody is responsible for that ignorance. It cannot be the man himself in the case supposed. Then it must rest on those who had the knowledge and refused or neglected to communicate it; and none will dare to throw the responsibility on God for the ignorance spoken of. Where then does it rest? There can be but one answer, viz., it rests on professed Christians; and if the mass of the race are to perish eternally (whatever perish means) then professed Christians will be answerable for that awful result; and those who have lived in pride, building extravagant places for their public assemblies; and spent their substance on ministers for their own improvement; for useless or extravagant dress, furniture, etc., while the masses were perishing through ignorance, to them unavoidable;—such professors of religion must bear the responsibility of the loss of the mass of their race. A fearful responsibility truly: and if justice overtakes them, they will be convicted and condemned as wholesale *murderers;* and "no murderer hath eternal life abiding in him" (1 John iii. 15); and the question might well be asked, which the disciples put to Jesus, "Who then be saved?" Who among professing Christians is likely to be saved, if their own theory be true that there is no probation or chance for salvation to any soul of man except in the life that now is? The assumption that none of the human family will have any opportunity for salvation except in the present life, is one that ought to make the ears of the religious world tingle; as they themselves are as much

or more in danger of final condemnation than the ignorant heathen whom they so unfeelingly shut out from all means of salvation by their theological systems. They, in fact, charge the blame of the perishing of the mass of men on the CREATOR by their theory of this life being the only probationary state for any man, and their CREATOR not taking care to see that all have the means to secure a final salvation.

These theologians and their supporters are bound to produce a "Thus saith the Lord," for their assumed position that there is no probation to any soul of man after the present life is ended. Can they do it? Let them try; and if they fail, let them confess they have been guiity of a dishonor to the government of the CREATOR, and do Him homage by a hearty confession of the wrong.

All that I have said, has been said with the hope of arousing attention to the fact that theological assumptions have too long passed for truth, to the dishonor of the government of God, and having no foundation in his word, but were born of the *Apostacy*, to the amazing injury of Christianity, and is likely, if not met and rejected, to end in making atheists, instead of "converting" men to the love and worship of the true and living God and his Son, "who gave himself a ransom for all to be testified in due time;" which time will as surely come, here or hereafter, as that "God is LOVE," and cannot lie.

ED.

ASHAMED OF CHRIST.

JESUS says, "Whosoever shall be ashamed of me and of *my words*, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke ix. 26.) Yet, it is a notorious fact, that some who see and believe the truth are ashamed to confess it; they try to avoid committing themselves to it; they strive to persuade themselves they can do more good by not openly defending it, or they fear they may be mistaken and have to retract. Thus they study to get their "light under a bushel" and preserve their reputation. They are among the class thus described, "Among the chief rulers many believed on him (Jesus); but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John xii. 42, 43.) Such are the men who, though convinced of truth, yet refuse or neglect to confess it, because their associates or leaders have determined to put them out of their societies or associations if they do. Thus, though they believe, they are ashamed of "the truth;" which is to be ashamed of Christ, who is "*The Truth.*" Yet these persons call themselves "Christians." If so, they are fearful ones; and they may find Christ will "be ashamed of them" when they will most need His confession of them.

This class of men are a great hindrance to the rapid spread of truth; they do not openly enter into the truth, and those who are seeking to enter, they hinder. They "love the praise of men *more* than the praise of God." Unhappy men! It is not said, they do not love the praise of God *at all;* but they love the praise of men "*more.*" Alas for them! Will not Christ be ashamed of them when he comes in his Father's glory? They may be saved; but, will they be of the kings and priests unto God and the Lamb? Jesus must and will decide that.

Let us search for the truth, without any other desire but that of honoring God and his dear Son, and to promote the love of Them among our fellow men. Having satisfied ourselves that we have found the truth, proclaim it to all who come under our influence, "whether they will hear or forbear." God does not give us his truth to keep to ourselves, but to communicate to others; and only by so doing can we retain what we have received or have more communicated to us. "*Give* and it shall be given unto you," is God's rule. Let us work by that rule and see if He does not pour us out a blessing so that there will not be room to contain it, and so our hearts will be enlarged to make room for more and more. Happy is the Christian who is thus enlarged by the grace of God, our bountiful Father. Oh that our faithfulness to Him may be increased proportionate to the magnitude of the mercies He has bestowed, is bestowing, and will bestow on all those who give Him love in return. ED.

"I AM GOD AND NOT MAN."

IF God is as good as man, then the doctrine of raising men to life to kill again, or that of endless torture, must both be false and a libel on our MAKER. Where can a man of any sensibility, to say nothing of special goodness, be found, who, if he had the power to make and people a world, would deliberately so constitute his arrangement as to make it certain that a large

portion of that people would be eternally miserable, or that they should be made alive by him, after being dead, to torture and kill them again? Where could an intelligent being be found, who had a spark of kindness left in him, or any sense of justice, that would not pronounce such a proceeding or administration, an outrage, fit only for such tyrants as Nero, or the imaginary devil? How then can any be guilty of charging God with such an unnatural and diabolical administration? Especially, when He challenges all such, saying, "As I live, saith the LORD God, I have no pleasure in the death of the wicked." Yet there are men, professing to be Christians, who virtually charge the blessed God with an administration over the work of his own hand that involves falsehood and the most outrageous cruelty: and they think to stop our mouths by crying out, "Who art thou, O man, that repliest against God?" Let such know, it is not against God we reply, but against their blasphemous *assumptions* of what God will do. We vindicate God's government. They blaspheme it; ignorantly I wish I could say.

Prove that God is as good and wise as a respectable man, and their theories of torment, in a life to come, whether temporary or eternal, not designed for any good to the tormented, are shown to have originated somewhere else than with the God who made heaven and earth. Woe to theories which cannot stand without proving the God of Love and wisdom to be worse than one of his frail, erring creatures.

Ask one of the advocates of a future, hopeless torture either temporal or eternal: Is God as good as a desent man? Is he as kind as a respectable human being? And when they have answered these questions the dispute is ended. If they answer affirmatively, they overthrow their theory of hopeless torment. If they answer negatively, it is folly to spend breath to dispute with them. "Let them alone." "They are joined to their *idol*." Let them continue to bow down to it, if they will. "Their rock is not as our Rock, even our enemies themselves being judges; . . . their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps." (Deut. xxxii. 31–33.)

ED.

CHURCH ORGANIZATION: A QUESTION.

"If it is not too much trouble, I would like to know how you harmonize Matt. xviii. 15–18, with no church organization?" D.

I believe in church organization. My opposition has been to human organizations called churches. Christ has organized his own church. "The Lord added to the church," is the divine testimony. Christ is the "rock" on which, saith He, "*I* will build *my* church." All believers in Him are, by virtue of their faith, "by one Spirit baptized into one body,"—"the body of Christ." (1 Cor. xii. 13, 27.) Love cements them together, and, if let alone, would continue a perfect organization; but men, who, too often, "seek their own, and not the things which are Jesus Christ's," set themselves to the work of *dis*organization of the true church to make a sectarian, or partisan church, and set themselves up to dictate what these divided sheep shall believe, and what they shall not believe, and thus bring in heresies (that is, *divisions*,) and then claim, "ours is the church," thus deceiving and enslaving the Lord's free men, and forbidding them to grow in knowledge, unless they grow as these "lords over God's heritage" bid them, i. e., in harmony with their creeds of human invention.

Let it be distinctly understood, then, I believe in church organization; but I do not believe that any of the denominational organizations are churches of Christ, as such. They are just what they call themselves. They have taken the name that suits them, and thereby show their preference for it before the name of Christ. I believe in all these organizations there are those who truly belong to the Church of Christ, but they are in bondage so far that they are not allowed the exercise of freedom to believe and communicate to others any new truth that may be brought to their attention. They are, therefore, in captivity in Babylon. I look for the great decree of Him who is greater than Cyrus to bring them out of their bondage ere long. Some few have a foretaste of that freedom, even now; but "they are men wondered at," (Zech. iii. 8); but must bear the burden of beholding the church's desolations, till the Head thereof shall come and restore all things; then shall every "lively stone" find its place in the glorious organization, and have its proper work and office, and the building shall be glorious. The party names, and self-constituted churches, will go "to the moles and to the bats," and be heard of no more forever. Let us take heed that we are, of Christ, "added to *the* church,"—the true body of Christ.

ED.

"FOLLOWING AFTER TRUTH:"

"*Being Extracts from the Published Writing of* HENRY DUNN, (*of England*), *from* 1856 *to* 1875. *With Additional Papers and Editorial Notes.*"

IV.

THE INTERPETATION OF SCRIPTURE.

PRELIMINARY.

Let no one say in his haste that he has nothing to do with principles of Biblical interpretation; that the poor and the ignorant, to whom the Gospel was primarily sent, can never be benefited by such inquiries; that simple-minded Christians are happily unaffected by discussions which relate to difficulties they have never felt, and into the merits of which they are in a great measure incapacitated from entering.

This is not true; for, as Prof. Jowett has well said, "the *healthy tone* of religion among the poor and uneducated *depends*, to a very great extent, on the truthfulness of the doctrines they are taught by their superiors. *Truth* is to *the world* what *holiness of life* is to *the individual*, the source of justice, peace and good." The Reformation would never have been achieved but for controversies which must have been to many a pious heart of that day the source of unmixed pain and regret.

The discussions that distress us now will be blest indeed if they lead, as we trust they will, to the conviction that "Biblical criticism has hitherto hung to the past, and been truer to the traditions of the Church than to the word of Christ;" that he who wants to know, not what Scripture *may be made* to mean, but what it *really does* mean, may, by "confining himself to the plain meaning of words, and the study of their context, obtain a deeper insight into the original spirit and intention of the New Testament than was ever possessed by the controversial writers of former ages;" that *the one great qualification* for understanding Scripture is, that moral sympathy with God which overcomes prejudices as well as passions, and makes familiarity with His word essential to happiness.—EDITOR, *from* "*The Study of the Bible.*"

BIBLICAL INTERPRETATION.

Whether it be *possible* to separate the defence of the Bible as a document from all considerations relative to the mode in which the book should be interpreted, may be regarded as an open question. It is, however, not easy to see how such a separation can be absolute, so long as the view we take of *the contents* of Scripture more or less biases our decision as to the Divine character of the record, or so long as our method of interpreting that record depends, to some extent at least, on the opinion we form regarding its inspiration.

If the whole book be inspired in that plenary sense which excludes the possibility of error, interpretation, as Dr. Chalmers somewhere says, clearly resolves itself into mere questions of grammar. On the contrary, if the supernatural character of the revelation be denied, and the Book comes to be regarded simply as the expression of the combined genius and piety of the writers, *then* its meaning will naturally be sought rather in the light of its supposed correspondence with the highest intuitions of the reader, than in any study of its grammatical construction. Further, if it is viewed only or chiefly as a revelation of general principles, which are to be logically developed and arranged by divines according to the order of their importance, *then* systematic theology, or the interpretation of the Church springs into existence, and with it, in one form or other, the assumption of authority.

The sense of uncertainty which, in the present day, has come over so many devout and believing minds as to *the teaching* of the Bible, is to be attributed partly, no doubt, to the different conclusions of systematic theologians, each system claiming to be sustained by Scripture, and therefore, to be positively true; partly to fanciful expositions founded on the notion that Scripture is given us *to be developed*, and that hidden meanings are in this way to be brought out of it; and partly to a particular kind of textual preaching, originating, no doubt, in a somewhat superstitious view of verbal inspiration, which demands that we should dwell on every word of the text, as if the very syllables possessed something like a magic power of their own. Any book thus treated must necessarily soon be disencumbered of all definite meaning, and its teaching be placed at the mercy of its expositors. Such has in fact been the experience of the past.

But while Divine revelation can have but one true meaning, nothing can be more certain than that, being a message from the Heavenly Father to his erring and sinful creatures, it must have a power of adaptation to each and all of them in particular, which, from the very nature of the case, forbids any exhaustive or authoritative interpretation of its contents. It has been truly said of Shakspeare that he was a "myriad-minded" man. How much more may it be said of the Bible, that it is a myriad-minded book. Perhaps it is not too much to affirm that, being in-

tended to find affinity with every possibly variety of thought and feeling; to adapt itself to every man's separate idiosyncrasy; to reveal to each just that particular phase or form of truth which is needful for him or her; which can alone be made practical and powerful for good to him or her; it is as impossible that it should have any one given and stereotyped expression, as that it should teach to every man one given and stereotyped lesson.

Yet, let it never be forgotten that this peculiarity by no means interferes with the *definiteness* of the message, or in any way tends either to impair its expliciteness, or to necessitate an authorized interpretation. For only as Scripture is allowed to adapt itself to the peculiar mental and moral condtion of each individual, do its words become "spirit and life" to him, ruling his conduct and reigning in his affections. Instead of finding, therefore, an occasion of stumbling in the fact that diversities of view on many points always have, and probably always will, characterize Christians, we might rather discover in the wonderful adaptation of Divine teaching to each evidence of the source from which it comes. For it is at once one, and yet diverse; unchanging, and yet endowed with a capacity of all but infinite fitness to every variety of character.

Just as material light, although the same to all, is yet different to persons of imperfect vision, suffering under diverse forms of disease; so is spiritual illumination a different thing to men in different stages of the Divine life, with varying intellectual powers, and above all, with conflicting wills, passions, and interests; and just as it would be impossible so to temper the light of the sun, that it should leave precisely the same impression on every optic nerve, whether sound or otherwise, so is it neither possible nor desirable that Divine truth should come home to the man who is jaundiced by his prejudices, or drugged by his sins, precisely as it does to the simple and righteous soul who desires *to know*, only that he may love and obey.

The late Mr. Isaac Taylor, than whom no one has a better right to speak on this subject, has distinctly avowed his conviction that *the only effectual remedy* for modern scepticism is to be found "in AN INTELLIGIBLE AND DEFENSIBLE PRINCIPLE OF BIBLICAL INTERPRETATION."—*Liber Librorum.*

HINDRANCES.

"*Why is it* that Christian people read the Bible so differently?" that conflicting Sects alike appeal to it as the sole authority for their respective views? that doctrines the most diverse are supposed to be equally well sustained by its statements? that as age after age rolls on, each coming generation repeats to a great extent, the opinions of its predecessors,—follows as a rule, the same lines of thought,—lives nearly the same life,—nourishes the same prejudices, and stereotypes at once old formulas and old divisions?

In searching for an answer I have been led to conclude that the true explanation will be found in that prevailing neglect of the Bible, *as a whole*, which arises from its being almost always read in mere fragments; in *forgetfulness* of the particular purpose for which the Book was given; in *confusions* regarding its Inspiration; in *errors* relating to the Holy Spirit; in the confounding of *revealed facts* with *human inferences;* in Bias of one kind or another; in reading, either for "edification," or for the kindling of devout feeling, without first ascertaining *the meaning* of that which is read; in the habit of *accommodating* Scripture, or of *perverting* it, by the exaggeration, projection, or other misapplication of texts; in *allegorizing*, under the influence of an unbridled fancy; in the *abuse* of Parallel passages and references; in that *darkening* of the sense which is frequently occasioned by injudicious division into Chapters and Verses; in the *acceptance* of interpretations drawn only from Hymns; in the *neglect* and consequent abuse of unfulfilled Prophecy; in *inattention* to the character of the particular Dispensation under which we are living; in *errors* as to Church Authority, and the value of Tradition; in *undue reliance* on the professional labors of the Clergy; in turning Helps into Hindrances; and above all, in *habitual indifference* to the demand Scripture makes on every man for prolonged study, as an essential pre-requisite to the elevation by its means of moral character.

That the slightest bias may, without any conscious volition, influence practical conclusions, even in physical science, is curiously illustrated by the fact that analytical chemists, at moments when experiment is appealed to, for the confirmation or otherwise of a supposition all but demonstrated, will not trust themselves to hold their scales, lest desire for a particular result should in the slightest degree affect the truthfulness of the balance; they place the scales in the hands of an uninterested assistant.

The temptations to bias are innumerable. For instance, few are probably aware of the extent to which in the exposition of Scripture, in consequence of bias, facts and inferences are blended; or how frequently by this process, that which is merely *human* is, by theologians, placed on a level with that which is Divine. Few remember that

while theology is "the science of inferences," the Bible is merely a revelation of facts.

But it is necessary, before proceeding further, to explain what we mean by a Scripture fact. And perhaps we cannot do this better than by calling attention to the following passage which occurs in Robert Hall's well-known sermon on "The glory of God in concealing a matter."

These are his words: "The revelation contained in the Scriptures extends only to FACTS; not to the theory of these facts, or their original causes. The most important truths are communicated in a dogmatic, not a theoretic manner. We are taught on the testimony of Him who cannot lie, *insulated facts*, which we cannot connect with those reasons with which they are undoubtedly connected in the Divine mind. They rest solely on the basis of Divine authority; and we are left as much in the dark with respect to the mode of their existence as if they were not revealed."

A SCRIPTURE FACT, then, is to us *a revealed truth*, dogmatically communicated; resting solely on the basis of the Divine authority; and viewed apart from any *reasons* for its proclamation, or any *deductions* which may be drawn from it. And this, be it observed, whether that which is revealed be *an event*, or whether it be what is usually termed *a doctrine*.

By AN INFERENCE we simply understand *a deduction* from some revealed truth. Such deduction may be right or may be wrong; for it is, at best, but the result of a process carried on by a finite mind, dealing with that which has relation to the infinite. It is owing to neglect of this distinction that men fall into errors without number.—*Study of the Bible.*

EXAGGERATIONS AND FANCIES.

By the *exaggeration* of Scripture we understand the use of passages in a sense stronger than they were originally *intended* to bear; whether such "adding to" the Divine Testimony—for it is nothing less—arise from *mistranslation*, from the erroneous *interpretation of imagery*, or from general misconception as to the *limits* under which any given statement is to be received.

The misfortune is, that these exaggerations prevail most on subjects in relation to which it is of all others important that the exact line of truth should not be overstepped; that they are often winked at, if not encouraged, from an undue anxiety to produce immediate and salutary impression; and that commonly all discussion in relation to them is deprecated, on the ground that as men are already far too little affected by the evil of sin, and far too careless respecting its consequences, anything which *seems* to lessen the terribleness of disobedience, even though it should be by the removal of error, must be practically injurious.

The result, in accordance with that great law of retribution which operates as surely in religion as in everything else, is, that at the present time Infidelity plants its foot on these very exaggerations as the first step to confirmed unbelief; insinuates that, as a rule, the assertions of the pulpit and the calm conclusions of the scholar do not harmonize; that Truth, both in books and sermons, is commonly sacrificed to *effect;* that things are not exactly as they are represented; and that the most alarming appeals may be divested of much of their power by a careful examination of the words in which they are embodied, and the texts by which they are enforced. So true is it that exaggeration—whatever may be its immediate effect—invariably *weakens* the cause it is intended to support.

Fanciful interpretations may, as a rule, be said to arise from the misuse of what is supposed to be Typical or Allegorical.

In answering the question, "What rule should be adopted in deciding whether a passage or a person is or is not typical?" we believe that none safer or better can be laid down than that which is advocated by Bp. Marsh. It is this: "There no other rule by which we can distinguish a real from a pretended type than that of Scripture itself. There are no other possible means by we can know that a previous design and a preordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament were expressly declared by Christ and His Apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things, so recorded in the former, are types of the persons or things with which they are compared in the latter.

"But if we assert that a person or thing was *designed to prefigure* another person or thing, *where no such prefiguration has been declared by Divine authority*, we make an assertion for which we neither have nor can have the slightest foundation." In short, to borrow the words of Professor Moses Stuart, "just so much of the Old Testament is to be accounted typical as the New Testament affirms to be so, *and no more.*" This takes the whole question out of the hands of fanciful expositors, and enables the most unlettered reader to decide what is typical and what is not.

What is a man to make of his Bible who is told by one, that Moses, in "forty particulars," typi-

fies Christ; by another, that "every passage in the Old Testament looks backward, and forward, and every way, like light from the sun, not only to the state before and under the Law, but under the Gospel too;" by a third, that "there are forty-nine typical resemblances between Joseph and Christ, and seventeen between Jacob and Christ,—his worst actions being regarded equally symbolical with his best."

Nor should it be forgotten (for it is a solemn warning), that on this use of the supposed types and figures of the Old Testament the Roman Catholic Church builds most of her tenets.

All this folly, for it cannot properly be designated by any other name, rests on the notion that Truth, instead of being simply *revealed in* the Bible, is to be *developed out of it* by human ingenuity; that underneath its *direct* teachings lie intimations which may justly be made the basis of new discoveries; and that *depths of meaning* are to be found in the plainest statements, if only the investigator be spiritual enough to discern them.

Let this doctrine once be allowed, and nothing can be clearer than that, under its operation. the Word of God is turned into an enigma, and Truth lies prostrate at the mercy of the fanciful, the ingenius, and the weak. "Under such methods," it has been well said, "we may shut our lexicons, and draw lots for the sense."

We conclude by laying down the following rule:

He who would understand his Bible must be content to regard as typical or allegorical *such portions of Scripture only* as are declared to be such on Inspired authority; he must be satisfied with the one plain and paramount meaning which manifests itself to the simple minded in connection with the context; and disregarding all human fancies, however spiritual the teacher of such imaginations may be supposed to be, he must determine, at all hazards, to take the book just as it stands; to accept it in the spirit of a little child; to confess that he has before him but fragments of a truth that is, *in its entireness*, infinite; and be content to wait for the day when that which now often seems to us to be "torn into a thousand pieces, and scattered to the four winds of heaven," shall be gathered limb to limb, and "moulded with every joint and member into an immortal feature of loveliness and perfection."—*Study of the Bible.*

Hymns and Parallel Passages.

To say that the Bible is as often interpreted by the hymn-book of the dissenter as it is by the prayer-book of the churchman, is but to state a simple truth. The impressions which are received from the one not unfrequently *bias* the interpretation given to the other. Embodying, as hymns do, almost every shade of theological sentiment; forming, in their use, no unimportant part of public worship; committed to memory in early youth; meditated upon in the closet; recited in seasons of joy or sorrow; and whispered in the ears of the dying, it is almost impossible to exaggerate the influence they exercise in the formation and support of particular religious views.

Far be it from us to depreciate sacred song, or even to speak lightly of an agency which has been so greatly blessed of God, both to the conversion and edification of multitudes. But it may surely be permitted us to suggest that both hymns and psalms (so-called) are purely *human* compositions; that they sometimes pervert, and that they commonly exaggerate, Scripture truth; that a guard should be kept against their becoming authoritative; and that, however touching or beautiful they may be, care should be taken lest, as they steal into the soul, they should carry with them some seed of error which, mingling with the purest and best affections, may become in time a master-thought, which it is next to impossible to eradicate.

Wesley's hymns come to hundreds of thousands of simple minds with a weight fully equal to that of any inspired composition; and Watts's are regarded by multitudes more as second only to Holy Writ.

Let it not then, be thought needness to lift up on this subject the voice of warning. For so long as thousands are much better acquainted with David's Psalms in metrical versions than they are with the Inspired Text; and thousands more build on Hymns, hopes and consolations which only ought to be built on the Bible; it can never be improper to draw attention to the danger that is involved in such a course; or to show how that which, if rightly used, is one of the highest sources of delight and spiritual profit, may, by abuse, easily become one of the most serious impediments to the understanding of Holy Scripture.

That great advantage frequently arises from the careful study of what are considered to be *parallel texts*, will certainly not be disputed by any intelligent reader of Scripture. Sincere and deep is the gratitude every student of Scripture ought to feel to the many excellent men who, at great cost, both of time and labor, have bequeathed to us a mass of references so various

and so valuable as those are, which now enrich the columns of our Bibles.

Yet it cannot be denied that some of these references are misleading; that others seem to be intended rather to guide the reader to a particular view of Truth, than to help him to discover the *meaning* of the Word of God; that others relate to the *words* rather than to the spirit of the passage to which they are affixed; and that all, even when judiciously selected, do great harm *if they lead the reader away from the context*, and cause him to rely for light rather on a variety of fragmentary passages scattered up and down over the pages of Holy Writ, than on the connected reasoning of the Apostle or Evangelist who may be writing. Where caution, in this respect, is neglected or despised, the result must be disastrous; for parallel passages then merely take the form of a very imperfect and disjointed commentary; are, if simply verbal, quite as likely to delude as to enlighten; and, if otherwise, can furnish but a very partial insight into the meaning of any particular text.

What we have to guard against is, allowing parallel references to mislead us by *false associations*,—by merely *verbal* resemblances,—by guiding us however unwittingly, into a *given line* of thought,—by forming a sort of *commentary* for us; and under pretence of enabling us to interpret according to the analogy of faith, by keeping us *in harmony*, not so much with Truth itself as with what Christians generally suppose to be the spirit of Revelation, as it may happen to be embodied in the particular system of theology which is at any given time popular in religious circles.—*Study of the Bible.*

Scripture Helps.

Of books *specially intended to facilitate* Scriptural investigation, it may be asserted, without paradox, that they are sometimes at once both helps and hindrances; *helps* in one direction, *hindrances* in another.

Such we believe to be the case, notwithstanding their acknowledged excellences, with many "critical introductions" to the Bible. They *help us*, by the information they impart; they *hinder*, by the impression they leave that Holy Scripture can scarcely be understood without a prolonged course of preparatory acquisition.

How, it may well be said, can it be expected that *ordinary readers* should ever be qualified to form any independent judgment respecting the teachings of a Book, for the interpretation of which upwards of *three hundred rules*, occupying in their statement and illustration nearly two hundred closely printed octavo pages, are found in a work so able and yet so popular as that of Mr. Hartwell Horne?

People have come to believe that without a formidable critical apparatus it is not possible to arrive at the meaning of God's word: whereas the reverse is nearer the truth. The plain unsophisticated reader is *far more likely* to get at the true interpretation than the learned student. For the true use of interpretation is to get rid of interpretation, and to leave us alone in company with the Author.

"When the meaning of Greek words," says Dr. Jowett, "is once known, the young student has almost all the *real materials* which are possessed by the greatest Biblical scholars, in the Book itself. The great thing, after all, is to perceive the meaning of words in reference to their context. Less weight should be given to Lexicons,—that is, to the authority of other Greek writers,—and more to the context. It is no exaggeration to say that he who, in the present state of knowledge, will confine himself to the plain meaning of words, and the study of their context may know more of the original spirit and intention of the authors of the New Testament, than all the controversial writers of former ages put together.

In reading Scripture, we are *bound*, and that most emphatically,—no less by reverence for its Author than by integrity of heart, to ask but one question, "*What does it say?*" And if, to get this question answered, it is necessary to ascertain not only what the precise words are, but when and to whom they were spoken,—to observe the connection in which they stand, and to note the circumstances under which they were uttered, we must neither grudge the labor that may be involved, nor imagine that we can evade its necessity by indulging in our own fancies, however ingenious they may be, or by prolonging mere meditation, however spiritual or devout. When the *true meaning* of a passage is made out, and *not till then*, shall we be able to *apply* it with simplicity of purpose, or receive and realize as living words that which has been written or spoken.

In doing this, a thoughtful and intelligent reader will gladly avail himself of such helps as he can obtain. For the meaning of words, he will pay attention to the *marginal* readings given in the Authorized Version; he will consult intelligent commentators; he may, perhaps, think it worth while to learn enough Greek to enable him to study such "Notes" as those of Dean Alford.

For the rest, *ordinary sagacity* will generally suffice. The Bible always takes for granted that

readers are possessed of *common sense;* that they will give the same kind and amount of *attention* to inspired statements which they are in the habit of bestowing on ordinary writings; and that they will read its communications continuously, and *as a whole.*

The fact is, little real help can be given to an intelligent reader of the Bible, beyond that which is afforded by pointing out the most obvious hindrances to its comprehension; and by directing his attention generally to rocks and quicksands which, whether seen or unseen, form the main obstacle to the safe arrival of the heavenward traveler into the haven of Truth.

Three or four great leading principles may however be gathered.

The *first* is, that in the study of Scripture, and in connection with humble and prayerful dependence on the "Giver of every good and perfect gift,"—it should be read *connectedly* and as a whole; with faculties alert and awakened; with *minute observation* of the often partially concealed *links of thought* which connect portion with portion; and with a constant reference to the *object* of the speaker or writer—the *character or circumstances* of the parties addressed,—and the *age or dispensation* to which the truth in question may be supposed especially to belong.

The *second* is, to acquire clear and distinct perceptions as to the precise meaning of what are sometimes termed the "technicalities" of Scripture.

The *third*,—implied rather than expressed,—is, to seek after the true import of Scripture *silences*, often more expressive than speech; and to weigh well the indirect *hints* which are scattered over the Bible, relative to events *predicted*, but not yet fulfilled; such as the restoration of Israel,—the "times of the restitution of all things,"—the bringing again of Sodom, Moab, and Edom,—the second coming of the Lord, and the universal subjection of mankind to His government.

Above all would we urge the *conscientious devotion* of an adequate portion of time to the general study of the Book, both alone and with others. And this with a view, not only to personal edification, but to the improvement of all with whom we come in contact. No man will ever *learn* who is determined before hand not to teach. No man can know how little or how much he knows of any subject until he has attempted to *teach* it.

Diligence in this work will be sure of an abundant reward. *The Bible can never get behind the age.* It has treasures in it, many and great, *yet undiscovered.* Advance in acquaintance with it can only be made, as Bishop Butler says, "in the way in which all improvements are made; by thoughtful men's tracing on obscure hints—as it were, dropped us by nature accidentally, or which seem to come into our minds by chance."—*Study of the Bible.*

Spirit and Letter.

St. Saul, in his second epistle to the Corinthians (iii. 6), says of himself and of Timothy, that they were made of God "able ministers of the new covenant, *not of the letter, but of the spirit;*" and although it is highly probable from the context, that in speaking of the "letter" that "killeth" as opposed to "the spirit" that "giveth life," he is but keeping up the contrast he had before drawn between the law on "tables of stone," and that "written by the Spirit on fleshly tables of the heart;" it is nevertheless certain that the force of the contrast lies between that adherence to the literal precept which was characteristic of the old economy, and that obedience in the spirit which is the claim of the new and better and covenant. It supports, therefore, the conclusion already adverted to,—that under the Gospel *the spirit* of the truth revealed is regarded as alone essential, *the letter*, however important in its place, being but a secondary consideration; worthy indeed of the most careful and critical examination, but only in order that by its study the true spirit of the teaching may be faithfully ascertained.

Our Lord himself enforces the same lesson when, rebuking the dullness that had led many of his disciples to misinterpet His teaching, to stumble and to be offended at it, He says, "The words that I speak unto you, they are spirit, and they are life." (John vi. 63.)

It is difficult indeed, to conceive how, on any other principle, a revelation could have been constructed, capable of adaptation to men in all ages, of all countries, and in every possible state of civilization; capable also of translation into every tongue, and of being made intelligible to the child, the peasant, and the savage.

Nothing can be more certain than that the inspired writers sometimes add to a citation, sometimes abridge one, and sometimes comprehend the spirit of several passages in one, without much regard to exactness. Everywhere they show themselves to be solicitous not about the form, but about the substance of Scripture; and so long as they secure the latter they evidently regard the former as comparatively of little moment.—*Sunday Morning.*

Dark Passages.

Some things in Divine revelation are written as

with a sunbeam; other things are only *hinted at.* Yet who shall dare to say that the one is not as certain as the other? As it is in Nature, so is it in Scripture: some things are proclaimed from the mountain top; other things are only whispered to the listening ear. The one *arrests* attention; the other *rewards* it. Some things are needful to be known for present guidance; other things are opened up as a recompence to those who desire to gain a full understanding of all the ways of God, so far as He may please to let us become acquainted with them. Yet all alike demand the scrutiny of the wise, and all alike reward the diligence of the industrious.

That the Bible has a two-fold purpose to accomplish in the world is evident from its character. If in one aspect it addresses itself to *man as man* everywhere, in another it speaks *only to a particular class* of men, viz., to those who, knowing the voice of the Redeemer, have received him into their hearts, and believed on Him to the saving of their souls. To the one it announces, "Glad tidings of great joy, which shall be to all (the) people." Its note is, "On earth peace, good will toward men." To the other it says, "Think not that I am come to send peace on earth. I came not to send peace but a sword."

To *the many* it speaks not only of that silent abode where the slave shall be free from his master, where the wicked cease from troubling, and the weary are at rest; it points also to a world where "there shall be neither sorrow nor any more pain." To *the few* it says, "All things are yours," whether "life or death," whether "things present or things to come," all are yours, for ye are Christ's, and Christ's is God's. To *both* it reveals a day when reconciliation between God and man being perfected, there shall be "new heavens and a new earth, wherein dwelleth righteousness,"

To all it proclaims a Father, little recognized, but not the less loving, who asks of every man the obedience and affection which is so sinfully withheld; but *to some* it speaks of an "earnest of the spirit" already possessed, and of a present heaven, enjoyed even on earth, although accompanied by many sorrows, and oftentimes by great tribulation.

These, always said to be "a little flock," and "a peculiar people," are spoken of as having received "power or privilege to become the sons of God" *in a special sense;* they are "born from above," born "not of blood nor of the will of the flesh, but of God." Penitent and pardoned, they are declared to be even now "heirs of God, and joint heirs with Christ;" they are styled "elect and chosen;" they are said to be "predestinated from the foundation of the world, that they might be holy and without blame before God in love; they are to "reign in life;" they are to be "kings and priests to God and to Christ for ever and ever." Nor should it be forgotten that it is *to these* that the fearful warnings which are by preachers generally applied to the ungodly are in the text really addressed. In all these cases *the message* is emphatically *to a class.*

Broader distinctions than those referred to it is scarcely possible to lay down. Confusions more disastrous than those which arise when these distinctions are disregarded can scarcely be imagined. Yet these confusions pervade Christian society, and are propagated with untiring zeal both from the pulpit and the press. The consequence is, that while some regard the offers of the Gospel as addressed only to the elect, and others look upon the glad tidings as finding adequate fulfilment in the general improvement of society, in advancing civilization, and in material progress, most persons, blending the two, reduce the high demands made upon the Christian, as *a man not of this world*, to the level of humanity in general, and regard them as imperative only so far as they are workable in ordinary Christianized society.—*Liber Librorum.*

Church Authority.

The position and the claim of the Church as a great teacher, and as a guide to truth, cannot be separated from any fair inquiry into the place which Scripture ought to occupy in the formation of our beliefs. The existence or non-existence of an institution claiming the right of deciding *what* is truth, and sometimes of supplementing that truth by tradition, cannot but be an important element in all investigations bearing upon the Bible.

Nor is the point at issue, as is generally supposed, merely one of *degree.* The thing needing to be established is, not to what extent any existing ecclesiastical body may or may not have authority in controversies of faith; nor yet, whether or no, any actual Church holds in its own bosom a deposit of apostolic tradition; but whether any such body, having Divine authority for its institution, *exists in the world.* For if it does, nothing can be more obvious than that to its decisions, so far as it is empowered to give them' it becomes all of us to bow.

Hitherto this great question has been treated rather with reference to *the extent* of power claimed by any given Church, than to the reality or non-reality of the existence of such an organization by Divine appointment. That authority of

some kind or other over opinions, as well as over conduct, is vested in all Churches, however small or sectarian they may be, seems everywhere to be taken for granted.

Of course, so long as it is understood that this claim merely implies that, like secular associations, religious bodies may justly fix the conditions on which any person shall be received into, or retained in, their fellowship, no one has a right to dispute its propriety. But more than this is commonly meant; since all alike imagine they have the Divine sanction for what they do, and act accordingly. Leaders of sects may not indeed ask to be regarded as successors of the apostles; they may, on the contrary, energetically disclaim all such assumptions; and yet they both may and do not unfrequently *exercise the power* such a succession is supposed to confer, with far more stringency than those who put forward higher pretensions.

The question needing to be settled is, whether or no Christ and his apostles ever appointed successors, or ever gifted any man or body of men with power or abilility to decide for others what ought or ought not to be believed.

Put in this way, the inquiry primarily, if not exclusively, bears upon such ecclesiastical bodies as have formally demanded the recognition of their right to settle controversies by virtue of a commission received from Christ.

The reasoning by which this claim has hitherto been sustained cannot but be regarded as in many respects very unsatisfactory. It is argued, that inasmuch as probably a quarter of a century must have passed away before any Gospel or Epistle was produced; that as those who at length did write and tell us for the most part that they were moved to do so by passing circumstances; that as they had evidently no thought of leaving behind them any *full* confession of faith; that since they did not affirm *in detail* the doctrine of the Trinity, or expound other mysteries; and since there is no trace of a collection of apostolic writings, or of the formation of a New Testament canon by John or any other influential Christian of the apostolic age, it could never be intended that men should take the Scriptures *alone* as their rule of faith, or that they should seek *in them* exclusively for a knowledge of God's revelation.

This view is supposed to find confirmation in the fact that Paul bids Timothy commit to faithful men *what he had "heard"* from apostolic lips, that they might teach others also, and that he commands both the Corinthians and the Thessalonians to hold fast "*the traditions*" they had been taught. These unwritten teachings therefore, as handed down by the Church, are, it is asserted, essential to the securing of Christian doctrine in all its fulness, pure and certain through all generations.

Further, it is argued, that as Christianity was but an outgrowth of Judaism, the ancient priesthood had to be replaced by the spiritual succession of duly-appointed instructors, and that as the first Christians had received apostolic teaching not as the word of man, but as the Word of God, a provision was needed for securing to after-times a like repose in authority by the appointment of a living, ever-speaking tribunal open and accessible to all.

Whether such authority is supposed to centre in an individual, as the Pope, or in a body like the Church, matters little. The Romanist of course holds to the former: and so doing maintains that the first deposit of doctrine was intended to have an organic growth, and to expand from its roots by a law of inward necessity, and in a manner corresponding to the intellectual needs of believers in different ages. There was to be, he says, a constant building up of doctrine as a progressive development, a mapping out of its details, and an exhibition of its full contents, secured and fixed by ecclesastical decision, and all was to be accomplished under the guidance of the Paraclete, the teacher given to the Church.

It is not needful to inquire how much of this is held only Romanists, how much belongs to Anglicanism, or how much is involved in the action of every Nonconforming community. What we want to know is, whether the *root-idea* has or has not, any good foundation; whether there is really any reason to believe that the provision spoken of was ever made. The words of St. Paul, whether to Timothy or to the Gentile churches, prove nothing, unless it can be shown that the traditions he refers to were distinct from, or additional to, what is now embodied in the Gospels and the Epistles. The entire question is one of fact, one therefore respecting which we can know nothing beyond what is left on record in Scripture.

Now, *there* we find no trace of any teaching similar in character to that which is supposed to be so essential. The apostles do not merely tell people what they ought to believe, as if that were enough; they do not even ask that anything should be received, simply on their responsibility or authority. St. Paul utterly disclaims any wish to have dominion over the faith of his converts. "By faith," he says, "ye stand." "We are but helpers of your joy." To the Corinthians he writes, "I speak as unto wise men, judge ye what I say." The Galatians he warns not only

against men who might preach another Gospel, but against himself if he should ever be led to do so. St. Peter exhorts elders "as also an elder." St. John directly appeals to his hearers as able to distinguish between truth and falsehood. All the apostles, in short, seem to have regarded themselves chiefly as witnesses of facts. When a new one had to be chosen in place of Judas, the reason given is, that he might be a witness with the rest of the resurrection. Everything they teach is presented in the simplest form possible. Nothing can be found at all corresponding to the scholastic definitions of later times; nothing tending to indicate that such definitions would ever be desirable.

The evangelical narrative, as we have it, leaves quite a contrary impression to that which assumes the formal appointment of a body of men as in any way inheritors of apostolic powers or apostolic wisdom. The few believers are gathered together in fellowships of the simplest character, that as "sheep among wolves," they may exhort and strengthen one another. Elders chosen from their midst are appointed over them, and endowed with gifts fitting them, in the absence of written documents, rightly to teach and govern these infant communities. They "break bread" together in memory of their Lord, apparently without the intervention of any officer of the Church. They possess, but have no power of communicating gifts, either of speech or healing. Even Philip, the signally-honored evangelist, cannot confer any of these endowments on his converts. Everything indicates that with the last man on whom the last of the apostles laid hands all miraculous power in the Church ceased and determined, and with that power all apostolic authority. Henceforward, true Christians appear to be essentially on a level, alike members of that royal Priesthood of which Christ was the great Head and High Priest, although differing in talent and in work. Not from Scripture, certainly, can it be shown that Christ or his apostles ever framed an organization in any respect corresponding to what we call THE CHURCH.

How, then, came such an institution into existence? For nothing can be plainer than that about a hundred years after the death of John *it appears*, although in anything but an apostolic garb. All is altered. "No other change," says Dean Stanley, "equally momentous has ever since affected the fortunes of Christianity; yet none has ever been so silent and secret. The Church has now become history, the history not of an isolated community or of isolated individuals, but of an organized society incorporated with the political systems of the world."

Was this change, then, healthy development—the fore-intended growth of the acorn into the oak? or was it corruption—the first signal indication of that new order of things which then so mysteriously manifested itself, at once as an evil and a good: good in so far as it reared saints and subdued Paganism in the Roman Empire; evil in its later developments culminating in the Papacy? A satisfactory answer to this question would solve many difficulties.

Hard it is to believe that a Church which produced so many Christian heroes, so many great and good men, should in any sense whatever, be worthily called a "Mystery of Iniquity." Harder still, however, is it to imagine on a review of the superstitions encouraged and the persecutions carried on for ages by its ecclesiastical tribunals—literally drunk with the blood of the saints—its Christianity so dead and morally degraded that nothing but the inroads of an impostor like Mohamet could cleanse the plains of Asia of the impurities it had nurtured there; its only religion, a religion of sacraments, under the guise of which the pastors of the Church had, as Coleridge puts it, "gradually changed the life and light of the Gospel into the very superstitions they were commissioned to disperse, and thus *paganized* Christianity in order to *christen* paganism." Hard is it to see in such a Church anything but a profound mystery of God, a mystery of spiritual evil, a mystery of iniquity. Be this, however, as it may, nothing can certainly be deduced either from its past or its present existence, or from the past or present history of any of the Reformed Churches, which can for a moment sustain the assertion that God has committed the development of doctrine or the power of decision in cases of doubt to any body of men, however earnest or good they may be, or however much they may have accomplished in the spread of the Gospel, in the civilization of nations, or in the regions of benevolent activity.

Let us finally inquire whether there are indications *in any part* of Scripture that it ever was the design of God that divine teaching should be subjected to professional interpretation; or that it *ever was* the duty of a simple-minded follower of the truth,—Jew or Gentile,—to *rely* on the expositions of either Priest or Levite, Rabbi, or Scribe?

That, under the Jewish economy, the Priests were commanded to "teach the children of Israel all the statutes which the Lord had spoken unto them by the hand of Moses," is clear (Lev. x. 11); that these ministers held a Divine Commission, and were descended in unbroken succession from

the first High Priest, appointed by God himself, is certain; that they had, through Moses, a promise almost identical in terms with that given to the Apostles by the Saviour, cannot be disputed, —"The Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee" (Deut. xxxi. 6);—a promise repeated by the Prophets as stretching onwards through all their history (Isa. xli. 10, 11,) and appropriated in each succeeding generation by the men who sat in "Moses' seat."

The question is, Did all these advantages combined, viz., a Divinely appointed presthood,—a command to teach,—an unbroken succession,—and an ever-living promise,—justify on the part of the Jewish hierarchy a claim to interpret Old Testament Scripture, or warrant a simple-minded Israelite in casting the responsibility of deciding betwixt truth and error upon his religious guides?

Let the history of that people answer. So far as they *did* follow these professional instructions, they were, *as a rule*, misled and deceived. So far as they abandoned their guidance, and listened to the voice of the irregular teachers raised up by God from amidst the laity, they prospered.

What precise lesson is intended to be taught by the fact, that "under the ancient Theocracy, and again throughout the whole period of the Hebrew Monarchy, the most noted of those "holy men of old, by whom God spake unto the Fathers,"—Isaiah, Jonah, Amos, Joel, Hosea, Nahum, Micah, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Daniel, and Nehemiah, were neither Priests nor of priestly families, we do not profess to know; but the fact that the men chosen of God to be the *inspired* teachers of the people were, for the most part, altogether independent of the Hierarchy, is surely *proof positive* that the interpretation of Scripture was not entrusted to the Priesthood.

It may be said, that the Levites were specially appointed to "teach Jacob the Judgments, and Israel the Law" of God (Deut. xxxiii. 10): that for this purpose, lest their minds should be distracted with worldly cares, no portion of the land of Canaan was allotted to them; and that they sometimes took up their residences in the houses of the rich, and acted both as Priests and instructors of the children (Judg. xvii. 9.)

This is quite true. But then it must be borne in mind that this teaching referred chiefly, if not entirely, to ceremonial observances, in relation to which the Levite was an absolute authority: "Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the Priests the Levites shall teach you: as I commanded them, so ye shall observe to do." (Deut. xxiv. 8.)

The rise, at a later period, of Rabbis or Doctors, and the worship of the Synagogue, does not at all interfere with this conclusion. On the contrary, the "vain traditions" of the former,—so strongly denounced by our Lord,—and the freedom of exposition which prevailed in the latter (Matt. iv. 23; Luke iv. 16–20; Acts xiii. 14–16,) indicate that it was the *duty*, as it was also the *privilege*, of the Israelite to judge for himself as to the meaning of the written Word.

That there was among the Jews a strong party who clave to the Church Authority and Traditional teaching, is unquestionable. Paul, before his conversion, was one of this class. He was a devout man, and an earnest believer in the Old Testament Scriptures; but he *read* them only by the light of the Church of his fathers, and he *acted* only in harmony with the instructions of its ministers (Acts xxii. 3-5). The result we know. Under the delusion that he was doing right in being thus guided by the priests, he was led to engage in a work, the thought of which filled him, to the day of death, with remorse and shame.

Wherein was his error? It lay undoubtedly in transferring to others a responsibility which could in reality belong only to himself. His mind was *prejudiced*. He was, in relation to Christianity, uncandid and unfair. There were some things about the religion of Jesus which he disliked, and so he would listen to no argument in its favor. He thought that, instead of maintaining the perpetuity of the Law, Christianity dishonored it. Had he examined more closely, he would have seen that his prejudices were unfounded, and that Christ, instead of degrading Judaism, was its perfection and its end "witnessed to both by the Law and the Prophets." (Rom. iii. 21.)

But why should he trust himself in any such investigation when he had the anointed Priests of God—the true interpreters of Scripture—on his side?

So he argued; and so he erred.

Before his conversion he leaned implicitly on his spiritual advisers; *after* that great change he recognized the higher duty of comparing their injunctions with the revealed will of God.

And what he did we are taught to do.

"These" (the Bereans) "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts xvii. 11.)

"Prove all things; hold fast that which is good." (1 Thess. v. 21.)

Again and again has the question been put by inquiring minds,—and it will continue to be put with an increasing determination to arrive at the truth,—*Has* God really given to any ecclesiastical body now on earth, Papal or Protestant, established or non-established,—or to any voluntary association, endowed or unendowed, *any authority* different from that which is claimed and exercised by secular associations, when, uniting for temporal purposes, they lay down rules for their own government, and separate those from their fellowships who refuse to submit to them? If so, *where* is such Church to be found? and *what* is the extent, what the limits of its power?

Nor can such a question be answered either by mere *assertion*, or by reference to the undoubted fact, that all Church rules being drawn from the Word of God, are supposed to be of Divine authority. It is too important to be thus lightly disposed of. Nothing short of distinct proof can or *ought* to satisfy the inquirer; for the answer involves considerations affecting both his duty and his happiness.

If a claim to rule *on behalf of Christ* can be authenticated by any church in the world, *duty* demands instant submission to that Church; and *happiness*, which always follows submission to lawful authority, is sure to be the result. But in proportion to the importance of the claim is the necessity for jealous scrutiny as to its legitimacy. For if I am led astray by mere assumption, I unwittingly advance that which is human into the place of that which is Dive; I allow something or other, whatever it may be, to come more or less between me and Christ,—more or less to interfere with the work of that indwelling Spirit by which, in proportion as I am made lowly and obedient, and freed from prejudice and selfishness, truth is unveiled to my mind, and the revealed will of God made at once luminous and guiding,—clear to my intellect, light to my path.

It is, I think, too generally taken for granted, that men make light of Church authority from mere lawlessness,—that self-will, the love of self-assertion, conceit and pride, lie at the root of that contempt for ecclesiastical pretension which certainly marks the present age. It is forgotten that in religious matters men love *repose;* that the sense of responsibility, in relation to the acquisition of truth and the fulfilment of duty, is, to an earnest and conscientious mind, singularly painful and wearisome; that nothing, humanly speaking, contributes more to the contentment of men than confidence in a spiritual guide. We see this illustrated by *unbelievers*, in the fact that, in the absence of truth, almost any form of superstition is welcomed; and by *believers*, in the readiness with which they yield to the influence of the sect or party to which they may belong.

The truth is, that *in religion* men will believe anything, or trust in anybody, rather than allow that the true Church is, to the human eye, all but invisible, that, lost amid a wilderness of schisms, it is known only to Him who discerns the thoughts and intents of the heart; that there is, therefore, now no ecclesiastical body upon earth having, *as such*, authority to teach, to decree rites and ceremonies, or properly speaking, to disciple men; that only to its risen Lord, and to the purifying presence of the Comforter, can each individual Christian really look for guidance, for comfort, or for strength.

Nor need we wonder at this unwillingness to give up the idea of Church authority. For it is assuredly a fearful thing to stand in a world like this, in the presence of evil, and to feel, to so great an extent, one's isolation and helpless. It would be overwhelming, were it not for the thought that, in all that relates to God, "strength is made perfect in weakness;"—that faith places the omnipotence of heaven in the hand of the believer;—that the Spirit of the living God dwells in the heart of the man who is Christ's loving and obedient disciple: and that the fellowship of true Christians, their sympathies, their oneness, their worship, their communion at the table of the Lord, is altogether independent of any authority beyond that which issues from Christ himself, or is reflected in His image, as seen in men eminent for their humility, disinterestedness, and love, and, therefore, for their faith, piety, and practical wisdom.

True indeed is it, that *still*, as in past ages, "the Spirit and *the Bride* say, Come." But the voice of "the Bride" is not the voice of the priest, or the voice of a party, or the voice of the schoolmen, or the voice of the fathers,—Greek or Latin, or the voice of England or Scotland,—evangelical or Arminian, high or low, broad or exclusive, but that great silent testimony which issues through all time, from apostles and prophets, from martyrs and confessors, from poor and rich, from the ignorant and the learned, from the living and the dead, witnessing evermore to the truth of Christ's Holy Gospel,—to its influence over mankind,—to its triumphs over the world,—to its sole and exclusive power to enlighten, to solace, to sustain, and to save.—*Spirit of Truth.*

What ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offeriug the least?

"He Comes."

The following lines were handed to us by Mr. Frederick E. Partington, a student at Brown University. They were given to him at a book-stall in the little sooty town of Llanelly, Wales, four years since. The writer, a strange looking, shy, retiring girl of eighteen or nineteen years, was pointed out to him by the book seller, as "a dreamer;" and the village folks called her crazy. The verses were written in 1868, when she could not have been more than sixteen years of age. Considering the place, the time, and the author, we think the lines remarkable. We believe they have never before been published in this country.—*Golden Rule.*

They cry: "He comes!
The signs are sure—all lands are armed for war---
The mystic number is fulfilled---He comes!"

We answer: O, that He would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!
We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And moneymongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike the Churches are to Christ!
We want that Christ again to tell the "saints"
Their sins; that they were sent to bless the poor,
And they have sold themselves unto the rich;
That they were sent to preach the words of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds;
That they were sent to teach men not to lie,
Nor tremble when their duty led to death---
O, for the Christ again! He---He would dare
To tell the Churches how they lie and cant,
And talk of serving God---and serve themselves;
And talk of saving souls---to save their "cause;"
And pare and narrow God's Divinest truth
Until a man can hardly be a man
And member of a Church.

. . . . . .

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel hedges men have built about
The gate that leads to heaven. He rends the creeds,
And gives their tatters to the merry winds.
He does not come as bigots prophecy,
To choose a handful and to damn the rest,
To found a Jewish-Gentile kingdom here
And roll the world into the past again.
He comes the Spirit of a riper Age,
When all that is not good or true shall die---
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man,
Shall pass away for ever. Yes, He comes
To give the world a passion for the truth,
To inspire us with a holy human love,
To make us sure that, ere a man can be
A saint, he first must be a man.

Twisting Scripture.

BY ELD. S. W. BISHOP.

No one ever attempts to "wrest" the Scriptures unless it be to answer some selfish end; and then it does not necessarily follow that it is done intentionally. We get it settled in our minds that our position is unmistakably correct, that we have *the truth*, and it is human nature that we should endeavor to make all Scripture read in harmony with what we believe.

Whoever settles down in the belief of error, will always be troubled with texts of Scripture that are directly opposed to his position. The managing editor of a certain Advent paper, lately met with a difficulty of this character; and he made a very lame effort in attempting to extricate himself. He believes that only one class—the righteous—will have a resurrection. One of his correspondents lately put Acts xxiv. 14, 15, in his way. The substance of his defence was, that Paul's hope did not embrace a resurrection of the unjust. That is no new idea. It dates back years beyond the time when this assistant editor embraced the idea of no resurrection for any save the righteous. Is this statement in harmony with Scripture? No matter who has made the same assertion in the past, and no matter who makes it now, if it be untrue, it amounts to nothing else but twisting Scripture. It may be done honestly; but honesty in wrong doing does not change the character of the act.

I wish to give this text a careful examination. I shall first consider the text as it reads in the received version. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."

The text affirms that the same hope that Paul had is allowed by the Jews, and that that hope is a resurrection of *both* the just and the unjust. Whatever is affirmed of the one class is also affirmed of the other class, the unjust; therefore, if Paul's hope contemplates a resurrection of the just, it most certainly takes hold also on the unjust. Every unbiased man in the universe competent to judge, would, I think, decide that this is the grammatical sense of the text. Indeed, there is no possible way of making anything else out of it, unless we in some way change the word-

ing of Paul's statement. To do so is to wrest the Scriptures.

I shall not, however, depend wholly upon King James's translation. A word for word literal translation of the Greek reads,—"A hope having in the God, which even they themselves are looking for, a resurrection of the just ones and also of unjust." The text is a simple, plain, and positive statement that Paul hoped for precisely the same things for which the Jews were looking, viz., the raising to life of *both* just and unjust ones. Nothing could be more plain, and no one would ever attempt to twist any other meaning out of the text unless he held a theory that could not outlive the acknowledgement of the plain, literal reading of the text. Every individual who believes that text as it reads, must abandon the idea that only one class will be raised from the dead; and every one who persists in holding fast to that position, will be compelled to give it a hard twist. There is no alternative. I prefer to let God's word stand unperverted, lead where it may.

It is urged as an objection, that Paul could not reasonably desire a revival into life of those who are out of Christ; and as desire is one of the two principles that constitute hope, therefore Paul's hope did not embrace the resurrection of the unjust. That depends entirely upon the question as to the purpose for which they are to be raised. If their resurrection was penal only,—that is, if they were raised to unavoidable suffering, a state of suffering that is beyond the reach of mercy, one that must end in eternal death,—Paul could not reasonably desire *such* a resurrection for any. No such object, however, is contemplated in raising this class from the dead. The Jews believed in, looked for, the resurrection of the whole house of Israel. Paul's hope was the hope of Israel (See Acts xxviii. 20); he hoped for that same thing that they were looking for. That the Jews looked for a resurrection of all Israelites who had not wilfully apostatized, is known to all who are acquainted with the facts in the case. They are raised for the purposes of mercy, and not, as some suppose, that God may visit his wrath upon them. For such a resurrection of unjust Israelites, a resurrection to an opportunity to secure an endless life, the apostle, in common with all his Israelitish brethren, entertained hope; and that hope he will most surely realize.

Another objection is as follows: Paul declares that concerning this matter he believes all things written in the law, and in the prophets; and the prophets, say they, do not teach the resurrection of unjust ones.

That the resurrection of Israel is taught by the prophets, is as sure as that Christ taught his second coming. These prophecies are very numerous, but I will make but few selections. The thirty-seventh of Ezekiel contains the record of a vision seen by that prophet. The different features of that prophecy are the following: 1. The prophet sees a valley full of dry bones. 2. There was a noise, and a shaking, and the bones came together, bone to his bone, sinews and flesh came upon them, and the skin covered them. 3. The breath came into them, and they lived, and stood upon their feet, an exceeding great army. This is the vision, and who shall tell the interpretation thereof? Shall we submit it to anti-age to come editors? Surely not if we have a more reliable interpreter. We are not left to depend upon any poor, fallible, imperfect mortal to tell us what the vision means. One who is infinite in all his attributes has told us its meaning. Yes, the God of heaven has given the interpretation; and shall we dare lay unholy hands on it, and alter Jehovah's explanation of this vision? Woe to the man that shall attempt to change the word of the Holy One of Israel. This editor professes to adopt the following rule, viz., "When God, or Christ, or angels explain a vision, dream, or parable, figure, or symbol, their explanation must be taken in its most literal sense, *just as it reads.*" This rule is as old as American Adventists, and universally adopted by them. I shall adhere most firmly to this principle, at all times, though others may depart from it to suit their theological convenience. I shall decide the meaning of this vision according to this rule. The vision is explained item by item, just in the order the prophet saw it. 1. "Son of man, these bones are the whole house of Israel." 2. "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." 3. "And shall put my spirit in you, and ye shall live, and I shall place you in your own land." This is just as plain as a certain explanation found in Dan. vii. 23, which Adventists often quote as their rule of interpretation. It reads, "The fourth beast shall be the fourth kingdom upon earth." This, they say, must be taken just as it reads, because it is the angel's explanation. Ezek. xxxvii. 11–14, is God's explanation; why not take that just as it reads? That would spoil their anti-age to come speculations; and therefore they twist the words

the Lord hath spoken. So sure as Ezek. xxxvii. 11–14, is an inspired statement, the prophet of God teaches a raising from the dead of the whole house of Israel; and that is just what Paul hoped for, and what the Jews were looking for.

I am told that Israel, in this prophecy, means Christians. Who says so? Not the God of heaven. He says *Israel;* and Israel at that time "meant" the descendants of Jacob, and them only; and that is what it "means" always with those who are not disposed to twist it. All who wish for more evidence on this point, will please read the remainder of this chapter. It is positively declared that Judah and Israel shall be gathered from every place whither he has scattered them; shall be brought into their own land; and God shall multiply them, and set his sanctuary in the midst of them FOR EVER MORE. At that time, "David shall be king over them;" "and they shall dwell in the land wherein their fathers have dwelt, even they and their children, and their children's children *for ever*, and my servant David shall be their prince for ever." Nothing save a love for man-made theories, will ever influence any individual to attempt, by any course of theological twisting, to either nullify, or fritter away, these declarations of the prophet of God.

There is one other prophecy to which I wish to refer. It is Ezek. xxxvi. In that chapter God declares that he will gather the house of Israel, yea, *all of it;* (the very Israel that had been scattered among the heathen), that he will take them from among the heathen, and gather them out of *all countries*, and bring them into their own land. After they are thus gathered God declares that *then* they shall remember their own evil ways, and their doings that were not good, and shall loathe themselves in their own sight for their iniquities and for their abominations. It is also distinctly stated that after they are gathered to their own land, God will sprinkle clean water upon them, and they shall be clean; from all their filthiness, and from all their idols he will cleanse them. He also declares that he will give that people, (all the house of Israel), a new heart, and put a new spirit within them, that he will put His Spirit within them, and cause them to walk in his statutes, and keep his judgments and do them. Near the close of the chapter we read, "I the Lord have spoken it, and will do it." The language is all very emphatic. It is, I *shall*, and I *will* in every instance. O, say these anti-age to come Adventists, "that prophecy is conditional." It is strange that God forgot to put the conditions in! is it not? But, say they, "He did put them in the thirty-seventh verse." Let us see. That verse is reads: "Thus saith the Lord God; I *will* yet for this be enquired of by the house of Israel to do it for them; I *will* increase them with men like a flock." There is not an intimation in this verse of any conditions. It is simply a positive declaration of the Lord God, that he *will* be enquired of by the house of Israel; and that he *will* increase them with men like a flock. It is a part of the prophecy of what *shall be*, and not an added condition to the prophecy. It looks to me that the man who cannot see this, is blinded by false notions. I have already shown that God has declared that after their restoration, they *shall* repent of all their iniquities. Please read verses 22 and 23. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake which ye have profaned among the heathen whither ye went." "Not for your sakes do I this, saith the Lord God, be it known unto you."

Here is a declaration twice made, that God does not restore them for their sakes; therefore, there are no conditions to be complied with on their part. The conditions, if any, all lie beyond their restoration to the land of Israel. I have given abundant proof from this chapter that their repentance, and purification, is after their restoration. I have also shown by the plain word of Jehovah that an exceeding great army of Israelites is coming out of their graves before the gathering to their own land, and after they are gathered David, Christ, is to be king over them for ever.

This talk about "conditional prophecy" is among the most God-dishonoring systems of twisting Scripture that has ever been invented; and it is far from being a safe business. Peter writes concerning a class of people who wrest the Scriptures to their own destruction. See 2 Pet. iii. 16. The literal reading from the Greek is *distort*, instead of wrest; and if it is not distorting the Scriptures to claim that seven-eighths of the propheceies are conditional, and will never be fulfilled, I fail to understand the signification of that word.

With all the twisting and distortion that can be invented, no man, be he who or what he may, will ever be able to nullify those declarations, made by Jehovah through his holy prophet. These prophecies "came not by the will of man;

but holy men of God spake as they were moved by the Holy Ghost;" and, thank God, the will of even Advent men cannot do them away.

I know they are a plague to all anti-age to come people, and, seemingly, it would afford them great relief if they could be lawfully expunged from the book. There they stand, however, and all that any one can do is to vent his ill feelings toward them, and try twist them out of their legitimate meaning.

In conclusion permit me to say, I have proved by the prophecies that the house of Israel will, as Paul believed and hoped, be raised to life from the dead. Not necessarily every individual of that house, but that nation, the great mass of that peoples will be raised that they may be blest with an endless life.

It would bring a blessing to professedly believing Gentiles if they would leave the wisdom of "their own conceits" (Rom. xi. 25), and believe these scriptural conclusions, and no longer attempt to explain away the plain declarations of the Word of God, merely because they are in the way of their sectarian views, and of the propagation of sentiments which are designed to build up their sectarian interests. "The testimony of the Lord is sure, making wise the simple."

West Meriden, Conn.

DANIEL, THE APOCALYPSE OF THE OLD TESTAMENT. NO. 2.

BY G. R. LEDERER.

CHAPTERS I. AND II.

"The Lord in His mercy ever prepares the healing balm before He inflicts the wound," is the saying of Israel's ancient Rabbins. A Jewish maiden had to become the queen of the, then, mightiest king of Persia and Media; her uncle must overhear the plot of two courtiers to assassinate the king, and thus saved the life of the monarch, in order to frustrate the wicked plans of Haman to destroy the people of God's choice. Thus it was in the case of Daniel and his companions; they were brought down to Babylon long before the total destruction of Jerusalem and the Temple and the carrying of the greater part of the nation into captivity. They became instrumental in the hands of Jehovah in alleviating the pain and sufferings of the captivity.

The book begins with a date which seems to be at variance with the record in 2 Chron. xxxvi. 5. Here it is said, "In the third year of the reign of Jehoyakim king of Judah," while in Chronicles we are informed that Jehoyakim reigned *eleven* years. Saadya Gaon, who lived in the 9th century of our era and was called the prince of the captivity, explains and reconciles the two records as follows: "In the fourth year fo Jehoyakim Nebuchadnezzar ascended the throne of Babylon, (See Jeremiah xxv. 1,) went to war against Nineveh and conquered it. In the fifth year of Jehoyakim, he, Nebuchadnezzar, came against Jerusalem and made its king tributary. Jehoyakim thus remained a vassal to the king of Babylon for three years (see 2 Kings xxiv. 1), and then rebelled against his master, and made himself independent. Nebuchadnezzar may have been engaged in some other wars, and therefore Jehoyakim enjoyed his independence for three years. Then, however, Nebuchadnezzar came up to Jerusalem to punish the faithless vassal. This is the date with which the book of Daniel begins; namely, in the third year of the independent reign of Jehoyakim."

The first verse of the second chapter needs another chronological explanation. It begins with the statement that, "In the second year of the reign of Nebuchadnezzar," while we have seen that that monarch ascended the throne of Babylon in the fourth year of Jehoyakim, and reigned during the remaining seven years of that king of Judah when he took the noble sons of Judah, and Daniel among them, down to Babylon, and gave them an education for three years. The celebrated Aben Ezrah comes to the rescue and explains that the second year of the reign of Nebuchadnezzar here stated means the second year after the destruction of Jerusalem and the total abolition of the common wealth of Judah; for then first made Nebuchadnezzar the universal king, as then first God's kingdom passed into the hands of the Gentiles.

Verse 13.—There is some doubt whether all the wise men in the wide realm, or only those of the city of Babylon proper fell under the sentence to be slain. The latter view, however, is the most probable. The decree went forth, the executions began; this does not necessarily imply that *all* had already been slaughtered before the interference of Daniel. On the contrary, it is most probable that the executioner commenced his bloody work at the school of those wise men, killed the professors and then made search for the advanced pupils, among whom Daniel and his friends were reckoned.

Verses 30, 31.—Daniel told the king even more than he had demanded his wise men to tell him. The king wished to know the dream and

the interpretation thereof; but Daniel reminded him of what his thoughts were before he fell asleep on that night, and that in consequence of those thoughts the dream came, to let him know what the end of his mighty kingdom and those that should follow would be.

Had the king not forgotten the dream the Caldeans would have easily found an interpretation to suit him; but God caused him to forget what he dreamed, for he must be made to know that his dream was rather a vision from the God of the Jews, to let him know the destiny of his own and the other kingdoms under the rule of the Gentiles until the government should be given again to Israel, to Him "whose right it is to reign." None, therefore could tell the king what his dream was until Daniel, the captive Jew, came to tell him that the dream was a revelation from the God of heaven; and that, in telling him the dream and its interpretation was not by his own wisdom, but that it was revealed to him by the same God who sent the vision.

The image which the king saw in his dream was terrible to behold; first, on account of its dimension, and secondly, on account of its strange composition. The glittering of the different polished metals and the very strange fact, that, contrary to all principles of art, the foundation of the collossal image was the weakest part, liable to be broken to pieces by anything that may happen to be thrown on it. The construction of the image showed also the development of the kingdom under Gentile supremacy. It was neither growing in character or durability, but was rather deteriorating in both. The head was of fine gold, and so was the kingdom represented by it, high in character, the king an authocrat in the fullest sense, not bound by any law or council, and, at the same time, of a noble mind notwithstanding his pride and self-glorification. The breast and arms of silver represented the second universal empire,—the two arms representing the two powers of Media and Persia, unitedly represented by the breast. Silver also is a noble metal, but a great deal less in value and durability than gold, and so was the second empire; its rulers were bound by certain laws,—the laws of Media and Persia could not be broken even by the king,—neither was the character of its kings so firm as that of Nebuchadnezzar. This is sufficiently proven by Darius the Mede who foolishly acceded to a plot of his magnates against his faithful prime minister Daniel, and by the still more foolish actions of Ahasuerash in the case of Haman.

The third empire, represented by brass, was exactly like that metal in every respect. As brass, finely polished, deceives the beholder at a distance who would believe it to be gold, so were (and still are to this day) the Greeks. Having always the appearance of honesty and nobility, with an ever smiling face, they are, nevertheless false and cruel to the utmost. And as brass is more liable than gold and silver to be destroyed by rust, so the third empire could not stand as a whole after the death of the founder, but was divided into four parts, and these divisions kept up a war among themselves and destroyed each other.

The rest of the image, the thighs, the legs, the feet and toes, representing the fourth, the Roman empire, consisted first of sold iron, and then of iron mixed with clay. The thigh representing that empire as a strong unit, further down, the legs, showed it as divided into two; the Orient, with Constantinople as the capital, and Occident with Romas the head. But a still further division was to take place; the ten toes, represented ten kingdoms, in which, at last, the universal monarchy shall be split before Gentile supremacy shall come to an end.

The Roman empire was strong as iron, breaking and grinding every other power to pieces; but as iron is exposed to corrupting elements even more than brass, so that empire bore the elements of its corruption within itself. Haughtiness, extravagance in every kind of luxury, cruelty, and, most of all, religious corruption, contributed to its divisions, until the iron became mixed with clay. The glory of the monarchs sank gradually until they had to give up the greater part of their power to the populace. So as the image stood on a very feeble foundation, consisting of materials which cannot be firmly united, the kingdom under Gentile rule will at last be in such a feeble condition that the little stone, rolling down upon it, will break the whole image to pieces and grind it to powder.

This fourth, or Roman empire, has never ceased to exist in some form or name. When the emperor Francis of Austria resigned the title of Roman emperor, Napoleon the First established a Roman kingdom; and, besides, the popes have ruled with royal power over Rome, and claimed also supremacy over all the European territory which formed the Roman empire. The divisions represented by the ten toes are not yet distinctly developed, and it is a vain effort of some writers on the subject of prophecy to make out names of ten kingdoms representing the ten toes of the image. Moreover, I observed that all these writers try to locate the ten kingdoms in Europe, while, in fact, five of them must be sought in

other parts of the globe, since the two legs represented the grand divisions of the empire in the Orient and Occident, and the ten toes not being on one leg, they must be located in the way they were shown on the image. These ten kingdoms will take a distinct and unmistakable form before the stone will appear that shall smite them and make an end to Gentile rule and supremacy. Yes, the distinction of these divisions will be so clear that no one with open eyes will fail to see the exact fulfilment of the vision shown to Nebuchadnezzar,—and later to Daniel in another form,—and look with renewed hope of the speedy coming of the universal King and the establishment of the fifth, or stone kingdom, that shall comprise all the kingdoms "under the whole heaven."

This view, I know, will not please such people who never cease to make calculations to solve the mystery, or to unveil the secret which God keeps in his own power. They say that this view of the vision of Nebuchadnezzar would put off the coming of Christ for a long indefinite time, and thus put a damper upon the desire and hope of the children of God. But they should understand that God's plans and decrees are independent of our wishes and speculations. This is what Daniel's instructor said: "Vehamaskilim Yabina;" "The wise shall understand," when the children of faith shall see the unmistakable signs, such as the precise division of the Roman territory as it was when Rome was in the height of its power, into ten distinct kingdoms without admitting any guess work concerning their names and extent; the gathering of the bulk of the Jewish people to the land of their fathers, and other similar signs, then they will understand that the most glorious event is nigh.

The very important question now arises, why God revealed these outlines of the world's history to a heathen king? Why was the revelation not given directly to the prophet Daniel as had been the case with all other revelations of God? The answer may be found in comparing the case of Nebuchadnezzar with that of Pharaoh, the king of Egypt. In that case, as well as that which is under consideration, it was the purpose of God to raise captives of Jacob's tribe to such a high position, that they might be able to protect their brethren and serve to their good, or to be instrumental in the fulfilment of certain plans and purposes of God. Joseph was inspired to interpret the dream of Pharaoh which caused his exaltation to a rank next to the king. He became instrumental to save not only Egypt but other surrounding countries, his father and family from starvation; and, at the same time, he caused his father and family to move down into Egypt, thus fulfilling the purpose of God as revealed to Abraham, that his children were to be slaves in a strange land, but then be delivered by the strong arm of God, thus preparing them for the receiving of the law, and become the representatives of the people of God, destined to rule with the Messiah.

There is no doubt whatever that the mild treatment the exiled Jews enjoyed during their sojourn in Babylon, under the Caldeans, as well as under the Medo-Persians,—for we read nowhere of any particular complaint of persecution,—was owing to the influence of Daniel and his friends. Daniel maintained the highest position all his life time, with but a few interruptions, in both empires. He may also have been instrumental in preparing the Medo-Persian rulers for the final decree of release from captivity and the permission for the re-building of Jerusalem and the sanctuary.

Again, if Daniel had come before the king and had told him of the speedy end of his mighty kingdom and of the other kingdoms which should follow, Nebuchadnezzar would not have paid the least attention to it, and would, probably, have put to death the daring Jewish captive.

To the king himself, therefore, the vision was shown; he himself must see that there is a higher Lord in whose hands are the destinies of the mighty of the earth, and thus compelling him to acknowledge the supremacy of the God of heaven, the God of Daniel and his people, the captive Jews.

The following remarks are from Aben Ezra. "On the fourth universal kingdom under Gentile rule, all agree that it is the Roman, which was afterwards divided; one half of which coming under the power of the Saracens. Both parts were sometimes strong, sometimes weak, represented by the iron and the clay of the image, which never cleave together. So the two divisions of the Roman territory, following two different creeds preventing their re-union. But the stone, separated from the mountain without hands, means the King Messiah, the seed of Abraham, who is called the GREAT MOUNTAIN, as it is written: 'And from the top of the ancient mountain.' (Deut. 33: 15.) And the King Messiah is called a stone, as it is written: 'From thence the shepherd, the stone of Israel.' (Gen. xlix. 24.)

BEAUTY is no longer amiable than while virtue adorns it, and virtue itself is true beauty.

THOSE that reject divine revelation, have not so much as human understanding.

SHALL WE "GROW IN KNOWLEDGE?"

BY WM. H. SPENCER.

THE idea of probation for the dead who have passed from life in unavoidable ignorance of the "Way, the Truth, and the Life," seems to greatly disturb some good souls. They are afraid to discuss it, or have it discussed, lest it neutralize our usefulness in pointing out to sinners the way of life. Now it seems to me these apprehensions are wholly groundless. In fact they entirely ignore the very essential feature of the so-called "fair chance" theory, that its whole influence is to point out to "living sinners the way of life," by convincing them that God *is love*, and loves them, because He loves all men; that Christ died for them, because he gave "himself a ransom for all men;" that they are not saved because they were so fortunate as to live in an age of light where they have the opportunity of accepting Him as their Mediator, but that He shall be "testified" to all men "in due time," and they too have an *opportunity* of accepting him to their salvation; and thus is the LOVE and IMPARTIALITY of God made manifest.

I regret to see among professedly progressive Christians a spirit of antagonism to the investigation of such a glorious God-honoring doctrine. If we should cultivate this spirit to any extent we should soon become as completely entrenched in vain philosophy and traditions as ever was "Mystery Babylon," or any of her daughters. Shall we take such a position, and put a stake down and protest against any advance beyond it, and by our position say, we have learned all the truth,—we are doctrinally infallible? No! no! brethren. Let us rather occupy apostolic ground, and "*grow* in knowledge," and thus advance in the grace, or favor, of God. Moses commanded the children of Israel to "go forward," and the apostolic command is for us to advance.

We cannot "grow in knowledge without occupying the same position of the Bereans of old, who "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, *and searched the Scriptures daily*, whether those things were so." They were noble examples for all professed Christians to follow. They were *growing* Christians, and were not afraid to investigate those new and strange things which were brought to their ears, and for this cause they are called "more noble" than the Thessalonians. I doubt if the Bereans halted to determine the precise importance *to them* of every truth presented for their acceptance. They search the Scriptures to ascertain if what they heard was well founded.

And this is the duty of all Christians. Any truth which comes from God is important; and it is not in the province of man to determine the importance of one truth above another, or to lay any divinely revealed truth aside as non-essential. Let us beware of such a course, lest we combine in our building "hay, wood, and stubble,"—perishable materials which will not stand the day of trial. God's truths are all important, and are precious materials which the wise master builder gives a proper position, that every part of the divine structure may be fitly joined together, to the honor and praise of God.

Rochester, N. Y.

"HE SHALL SEE OF THE TRAVAIL OF OF HIS SOUL AND BE SATISFIED.

BY G. B. STACY.

THE apostle designates the sacrifice of the Christ as the "unspeakable gift." Hence, he says again, "He that spared not his own Son, but delivered him up for us all; how shall he not with him freely give us all things?" From these testimonies I gather that all that was essential to work or accomplish the salvation of our race was wrought by our blessed Lord, and therefore the apostle says, that "He through the eternal Spirit offered himself without spot unto God." Again he says, that "by that one offering He perfected forever them that are sanctified." His submissive language near the cross, "If it be possible let this cup pass from me; nevertheless not my will but thine be done," indicates that he was disposed to perform and suffer every essential, but desired that to be the limit of the measure meted out to Him; and therefore, when the prophet says, "He shall see of the travail of his soul and be satisfied," we may look for the legitimate outcome of all that He did and suffered to be developed and manifested.

If, then, our Father considerately laid no more on Him than was essential to fit Him to be our help and support, while we enter into and partake of "the fellowship of his sufferings," for the fact that "He was tempted in all points like as we are," indeed the apostle affirms that it "behooved Him to be made like unto His brethren" in all that pertains to their temptations, shows that the oneness and identity of relation of himself, his Father and his brethren permeates and includes between himself and his brethren their capacity for temptation and their actual temptation, their capacity for suffering and their

actual suffering. We think these are fairly drawn conclusions from which we are led to the more advanced one, that what ever was formulated in the temptations our blessed Lord endured in their rigid, intense and concrete form, in the wilderness, becomes the portion of our fellowship therein, though through the tender consideration of our Father, they are presented to us in dilute retail or abstract through the entire period of our probation for the kingdom and glory of our Father, with the assurance that He will at no time "lay more on us than we are able to bear, and with every temptation He will make a way for our escape." We must then during our probation, like our Lord, overcome the world, the flesh, and the devil.

We must then pass through the test of waiting patiently upon our Father for our daily bread, constantly resisting the temptation as presented concretly to our Lord, "If thou be the Son of God, command that these stones be made bread." Ah, it is written, "Man shall not live by bread alone, but by every appointment of our Father." Which of us, brothers, have not been tempted to pursue illegitimate means to obtain bread for ourselves and households? and how we have faltered under the trial our Father and Redeemer only knows.

Again, the vanity of our own importance, and the foolish notion that our Father would permit us to test His care, solicitude and patience unnecessarily, has stealthly wormed itself into our habits and called forth the extreme solicitude of our Mediator and Saviour; but He remembereth our weakness, "for he was in all points tempted as we are." Hence He has preserved us from the pride of presumptive sins. We remember that it is written, "thou shalt not put the Lord thy God for proof." But now we come to the final test of our fealty and love. "*The vine of the earth*," or the spirit of human rebellion, has at last assumed tangible form, shape and substance, and presented itself for the worship of the sons of God in the grand Centennial, or very high mountain to which it would allure them, and then spreading the glory of all the kingdoms and nations of the earth, whispers blandly into the ear to the heart, I have leveled every obstacle, removed every hindrance, and laid the way open to you, each of you, any of you, to possess yourselves of all this, or any of this glory you may choose, only *fall down and worship me*, I will surely give it to you. See, "This is great Babylon which I have built by the might of my power and for the glory of my majesty." Brethren, it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This is undoubtedly the culminating test of our fidelity; let us remember our elder brother has trod the path before us; He has passed through the ordeal and overcome; and to Him that overcometh He says, "I will give to sit with me on my throne, even as I overcame and am set down with my Father on his throne." Courage, brethren. He is our strength and support and hath assured us that as our day is so shall our strength be. "He is able to keep that which we have committed to Him:" and of all that the Father hath given him, he will lose nothing. But still we must all pass through the fiery ordeal of meeting the tempter in every phase that he confronted our Lord and Saviour; in this consist our fellowship in His sufferings, and the passing of which ordeal qualifies to conjointly reign with Him.

One more thought and I have done for the present, namely, The assumption of form, shape, and substance of these international organization premonishes us, that the personal head and representative of human wisdom, philosophy, and rebellion, is nigh at hand to appear and claim the allegiance of the world at large.

The popular characteristics of his subjects are every where manifest, namely, "Unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, deceit, malignity, whisperers, backbiters, haters of God, dis-piteful, proud, boasters, inventors of evil things, *disobedient to parents*, without understanding, covenant breakers, *without natural affection*, implacable, unmerciful."

Brethren, "be sober and watch unto prayer," resting assured that our blessed Lord shall "see of the travail of his soul and be satisfied."

Then do we Patiently Wait for it.

While love is a *principle*, patience is a virtue. God's dealings with us are prompted by love. He so loved the world that he gave his Son to die for it *while they were not yet sinners*. He loves sinners to-day. He has not changed. His years fail not. This principle of love was manifested in his Son. Traditional men are hardly willing to admit that his love does, and will, extend to certain classes, either in this age or in the age to come. The "tradition of the elders" was the great source of trouble with the Jews. He eateth and drinketh with publicans and sinners. Let us not forget that Jesus came to seek and save those who were lost. This glad tidings of great joy shall be made known to *all people*.

Could men but know that God is doing a great work in the earth: that so little is to be done by man—so much by the the Master: and that the

man Christ Jesus, who gave himself a ransom for all, is to be testified in due time to every living soul of the ages past and the ages to come, there would be more gratitude, more love, and more patience. Instead of looking upon mankind as doomed to endless punishment, and saying in our hearts, "stand thou there," we should indeed have "hope for our race," and with patience wait for it.

Let us not take the work out of the hands of the Almighty, but commit the same as into the hands of a faithful Creator. Are we willing to do this? Or shall we compass land and sea to make a proselyte when that proselyte shall be two-fold more a child of hell than before? If men are dying without God and without hope in the world, from a want of a knowledge of the Saviour, cannot we commit them safely to Him who has said He wills not the death of any but that all should come to a knowledge of the truth? I think here is much cause for calm deliberation, confident trust and patient waiting for the coming of the Lord. In patience possess ye your souls.

Our present surroundings and associations require patience. I think it was Lord Bacon who said that "men oppose what they do not understand." If the fact that Jesus is to be testified to every creature, meets with opposition, let us patiently work on while it is day; the wise shall understand; light is spreading and many are running to and fro. Therefore, as we have the hopeful side of the question, we can the better afford to be patient, forgiving, and ready to bear one another's burdens. L.

LETTERS AND EXTRACTS.

POVERTY'S MOAN, AND BLESSING."

The following is an extract from a letter received from the Sister who was the occasion of the article under the above heading in the October EXAMINER. She writes:

BRO. STORRS: According to the faith and the acknowledging of the truth which is after godliness in hope of eternal life.

This day calls forth the acknowledgement of two letters from you, dated Sept. 23, and Oct. 19, which came laden with Christian love and sympathy; which caused this, your sister, to give glory and praise aloud to Him who is mindful of our wants; and for the gift of dear friends whose hearts are drawn out with love toward us in the day of adversity.

My brother, the tears that have fallen from eyes in sympathy for me, have a lodgement in the bosom of our Father, and will be placed in thy crown to sparkle in the ages to come. O, what a blessing!

Give my many thanks to Bro. G. for his kind and benevolent act in paying for my EXAMINER.

May he be blessed in basket and store;
And in the ages to come, life evermore.

The brother in Illinois [A brother, himself in affliction, in Ill., sent her a dollar through me. —ED.] who is so good and feels our woes, has our heartfelt gratitude for his kindness to us, and has my sympathy and prayers for him and his, resting on the promise, with him, "All things shall work together for good to them that love God;" for "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," feeling the assurance that the blessing of God will rest upon him. Glad to know he subscribes for your most valuable Magazine; yes, valuable for the truth it promulgates.

I would like to give a brief history of my temporal and spiritual life. I was born in Mansfield, Conn., May, 1817. At the age of 18, I experienced the love of Jesus. At the age of 20, I united with the Methodists. In 1850 I read your "SIX SERMONS," and became a believer in their truths; and by a constant search, I soon became a firm believer in "the ages to come," and advocated the same; and from that day to this, never for a moment have I doubted its truthfulness; and to-day, through faith, I feel saved; not of myself, but it is the gift of God, who is rich in mercy, for his great love wherewith he loved us, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us, through Christ Jesus."

"In 1865 we came to Western New York. My husband's health being poor, and most of his life confined to manufacturing, thought the open air might be beneficial to his lungs. On the 8th of February, 1867, at midnight, we awoke, the house being on fire in a full blaze, seemingly, we only had time to escape out of a window, without clothes to dress us. A lady, school teacher, was boarding with us; she escaped with us out of the same window. All of our earthly effects were burned up except about 60 dollars.

I need not repeat it to you, that to-day we are poor; but rich in faith to that home which is beyond the reach of burning flames or swelling flood.

May our heavenly Father keep us in the way of truth and righteousness unto the coming of

our Lord, is the prayer of your Sister and friend.

JULIA ——.

FROM POLLY G. PITTS.

BRO. STORRS: You have made me glad again by sending the EXAMINER Vol. xxi., No. 1. I say "again," and if I should say again and again, it would come far short of beginning to be a tithe of the times you have made me glad; and by your means very many others make me glad, and so I reckon them as the mercies of God, and His mercies to me can never be numbered. O, how full of instruction is that number of the EXAMINER! We often think what greater light or what more can be said on God's great and merciful plan to save the race, and give every creature an opportunity to know Him and his Christ. The answer comes with force, "The light on that great plan of love and mercy can never be exhausted while our God and Saviour exists."

While reading the article "A Dark Question," by Eld. S. W. Bishop, I was so glad that God in mercy had given me light on what to Livingstone was a deep dark question, as to what is to become of such, as the noble chieftain, who die without the knowledge of God or Christ. Now the foundation for my gladness and light was God's word. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that the Son may also glorify thee: as thou hast *given him power over all flesh*, that he should give eternal life to as many as thou hast given him And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." O, I am so glad that God has given our blessed Lord power over all flesh; and power to give eternal life to as many as He gave him, and he hath said, "This is eternal life *to know thee, the only true God, and Jesus Christ* whom thou hast sent." Yes, my gladness increases when I see how he is going to give this knowledge to every creature, and has made it so plain to my understanding. Jesus says, "I have manifested thy name unto the men which thou hast given me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world; but for them that thou hast given me; for they are thine; all mine are thine," etc. "Neither pray I for these alone, but for them, also, which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us; that *the world* may believe that thou hast sent me. And the glory which thougavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made *perfect in one;* that the *world may know* that thou hast sent me, and hast loved them as thou hast loved me."

Had Livingstone known this glorious truth, he might have rejoiced that God's great plan through Jesus, the sent, would yet reach that noble prince, and he (the prince) would know that God loved him, as He loved Jesus. O, bless the Lord for such a hope, and for the living faith. I used to think, why not pray for the world? I now see, by the living word, that God had not brought the evidence before the world, as a mass, of the knowledge of the true God and Jesus Christ, whom He sent; and we are not required to believe without evidence; but God, according to his oath and promise to Abraham, will give the evidence by making the apostles and all that believe on Christ through their (the apostles') word, one, as God and Christ are one; i. e., Christ in them, and God in Christ, and they made "perfect" in one. Then we see that evidence can never be given till after the resurrection of the elect of God; and that proves the resurrection of every creature that sleeps in the dust of the earth, that have not committed the sin unto death; and that proves probation after the resurrection; for the world great and small to get the evidence of the true God and Jesus Christ whom God sent, and the love of God to the world as he loved Jesus, proves not only an age, but *ages* to come. For how can the world be ready for judgment till they have that knowledge? and the evidence must come first; or how shall God judge the world? What shall we say when we contemplate this great and glorious plan of God to save the world! We can say, "Great and marvelous are thy works Lord God Almighty, who shall not fear thee?"

O, what an eternal evidence of the love of God to the world, will the perfected, glorious, immortal body of Christ be! How true that in the ages to come He will shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. May we all be enabled to say, "Unto Him be glory in the church, by Jesus Christ, throughout all ages, world without end. Amen."

Your sister, waiting.

F. BRUNS, M. D., East Boston, writes: I shall try, if possible, to send pay for five of the poor, who wish to read the BIBLE EXAMINER. O,

please let every one have the Gospel truth who wants it. Those among us who have means ought to do more to promulgate the good tidings. I sometimes wish you could be in my place and see and hear that most of our thinking men and women have embraced the truth. Bro. ———, who told me, three years ago, that he would rather I would be one of the biggest blackguards than to have your views, as he called them. He does not speak thus now; but is investigating the subject. I do what I can to spread the glorious Gospel; and if some professed Christians cannot bear it, I cannot refrain.

REMARKS BY THE EDITOR.—Hard and unchristian language has been used by some preachers against the views held by myself and others, which has begotten a like spirit in those they act upon. But we can afford to bear it, because we are certain they "speak evil of the things which they understand not." They have only looked at the subject to see if they could not find something to sustain their prejudices; and they do not like to have their stereotyped theories disturbed; their minds are "blinded;" but I trust the vail will yet be taken away that they may be partakers of the love and joy others experience who have come to the knowledge of the truth promulgated in this Magazine concerning the Divine Character and Government. In that hope our labors will be continued, the Lord helping.

MY EXPERIENCE.

[The experience of a young man born and brought up in British America.—EDITOR.]

I am the third son of orthodox parents. When about six years old I was sent to school, and a bound copy of the Bible placed in my hands, which volume I cared little for at that time and onwards till about eighteen months past, when God, in His great mercy and love towards mankind, saw fit to open my eyes and bring me to the knowledge of the truth. But of this I shall speak hereafter.

I shall return to my younger days and inform the reader of the different ways which my Creator and God used as a means to bring about this event. As I have said before, when about six years old I was sent to school; my parents taking particular interest in my education; especially in my knowledge of the Scriptures and in the orthodox belief, of which they were strong adherents. They taught me the best they knew, although blinded by the immortal soul doctrine for, as Moses was fully learned in all the wisdom of Egypt, in like manner I was in the faith of orthodoxy. When my term of education was completed, I was sent as a Clerk, with my brother, into a dry goods store.

My parents being well to do in the good things of this world, and I being a favorite child, named after their parish minister, there was nothing this world could produce too good for me. Thus I became a ruined child, both to myself and to them.

Being of a roving disposition, I concluded to run away and leave my native home. This I did. Some few days after, I secretly shipped on board a vessel bound to Boston; where I was landed August 3d, 1872.

From that time I wandered about from one place to another. Yet God's merciful hand protected me. As the Psalmist of old said, "I was young, and now am old. I have never seen the righteous forsaken, nor his seed begging bread."

In the summer of 1874, I came to the town of P., Mass., and went to work in a Rolling Mill, where I became acquainted with a Mr. H. L., who afterwards became my nearest and dearest friend. During our leisure hours, our conversation was upon the teachings of the Holy Scriptures; he being of the Advent faith, I of the orthodox. He being a non-immortal soulist, shook my immortal soul to its very foundation. Finding my batteries growing weaker each day, he played on with his "battering ram," whose missiles were the Holy Scriptures, until finally my flag was shot over the wall, and down came my house, and great was the fall thereof.

First of all, he gave me a book called "Bible vs. Tradition;" then a "Vindication of God's Government; or the Promise and oath of God to Abraham; by George Storrs;" also, the BIBLE EXAMINER, the teaching of which clearly shows there is no inherent immortality in man, and that man's only chance for immortality, is through faith in Christ.

By the power of God's Holy Spirit, blessed be His name, and the means He made use of, my change of heart was brought about. For several days, all the evil deeds I ever committed, stood staring me in the face, as if in a Panorama, and forcing me to bend my knees to my blessed CREATOR. I tell you, my friends, there was a fearful struggle. But, blessed be God, He came out victorious, and I had to surrender. On that night I kneeled by my bedside and poured out my heart to God, who lovingly heard me, broken as my prayer was. Bless God, after that I felt happy: those troublesome sights soon vanished, and a calm, loving feeling towards mankind passed over my mind. Through this influence I became a hater of those things I formerly did love,

and a lover of those I before did hate. I became a constant reader of the Bible and the BIBLE EXAMINER with its glorious truth bringing to light, in these dark days of evil and tradition, the love of the blessed CREATOR towards the creatures and work of His hands; for as the Psalmist says, "His mercy endureth forever." Those truths taking such firm hold of me, it became an impossibility to keep my tongue silent. I commenced attending meetings in the second advent church, and to advocate those glorious truths which God had revealed to me; but, very soon, I found bitter opposition and hatred in the professed advent ranks. One night I was attacked by three of the leaders of the church, simply for quoting the language of the Saviour, wherein he saith, "And I, if I be lifted up from the earth, will draw all men unto me." Immediately I was told I should be put out of the Church. I asked, "Am I not in the house of God?" To which they answered, "No, this our house, and you shall go out of it, you wicked ungodly sinner: you coming here to teach us?" I replied, "I know I am a sinner, and for such Jesus came; for, said He, 'I came not to call the righteous, but sinners;' but if a sinner is able to teach you, why reject it?" They said, "You are not able to teach us, therefore get out of here?"

Some few days after, a deputation of the brethren called on me, requesting me from henceforth to keep out of their meetings, as they concluded I was a pestilent fellow, a skeptical upstart; worse than an infidel, spoiling their meetings and making divisions in the Church. Why, said I, "Your church cannot be built upon the Rock, for, if so, the Gates of Hell could not prevail against it." Said they, "we want you no more in our Church from henceforth." Which command I complied with, and ceased my mingling with those professed Christian friends, whom I had thought to be sincere believers in Christ; but whom experience proved to be *creed* believers, instead of faith in Christ.

My dear friends, let us earnestly pray that God may grant us of His mercy and love, to prepare a people for His name, who will be patiently waiting the return of the Nobleman from the far country. NORMAN MCRAE.

REMARKS BY THE EDITOR.—Did not similar complaints come to me of the intolerant spirit of professed advent believers, towards those who receive the view of God's impartial love for the human race, I would forbear to give publicity to such a Pharisaic spirit as that manifested towards this young brother, who has but a few months since turned to serve the Lord. The cry is, "No sinners can ever be converted by the views held by 'the ages to come' believers." No sooner does one manifest that love for all men that God manifested when He "so loved *the world*" as to give His Son for their redemption, than he is at once thrust "out of the Synagogue" of Adventists, with the spirit of the ancient Pharisees, "Thou wast altogether born in sins, and dost thou teach us?" John ix. 34.

Well, we will strive to bear it patiently; knowing, if we are thrust out of their synagogues, we shall *meet* JESUS whose love surpasses that of any mortals.

The Brother, whose experience is given above, spent a week at the house of the Editor of this Magazine, the past month, and seems to be one of "a meek and quiet spirit; which, in the sight of God, is of great price." He has gone to a Southern State, hoping to do something there for the cause of God, and vindicate His character from the aspersions cast upon it by mistaken good men, as well as by bad ones. May God, who "IS LOVE," direct his way to usefulness among those who have been bewildered by the "traditions of men," which have "made void the words of God,"

WM. S. DIBBLE, California, writes: I thank the Lord with all my heart for the interest I have in the truths I have gained in the last four years. Oh how good it is to have the truth, and have it shine into our hearts. But how sad it makes me to see how little my Christian brethren and friends care to know about the great truths we love so well and hold so dear. But let us be patient and faithful and we can still win some. Some of our opponents are very bitter; others are inclined to examine for themselves. I find, as a rule, I can do less among my Advent brethren than among other denominations. So far as my experience goes, I find the Congregationalists the most liberal, and the most willing to examine into the subject of probation, after the coming of Christ, for those who have never heard of the name of Jesus. The more I examine and study the subject, the more beauty I see in it, and the more I love to explain it to others. O, how good it looks and how it honors God and magnifies His goodness to the children of men. I feel sure He will give all men at least *one* opportunity for salvation; and any doctrine that comes short of this cannot accord with the Bible testimony that "GOD IS LOVE." I am glad to know the truth is spreading in all directions; and that able men are advocating it, both in Europe and America. Bless God for the truth. May it spread more and more until Jesus shall come.

and then will be ushered in the glorious time when it shall be carried to every creature, and they shall have an opportunity to know the Lord.

NOTE BY THE EDITOR.—To your question, which I have not inserted, please look at Acts xvii. 26, and connection.

S. BATTEY, Kansas, writes: I do not see how I could do without the EXAMINER; it is a feast to me each month. Bro. Hatch cannot pay, and I will cheerfully do it for him, as it is a great comfort to him to read its blessed truths. If I had the means, you should not want for the needful to carry on this great work of giving light, till the Saviour comes to set up His kingdom."

NOTE BY THE EDITOR.—The address of the person about whom you inquire is "Galesburg, Neosho Co."

LEVI BOUGHTON, Western New York, writes: Never was I more confirmed in the faith of a glorious future work to be accomplished, in the future ages, for the benefit of the so called heathen nations who have died and shall die before the time for death to cease by the establishment of the Kingdom of God to fill the whole earth. Every eye shall *see* Him; and "every one that seeth the Son and believeth on him hath eternal life, and will be raised up at the last day." Unbelief is the one sin, after a full presentation of Jesus Christ to the individual, that will prove destructive and end in the second death. I am striving to so run that I may obtain, with all those who gain eternal life, that kingdom that hath foundations, whose builder and maker is God.

I am very much blessed in reading the EXAMINER and hearing from so many of like precious faith, far beyond the narrow selfish views of the so called Christian world that see no further than this present age for God's mercy to be shown to poor frail and erring man. May light shine more and more, and thousands upon thousands be blessed in this age, and also in the ages to come. May we be permitted to reign with Christ, as kings and priests unto God on the earth, in blessing the nations; and to God shall be all the glory forever. Yours, looking for the kingdom.

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The acknowledgement of Letters, under this head, is a receipt for whatever is said to be enclosed, unless we state to the contrary.

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PARCEL SENT TO NOV. 25.

Mary P. Bush, J. G. Haskett, Wm. S. Davis, J. A. Salin, Jas. Lesslie, Joseph Barnhurst, John P. Roller, Mrs. H. Fuller, Rev. T. M. Carson.

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BIBLE EXAMINER.

PUBLISHED MONTHLY

FOR THE UNFOLDING OF BIBLE TRUTH, WITHOUT RESPECT TO TRADITIONS, SECTS, CREEDS, OR PARTIES.

GEO. STORRS, EDITOR AND PUBLISHER.

"*One Mediator between God and men, and the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.*"—1 TIM. II. 5-6.

NEW YORK.
WM. H. SPENCER, PRINTER, ROCHESTER, N. Y.
1875-6.

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